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THE GENERAL

BIOGRAPHICAL DICTIONARY.

A NEW EDITION.

VOL. XIX.

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THE GENERAL

BIOGRAPHICAL DICTIONARY:

CONTAINING

AN HISTORICAL AND CRITICAL ACCOUNT

OF THE

LIVES AND WRITINGS

OF THE

MOST EMINENT PERSONS

IN EVERY NATION;

PARTICULARLY THE BRITISH AND IRISH;

FROM THE EARLIEST ACCOUNTS TO THE PRESENT TIME.

A NEW EDITION,

20333

REVISED AND ENLARGED BY

ALEXANDER CHALMERS, F. S. A.

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VOL. XIX.

LONDON:

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1815.

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A NEW AND GENERAL

BIOGRAPHICAL DICTIONARY.

JEPHSON (ROBERT), the author of some dramas and poems of considerable merit, was a native of Ireland, where he was born in 1736. He appears to have profited by a liberal education, but entered early into the army, and attained the rank of captain in the 73d regiment of foot on the Irish establishment. When that regiment was reduced in 1763, he was put on the half-pay list. In 1763 he became acquainted with the late William Gerard Hamilton, esq. who was charmed with his liveliness of fancy and uncommon talents, and for about five years they lived together in the greatest and most unreserved intimacy; Mr. Jephson usually spending the summer with Mr. Hamilton at his house at Hampton-court, and also giving him much of his company in town during the winter. In 1767, Mr. Jephson married one of the daughters of Sir Edward Barry, bart. a celebrated physician, and author of various medical works; and was obliged to bid a long farewell to his friends in London, Dr. Johnson, Mr. Burke, Mr. Charles Townsend, Garrick, Goldsmith, &c. in consequence of having accepted the office of master of the horse to lord viscount Townsend, then appointed lord lieutenant of Ireland. Mr. Hamilton also used his influence to procure Mr. Jephson a permanent provision on the Irish establishment, of 300*l.* a year, which the duke of Rutland, from personal regard, and a high admiration of Mr. Jephson's talents, increased to 600*l.* per annum, for the joint lives of himself and Mrs. Jephson. In addition to this proof of his kindness and esteem, Mr. Hamilton never ceased, without any kind of solicitation, to watch over Mr. Jephson's interest with the most lively solicitude; constantly apply-

ing in person, in his behalf, to every new lord lieutenant, if he were acquainted with him; or, if that were not the case, contriving by some circuitous means to procure Mr. Jephson's re-appointment to the office originally conferred upon him by lord Townsend; and by these means chiefly he was continued for a long series of years, under twelve successive governors of Ireland, in the same station, which always before had been considered a temporary office. In Mr. Jephson's case, this office was accompanied by a seat in the house of commons, where he occasionally amused the house by his wit, but does not at any time appear to have been a profound politician. His natural inclination was for literary pursuits; and he supported lord Townsend's government with more effect in the "Bachelor," a set of periodical essays which he wrote in conjunction with Mr. Courtenay, the Rev. Mr. Burroughs, and others. He died at his house at Blackrock, near Dublin, of a paralytic disorder, May 31, 1803.

As a dramatic writer, his claims seem to be founded chiefly on his tragedies of "Braganza," and "The Count of Narbonne." "Braganza" was very successful on its original appearance, but fell into neglect after the first season, in 1775. Horace Walpole, whose admiration of it is expressed in the most extravagant terms, addressed to the author "Thoughts on Tragedy," in three letters, which are included in his printed works. In return, Mr. Jephson took the story of his "Count of Narbonne" from Walpole's "Castle of Otranto," and few tragedies in our times have been more successful. It was produced in 1781, and continued to be acted until the death of Mr. Henderson, the principal performer. Of Mr. Jephson's other dramas it may be sufficient to give the names: "The Law of Lombardy," a tragedy, 1779; "The Hotel," a farce, 1783; "The Campaign," an opera, 1785; "Julia," a tragedy, 1787; "Love and War," 1787, and "Two Strings to your Bow," 1791, both farces; and "The Conspiracy," a tragedy. Mr. Jephson afterwards acquired a considerable share of poetical fame from his "Roman Portraits," a quarto poem, or rather collection of poems, characteristic of the Roman heroes, published in 1794, which exhibited much taste and elegance of versification. About the same time he published anonymously, "The Confession of James Baptiste Couteau," 2 vols. 12mo, a kind of satire on the perpetrators of the revolutionary

atrocities in France, and principally the wretched duke of Orleans.[1]

JEREMIAH, metropolitan of Larissa, was raised to the patriarchal chair of Constantinople in 1572, when only in the thirty-sixth year of his age. The Lutherans presented to him the confession of Augsburg, in hopes of his approbation; but he opposed it, both in his speeches and writings. He seemed even not far from uniting the Greek to the Roman church, and had adopted the reformation of Gregory XIII. in the calendar; but some persons, who were envious of him, taking occasion from thence to accuse him of corresponding with the pope, procured his banishment in 1585. Two years after he was recalled and restored to his dignity, but from that time we find no account of him. His correspondence with the Lutherans was printed at Wittemberg, in Greek and Latin, 1584, folio. It had previously been published by a Catholic, in Latin, 1581.[2]

JERNINGHAM (EDWARD), an elegant English poet, descended from an ancient Roman catholic family in Norfolk, was the youngest brother of the late sir William Jerningham, bart. and was born in 1727. He was educated in the English college at Douay, and from thence removed to Paris, where he improved himself in classical attainments, becoming a good Latin scholar, and tolerably well acquainted with the Greek, while the French and Italian languages, particularly the former, were nearly as familiar to him as that of his native country. In his mind, benevolence and poetry had always a mingled operation. His taste was founded upon the best models of literature, which, however, he did not always follow, with respect to style, in his latter performances. The first production which raised him into public notice, was a poem in recommendation of the Magdalen hospital; and Mr. Jonas Hanway, one of its most active patrons, often declared, that its success was very much promoted by this poem. He continued occasionally to afford proofs of his poetical genius; and his works, which passed through many editions, are uniformly marked by taste, elegance, and a pensive character, that always excites tender and pleasing emotions; and in some of his works, as in "The Shakspeare Gallery," "Enthu-

[1] Malone's Life of the Hon. W. G. Hamilton.—Biog. Dram.—Lord Orford's Mem., vol. II. p. 305.—Davies's Life of Garrick, vol. II. p. 286.

[2] Moreri.—Du Pin.

siasm," and "The Rise and Fall of Scandinavian Poetry," he displays great vigour, and even sublimity. The first of these poems had an elegant and spirited compliment from Mr. Burke, in the following passage:—"I have not for a long time seen any thing so well-finished. He has caught new fire by approaching in his perihelium so near to the Sun of our poetical system."—His last work, published a few months before his death, was entitled "The Old Bard's Farewell." It is not unworthy of his best days, and breathes an air of benevolence and grateful piety for the lot in life which Providence had assigned him.—In his later writings it has been objected that he evinces a species of liberal spirit in matters of religion, which seems to consider all religions alike, provided the believer is a man of meekness and forbearance. With this view in his "Essay on the mild Tenour of Christianity" he traces historically the efforts to give an anchorite-cast to the Christian profession, and gives many interesting anecdotes derived from the page of Ecclesiastical history, but not always very happily applied. His "Essay on the Eloquence of the Pulpit in England," (prefixed to bishop Bossuet's Select Sermons and Orations) was very favourably received by the public, but his notions of pulpit eloquence are rather French than English. Mr. Jerningham had, during the course of a long life, enjoyed an intimacy with the most eminent literary characters in the higher ranks, particularly the celebrated earl of Chesterfield, and the present earl of Carlisle. The illness which occasioned his death, had continued for some months, and was at times very severe; but his sufferings were much alleviated by a course of theological study he had imposed on himself, and which he considered most congenial to a closing life. He died Nov. 17, 1812. He bequeathed all his manuscripts to Mr. Clarke, New Bond-street. Mr. Jerningham's productions are as follow: 1. "Poems and Plays," 4 vols. 9th edition, 1806. 2. "Select Sermons and Funeral Orations, translated from the French of Bossuet, bishop of Meaux," third edition, 1801. 3. "The mild Tenour of Christianity, an Essay, (elucidated from Scripture and History; containing a new illustration of the characters of several eminent personages,)" second edition, 1807. 4. "The Dignity of Human Nature, an Essay," 1805. 5. "The Alexandrian School; or, a narrative of the first Christian Professors in Alexandria," third edition, 1810. 6. "The Old Bard's Fare-

well," a Poem, second edition, with additional passages, 1812. His dramatic pieces, "The Siege of Berwick," the "Welsh Heiress," and "The Peckham Frolic," have not been remarkably successful.[1]

JEROM, or HIERONYMUS, a very celebrated father of the church, was born of Christian parents at Stridon, a town situated upon the confines of Pannonia and Dalmatia, in the year 331. His father Eusebius, who was a man of rank and substance, took the greatest care of his education; and, after grounding him well in the language of his own country, sent him to Rome, where he was placed under the best masters in every branch of literature. Donatus, well known for his "Commentaries upon Virgil and Terence," was his master in grammar, as Jerom himself tells us: and under this master he made a prodigious progress in every thing relating to the belles lettres. He had also masters in rhetoric, Hebrew, and in divinity, who conducted him through all parts of learning, sacred and profane; through history, antiquity, the knowledge of languages, and of the discipline and doctrines of the various sects in philosophy; so that he might say of himself, as he afterwards did, with some reason, "Ego philosophus, rhetor, grammaticus, dialecticus, Hebræus, Græcus, Latinus, &c." He was particularly careful to accomplish himself in rhetoric, or the art of speaking, because, as Erasmus says in the life which he prefixed to his works, he had observed, that the generality of Christians were despised as a rude illiterate set of people; on which account he thought, that the unconverted part of the world would sooner be drawn over to Christianity, if it were but set off and enforced in a manner suitable to the dignity and majesty of it. But though he was so conversant with profane learning in his youth, he renounced it entirely afterwards, and did all he could to make others renounce it also; for he relates a vision, which he pretended was given to him, "in which he was dragged to the tribunal of Christ, and terribly threatened, and even scourged, for the grievous sin of reading secular and profane writers, Cicero, Virgil, and Horace, whom for that reason he resolved never to take into his hands any more."

When he had finished his education at Rome, and reaped all the fruits which books and good masters could afford,

[1] Gent. Mag. vol. LXXXIII.

he resolved, for his further improvement, to travel. After being baptized therefore at Rome, when an adult, he went into France with Bonosus, a fellow-student, and remained a considerable time in every city through which he passed, that he might have opportunity and leisure to examine the public libraries, and to visit the men of letters, with which that country then abounded. He staid so long at Treveris, that he transcribed with his own hand a large volume of Hilary's concerning Synods, which some time after he ordered to be sent to him in the deserts of Syria. From hence he went to Aquileia, where he became first acquainted with Ruffinus, who was a presbyter in that town, and with whom he contracted an intimate friendship. When he had travelled as long as he thought expedient, and seen every thing that was curious and worth his notice, he returned to Rome; where he began to deliberate with himself, what course of life he should take. Study and retirement were what he most desired, and he had collected an excellent library of books; but Rome, he thought, would not be a proper place to reside in: it was not only too noisy and tumultuous for him, but as yet had too much of the old leaven of Paganism in it. He had objections likewise against his own country, Dalmatia, whose inhabitants he represents, in one of his epistles, as entirely sunk in sensuality and luxury, regardless of every thing that was good and praise-worthy, and gradually approaching to a state of barbarism. After a consultation therefore with his friends, he determined to retire into some very remote region; and therefore leaving his country, parents, substance, and taking nothing with him but his books, and money sufficient for his journey, he set off from Italy for the eastern parts of the world. Having passed through Dalmatia, Thrace, and some provinces of Asia Minor, his first care was to pay a visit to Jerusalem, which was then considered as a necessary act of religion. From Jerusalem he went to Antioch, where he fell into a dangerous fit of illness; but having the good fortune to recover from it, he left Antioch, and set forward in quest of some more retired habitation; and after rambling over several cities and countries, with all which he was dissatisfied on account of the customs and manners of the people, he settled at last in a most frightful desert of Syria, which was scarcely inhabited by any thing but wild beasts. This however was no objection to Jerom: it was rather a recommendation of the place to him; for,

says Erasmus, "he thought it better to cohabit with wild beasts and wild men, than with such sort of Christians as were usually found in great cities; men half Pagan, half Christian; Christians in nothing more than in name."

He was in his 31st year, when he entered upon this monastic course of life; and he carried it, by his own practice, to that height of perfection, which he ever after enforced upon others so zealously by precept. He divided all his time between devotion and study: he exercised himself much in watchings and fastings; slept little, ate less, and hardly allowed himself any recreation. He applied himself very severely to the study of the Holy Scriptures, which he is said to have gotten by heart, as well as to the study of the Oriental languages, which he considered as the only keys that could let him into their true sense and meaning, and which he learned from a Jew who visited him privately lest he should offend his brethren. After he had spent four years in this laborious way of life, his health grew so impaired, that he was obliged to return to Antioch: where the church at that time was divided by factions, Meletius, Paulinus, and Vitalis all claiming a right to the bishopric of that place. Jerom being a son of the church of Rome, where he was baptized, would not espouse any party, till he knew the sense of his own church upon this contested right. Accordingly, he wrote to Damasus, then bishop of Rome, to know whom he must consider as the lawful bishop of Antioch; and upon Damasus's naming Paulinus, Jerom acknowledged him as such, and was ordained a presbyter by him in 378, but would never proceed any farther in ecclesiastical dignity. From this time his reputation for piety and learning began to spread abroad, and be known in the world. He went soon after to Constantinople, where he spent a considerable time with Gregory Nazianzen; whom he did not disdain to call his master, and owned, that of him he learned the right method of expounding the Holy Scriptures. Afterwards, in the year 382, he went to Rome with Paulinus, bishop of Antioch, and Epiphanius, bishop of Salamis in the isle of Cyprus; where he soon became known to Damasus, and was made his secretary. He acquitted himself in this post very well, and yet found time to compose several works. Upon the death of Damasus, which happened in the year 385, he began to entertain thoughts of travelling again to the East; to which he was

moved chiefly by the disturbances and vexations he met with from the followers of Origen, at Rome. For these, when they had in vain endeavoured, says Cave, to draw him over to their party, raised infamous reports and calumnies against him. They charged him, among other things, with a criminal passion for one Paula, an eminent matron, in whose house he had lodged during his residence at Rome, and who was as illustrious for her piety as for the splendor of her birth, and the dignity of her rank. For these and other reasons he was determined to quit Rome, and accordingly embarked for the East in August in the year 385, attended by a great number of monks and ladies, whom he had persuaded to embrace the ascetic way of life. He sailed to Cyprus, where he paid a visit to Epiphanius; and arrived afterwards at Antioch, where he was kindly received by his friend Paulinus. From Antioch he went to Jerusalem; and the year following from Jerusalem into Egypt. Here he visited several monasteries: but finding to his great grief the monks every where infatuated with the errors of Origen, he returned to Bethlehem, a town near Jerusalem, that he might be at liberty to cherish and propagate his own opinions, without any disturbance or interruption from abroad. This whole peregrination is particularly related by himself, in one of his pieces against Ruffinus; and is very characteristic, and shews much of his spirit and manner of writing.

He had now fixed upon Bethlehem, as the properest place of abode for him, and best accommodated to that course of life which he intended to pursue; and was no sooner arrived here, than he met with Paula, and other ladies of quality, who had followed him from Rome, with the same view of devoting themselves to a monastic life. His fame for learning and piety was indeed so very extensive, that numbers of both sexes flocked from all parts and distances, to be trained up under him, and to form their manner of living according to his instructions. This moved the pious Paula to found four monasteries; three for the use of females, over which she herself presided, and one for males, which was committed to Jerom. Here he enjoyed all that repose which he had long desired; and he laboured abundantly, as well for the souls committed to his care, as in composing great and useful works. He had enjoyed this repose probably to the end of his life, if Origenism had not prevailed so mightily in those parts: but,

as Jerom had an abhorrence for every thing that looked like heresy, it was impossible for him to continue passive, while these asps, as he calls them, were insinuating their deadly poison into all who had the misfortune to fall in their way. This engaged him in violent controversies with John bishop of Jerusalem, and Ruffinus of Aquileia, which lasted many years. Ruffinus and Jerom had of old been intimate friends; but Ruffinus having of late years settled in the neighbourhood of Jerusalem, and espoused the part of the Origenists, the enmity between them was on that account the more bitter, and is a reproach to both their memories. Jerom had also several other controversies, particularly with Jovinian, an Italian monk, whom he mentions in his works with the utmost intemperance of language, without exactly informing us what his errors were. In the year 410, when Rome was besieged by the Goths, many fled from thence to Jerusalem and the Holy Land, and were kindly received by Jerom into his monastery. He died in 422, in the ninety-first year of his age; and is said to have preserved his vivacity and vigour to the last.

Erasmus, who wrote his life, and gave the first edition of his works in 1526, says, that he was "undoubtedly the greatest scholar, the greatest orator, and the greatest divine that Christianity had then produced." But Cave, who never yet was charged with want of justice to the fathers, says, that Jerom "was, with Erasmus's leave, a hot and furious man, who had no command at all over his passions. When he was once provoked, he treated his adversaries in the roughest manner, and did not even abstain from invective and satire: witness what he has written against Ruffinus, who was formerly his friend; against John, bishop of Jerusalem, Jovinian, Vigilantius, and others. Upon the slightest provocation, he grew excessively abusive, and threw out all the ill language he could rake together, without the least regard to the situation, rank, learning, and other circumstances, of the persons he had to do with. And what wonder," says Cave, "when it is common with him to treat even St. Paul himself in very harsh and insolent terms? charging him, as he does, with solecisms in language, false expressions, and a vulgar use of words?" We do not quote this with any view of detracting from the real merit of Jerom, but only to note the partiality of Erasmus, in defending, as he does very strenuously, this most exceptionable part of his character, his want of can-

dour and spirit of persecution; to which Erasmus himself was so averse, that he has ever been highly praised by protestants, and as highly dispraised by papists, for placing all his glory in moderation.

Jerom was as exceptionable in many parts of his literary character, as he was in his moral, whatever Erasmus or his panegyrists may have said to the contrary: instead of an orator, he was rather a declaimer; and, though he undertook to translate so many things out of Greek and Hebrew, he was not accurately skilled in either of those languages; and did not reason clearly, consistently, and precisely, upon any subject. This has been shewn in part already by Le Clerc, in a book entitled "Quæstiones Hieronymianæ," printed at Amsterdam in 1700, by way of critique upon the Benedictine edition of his works. In the mean time we are ready to acknowledge, that the writings of Jerom are useful, and deserve to be read by all who have any regard for sacred antiquity. They have many uses in common with other writings of ecclesiastical authors, and many peculiar to themselves. The writings of Jerom teach us the doctrines, the rites, the manners, and the learning of the age in which he lived; and these also we learn from the writings of other fathers. But the peculiar use of Jerom's works is, 1. Their exhibiting to us more fragments of the ancient Greek translators of the Bible, than the works of any other father; 2. Their informing us of the opinions which the Jews of that age had of the signification of many Hebrew words, and of the sense and meaning they put upon many passages in the Old Testament; and, 3. Their conveying to us the opinion of Jerom himself; who, though he must always be read with caution, on account of his declamatory and hyperbolical style, and the liberties he allowed himself of feigning and prevaricating upon certain occasions, will perhaps, upon the whole, be found to have had more judgment as well as more learning than any father who went before him.

The principal of his works, which are enumerated by Cave and Dupin, are, a new Latin version of the whole "Old Testament," from the Hebrew, accompanied with a corrected edition of the ancient version of the "New Testament," which, after having been at first much opposed, was adopted by the Catholic church, and is commonly distinguished by the appellation of "Vulgate;" "Commentaries" on most of the books of the Old and

New Testament; "A Treatise on the Lives and Writings of Ecclesiastical Authors;" "A continuation of the Chronicle of Eusebius;" moral, critical, historical, and miscellaneous "Letters." The first printed edition of his works was that at Basil, under the care of Erasmus, 1516—1526, in six vols. folio, of which there have been several subsequent impressions at Lyons, Rome, Paris, and Antwerp. The most correct edition is that of Paris, by father Martianay, a Benedictine monk of the congregation of St. Maur, and Anthony Pouget, 1693—1706, in 5 vols. folio. There is, however, a more recent edition, with notes by Vallarsius, printed at Verona in 1734—42, in eleven volumes, folio. The eleventh contains the life of Jerom, certain pieces attributed to him on doubtful authority, and an Index. Of his "Letters, or Epistles," there are many editions executed about the infancy of printing, which are of great beauty, rarity, and value.[1]

JEROME of Prague, so called from the place of his birth, where he is held to be a Protestant martyr. It does not appear in what year he was born, but it is certain that he was neither a monk nor an ecclesiastic: but that, being endowed with excellent natural parts, he had a learned education, and studied at Paris, Heidelberg, Cologne, and perhaps at Oxford. The degree of M. A. was conferred on him in the three first-mentioned universities, and he commenced D. D. in 1396. He began to publish the doctrine of the Hussites in 1408, and it is said he had a greater share of learning and eloquence than John Huss himself. In the mean time, the council of Constance kept a watchful eye over him; and, looking upon him as a dangerous person, cited him before them April 17, 1415, to give an account of his faith. In pursuance of the citation, he went to Constance, in order to defend the doctrine of Huss, as he had promised; but, on his arrival, April 24, finding his master Huss in prison, he withdrew immediately to Uberlingen, whence he sent to the emperor for a safe conduct, which was refused. The council, very artfully, were willing to grant him a safe-conduct to come to Constance, but not for his return to Bohemia. Upon this he caused to be fixed upon all the churches of Constance, and upon the gates of the cardinal's house, a paper, declaring that

[1] Life by Erasmus.—Dupin.—Cave.—Lardner's Works.—Mosheim and Milner's Church Hist.—Saxii Onomast.

he was ready to come to Constance, to give an account of his faith, and to answer, not only in private and under the seal, but in full council, all the calumnies of his accusers, offering to suffer the punishment due to heretics, if he should be convinced of any errors; for which reason he had desired a safe-conduct both from the emperor and the council; but that if, notwithstanding such a pass, any violence should be done to him, by imprisonment or otherwise, all the world might be a witness of the injustice of the council. No notice being taken of this declaration, he resolved to return into his own country: but the council dispatched a safe-conduct to him, importing, that as they had the extirpation of heresy above all things at heart, they summoned him to appear in the space of fifteen days, to be heard in the first session that should be held after his arrival; that for this purpose they had sent him, by those presents, a safe-conduct so far as to secure him from any violence, but they did not mean to exempt him from justice, as far as it depended upon the council, and as the catholic faith required. This pass and summons came to his hands, yet he was arrested in his way homewards, April 25, and put into the hands of the prince of Sultzbach; and, as he had not answered the citation of April 17, he was cited again May 2, and the prince of Sultzbach, sending to Constance in pursuance of an order of the council, he arrived there on the 23d, bound in chains. Upon his examination, he denied receiving of the citation, and protested his ignorance of it. He was afterwards carried to a tower of St. Paul's church, there fastened to a post, and his hands tied to his neck with the same chains. He continued in this posture two days, without receiving any kind of nourishment; upon which he fell dangerously ill, and desired a confessor might be allowed, which being granted, he obtained a little more liberty. On July 19, he was interrogated afresh, when he explained himself upon the subject of the Eucharist to the following effect: That, in the sacrament of the altar, the particular substance of that piece of bread which is there, is transubstantiated into the body of Christ, but that the universal substance of bread remains *. Thus, with John

* It is not easy for a person, unskilled in logic, to comprehend the meaning of this visionary distinction. It is enough to observe, that, according to the doctrine of the schools, universals have a proper and real existence of their own, independent of, and in the nature of things prior to the exis-

Huss, he maintained the "universalia ex parte rei." It is true, on a third examination, Sept. 11, he retracted this opinion, and approved the condemnation of Wickliff and John Huss; but, on May 26, 1416, he condemned that recantation in these terms: "I am not ashamed to confess here publicly my weakness. Yes, with horror, I confess my base cowardice. It was only the dread of the punishment by fire, which drew me to consent, against my conscience, to the condemnation of the doctrine of Wickliff and John Huss." This was decisive, and accordingly, in the 21st session, sentence was passed on him; in pursuance of which, he was delivered to the secular arm, May 30. As the executioner led him to the stake, Jerome, with great steadiness, testified his perseverance in his faith, by repeating his creed with a loud voice, and singing litanies and a hymn to the blessed Virgin; and, being burnt to death, his ashes, like those of Huss, were thrown into the Rhine.

In common with many of the early martyrs, his consistency has been attacked by the Romish writers; but one of their number, the celebrated Poggio Bracciolini, in a letter he wrote to Leonard Aretin, has delineated his character in language of the highest admiration. Poggio was present at the council when Jerome made his defence, and immediately wrote the letter we speak of, which has been translated by Mr. Gilpin with an elegance corresponding to the fervent glow of the original. We shall transcribe only one passage which respects the eloquence of this martyr, and the impression it made on the liberal and learned Poggio: "His voice was sweet, distinct, and full: his action every way the most proper, either to express indignation, or to raise pity: though he made no affected application to the passions of his audience. Firm and intrepid, he stood before the council; collected in himself; and not only contemning, but seeming even desirous of death. The greatest character in ancient story could not possibly go beyond him. If there is any justice in history, this man will be admired by all posterity—I speak not of his errors: let these rest with him. What I admired was his learning, his eloquence, and amazing acuteness. God knows whether these things were not the ground-work of

tence of the individuals, whose genera and species they constituted. But these universals are now well known to be nothing else but abstract ideas, existing only in the mind, which is their sole creator.

his ruin." After giving an account of his death, Poggio adds, "Thus died this prodigious man. The epithet is not extravagant. I was myself an eye-witness of his whole behaviour. Whatever his life may have been, his death, without doubt, is a lesson of philosophy."—Of his recantation it may be remarked, that like Cranmer, and a few others, who in their first terror offered to exchange principles for life, they became afterwards, and almost immediately afterwards, more confident in the goodness of their cause, and more willing to suffer in defence of it. [1]

JERVAS (CHARLES), a painter of this country, more known from the praises of Pope, who took instructions from him in the art of painting, and other wits, who were influenced probably by the friendship of Pope, than for any merits of his own, was a native of Ireland, and studied for a year under sir Godfrey Kneller. Norris, framer and keeper of the pictures to king William and queen Anne, was the first friend who essentially served him, by allowing him to study from the pictures in the royal collection, and to copy them. At Hampton-cour the made small copies of the cartoons, and these he sold to Dr. George Clark of Oxford, who then became his protector, and furnished him with money to visit France and Italy. In the eighth number of the Tatler, (April 18, 1709), he is mentioned as "the last great painter Italy has sent us." Pope speaks of him with more enthusiasm than felicity, and rather as if he was determined to praise, than as if he felt the subject. Perhaps some of the unhappiest lines in the works of that poet are in the short epistle to Jervas. Speaking of the families of some ladies, he says,

> "Oh, lasting as thy colours may they shine,
> Free as thy stroke, yet faultless as thy line;
> New graces yearly, like thy works, display,
> Soft without weakness, without glaring gay,
> Led by some rule, that guides, but not constrains,
> And finish'd more through happiness than pains."

In this passage the whole is obscure, the connection with the preceding part particularly so; and part is parodied from Denham. It is no wonder that Jervas did not better inspire his friend to praise him, if the judgment of lord Orford be accurate, on which we may surely rely. He says,

[1] Cave.—Freheri Theatrum.—Life by Gilpin.—Shepherd's Life of Poggio.

that "he was defective in drawing, colouring, and composition, and even in that most necessary, and perhaps most easy talent of a portrait-painter, likeness. In general, his pictures are a light, flimsy kind of fan-painting, as large as life." His vanity, inflamed perhaps by the undeserved praises he received from wits and poets, was excessive. He affected to be violently in love with lady Bridgewater; yet, after dispraising the form of her ear, as the only faulty part about her face, he ventured to display his own as the complete model of perfection. Jervas appeared as an author in his translation of Don Quixote, which he produced, as Pope used to say of him, without understanding Spanish. Warburton added a supplement to the preface of Jervas's translation, on the origin of romances of chivalry, which was praised at the time, but has since been totally extinguished by the acute criticisms of Mr. Tyrwhitt. Jervas died about 1740.[1]

JERUSALEM (JOHN-FREDERICK WILLIAM), an eminent German divine, was born at Osnaburgh, in 1709, and died in 1789. Of his life we have no farther account than that his talents raised him to the offices of vice-president of the consistory of Brunswick, abbot of Marienthal, court preacher, and director of the Caroline-college at Brunswick, of which, in 1745, he wrote an account. He was reckoned in his country one of the most original and most excellent defenders of religion that the eighteenth century had produced. His principal works were, 1. Two volumes of "Sermons," Brunswick, 1756—69. 2. "Letters on the Mosaic Religion and Philosophy," 1773. This work contains a demonstration that Moses really wrote the books attributed to him: and observations on his being the author of the book of Genesis, and of the style of that book, &c. 3. "Life of prince Albert-Henry of Brunswick Lunenburgh." 4. "Thoughts on the principal Truths of Religion," Brunswick, 1768, &c. in several volumes, reckoned a very capital performance. The abbot Jerusalem had been tutor to the late duke of Brunswick, and his highness desired him to digest the instructions he had given him on the Christian religion in a regular form; and afterwards gave him leave to publish them. 5. "Character of prince William-Adolphus of Brunswick," Berlin, 1771.

[1] Bowles's edition of Pope, see index.—Ruffhead's Life of Pope, p. 147, 4to edit.—Walpole's Anecdotes.

6. "Thoughts on the Union of the Church;" and 7. a very elegant and judicious letter "concerning German literature," addressed to her royal highness the duchess dowager of Brunswick-Wolfenbuttel, 1781.[1]

JESUA (LEVITA), a learned Spanish rabbi in the fifteenth century, is the author of a book, entitled "Halicoth olam," "The Ways of Eternity;" a very useful piece for understanding the Talmud. It was translated into Latin by Constantin l'Empereur; and Bashuysen printed a good edition of it in Hebrew and Latin, at Hanover, 1714, 4to.[2]

JEUNE (JOHN LE), a celebrated French divine, was born in 1592, at Poligni in Franche-Comté. His father was a counsellor in the parliament at Dole. The piety of Le Jeune was of the most exemplary kind. He delighted in the most arduous offices of his profession; and refused a canonry of Arbois, to enter into the then rising, but strict society of the oratory. His patience and humility were no less remarkable than his piety. He lost his sight at the age of thirty-five, yet did not suffer that great misfortune to depress his spirits. He was twice cut for the stone, without uttering a single murmur of impatience. As a preacher he was highly celebrated, but totally free from all ostentation. As a converter of persons estranged from religion, or those esteemed heretical, he is said to have possessed wonderful powers of persuasion. Many dignitaries of the church were highly sensible of his merits; particularly cardinal Berulle, who regarded him as a son, and La Fayette bishop of Limoges, who finally persuaded him to settle in his diocese. Le Jeune died Aug. 19, 1672, at the age of eighty. There are extant ten large volumes of his sermons, in 8vo, which were studied and admired by Massillon, and have been also translated into Latin. His style is simple, insinuating, and affecting, though now a little antiquated. He published also a translation of Grotius's tract "De Veritate Religionis Christianæ."[3]

JEWEL (JOHN), a learned prelate, and deservedly reputed one of the fathers of the English church, was descended from an ancient family at Buden in Devonshire, where he was born May 24, 1522. After learning the rudiments of grammar under his maternal uncle Mr. Bellamy, rector of Hamton, and being put to school at Barnstaple, he

[1] Maty's Review, vol. VIII.—Saxii Onomast.
[2] Moreri.—Dict. Hist.—Wotton's Misc. Discourses, vol. I. ch. iii.
[3] Moreri.—Dict. Hist.

was sent to Oxford, and admitted a postmaster of Merton college, in July 1535, under the tuition of Parkhurst, afterwards bishop of Norwich, who entertained a very high opinion of him from the beginning, and had great pleasure in cultivating his talents. After studying four years at this college, he was, in August 1539, chosen scholar of Corpus Christi college, where he pursued his studies with indefatigable industry, usually rising at four in the morning, and studying till ten at night; by which means he acquired a masterly knowledge in most branches of learning: but, taking too little care of his health, he contracted such a cold as fixed a lameness in one of his legs, which accompanied him to his grave. In Oct. 1540, he proceeded B.A. became a celebrated tutor, and was soon after chosen reader of humanity and rhetoric in his college. In Feb. 1544, he commenced M. A. the expence of taking which degree was borne by his tutor Parkhurst.

He had early imbibed Protestant principles, and inculcated them among his pupils; but this was carried on privately till the accession of Edward VI. in 1546, when he made a public declaration of his faith, and entered into a close friendship with Peter Martyr, who was professor of divinity at Oxford. Mr. Jewel was one of his most constant hearers, and used to take down his lectures, by means of a kind of short-hand invented by himself, with so much accuracy, that he was frequently afterwards employed in taking down the substance of public debates on religion, which were then common. In 1551 he took the degree of B. D. and frequently preached before the university with great applause. At the same time he preached and catechised every other Sunday at Sunningwell in Berkshire, of which church he was rector. Thus he zealously promoted the Reformation during this reign, and, in a proper sense, became a confessor for it in the succeeding*; so early, as to be expelled the college by the fellows, upon their private authority, before any law was made, or order given by

* In the primitive church, the title of Confessor was given not only to those who actually suffered torture for the faith, but to such as were imprisoned in order to suffer torture or death. See Cyprian "de unitate eccles." And perhaps Jewel was not inferior to any of the ancients in point of piety, and much superior in regard to learning. Prince, in his "Worthies of Devonshire," tells us, that Mr. Jewel's life, during his residence in college, was so exemplary, that Moren, the dean of it, used to say to him, "I should love thee, Jewel, if thou wert not a Zuinglian; in thy faith I hold thee an heretic, but surely in thy life thou art an angel; thou art very good and honest, but a Lutheran."

queen Mary. On this occasion, they had nothing to object against him, but, 1. His following of Peter Martyr. 2. His preaching some doctrines contrary to popery. 3. His taking orders according to the laws then in force. 4. And, according to Fuller, his refusal to be present at mass, and other popish solemnities. At his departure he took leave of the college in a Latin speech, full of pathetic eloquence. Unwilling, however, to leave the university, he took chambers in Broadgate-hall, now Pembroke college, where many of his pupils followed him, besides other gentlemen, who were induced by the fame of his learning to attend his lectures. But the strongest testimony to his literary merit was given by the university, who made him their orator, and employed him to write their first congratulatory address to her majesty. Wood indeed observes, that this task was evidently imposed upon him by those who meant him no kindness; it being taken for granted, that he must either provoke the Roman catholics, or lose the good opinion of his party. If this be true, which is probable enough, he had the dexterity to escape the snare; for the address, being both respectful and guarded, passed the approbation of Tresham the commissary, and some other doctors, and was well received by the queen; but his latest biographer attributes the appointment solely to the opinion the university had of him as an elegant writer, and therefore the most fit to pen an address on such an occasion.

Burnet informs us, that her majesty declared, at her accession, that she would force no man's conscience, nor make any change in religion. These specious promises, joined to Jewel's fondness for the university, seem to have been the motives which disposed him to entertain a more favourable opinion of popery than before. In this state of his mind, he went to Clive, to consult his old tutor Dr. Parkhurst, who was rector of that parish; but Parkhurst, upon the re-establishment of popery, having fled to London, Jewel returned to Oxford, where he lingered and waited, till, being called upon in St. Mary's church to subscribe some of the popish doctrines under the several penalties, he took his pen and subscribed with great reluctance. Yet this compliance, of which his conscience severely accused him, was of no avail; for the dean of Christ church, Dr. Martial, alleging his subscription to be insincere, laid a plot to deliver him into the hands of bishop

Bonner; and would certainly have caught him in the snare, had he not set out the very night in which he was sent for, by a bye-way to London. He walked till he was forced to lay himself on the ground, quite spent and almost breathless: where being found by one Augustine Berner, a Swiss, first a servant of bishop Latimer, and afterwards a minister, this person provided him a horse, and conveyed him to lady Warcup, by whom he was entertained for some time, and then sent safely to the metropolis. Here he lay concealed, changing his lodgings twice or thrice for that purpose, till a ship was provided for him to go abroad, together with money for the journey, by sir Nicholas Throgmorton, a person of great distinction, and at that time in considerable offices. His escape was managed by one Giles Lawrence, who had been his fellow-collegian, and was at this time tutor to sir Arthur Darcy's children, living near the Tower of London. Upon his arrival at Francfort, in 1554, he made a public confession of his sorrow for his late subscription to popery; and soon afterwards went to Strasburgh, at the invitation of Peter Martyr, who kept a kind of college for learned men in his own house, of which he made Jewel his vice-master: he likewise attended this friend to Zurich, and assisted him in his theological lectures. It was probably about this time that he made an excursion to Padua, where he contracted a friendship with Sig. Scipio, a Venetian gentleman, to whom he afterwards addressed his "Epistle concerning the Council of Trent." During all the time of his exile, which was about four years, he studied hard, and spent the rest of his time in consoling and confirming his friends, frequently telling them that when their brethren endured such "bitter tortures and horrible martyrdoms at home, it was not reasonable they should expect to fare deliciously in banishment," always concluding with "These things will not last an age," which he repeated so often as to impress their minds with a firm belief that their deliverance was not far off. This, however, was not peculiar to Jewel. Fox was likewise remarked for using the same language, and there was among these exiles in general a very firm persuasion that the dominion of popery and cruelty, under queen Mary, would not be of long duration.

The much wished-for event at length was made known, and upon the accession of the new queen, or rather the year after, 1559, Jewel returned to England; and we find

his name, soon after, among the sixteen divines appointed by queen Elizabeth to hold a disputation in Westminster-abbey against the papists. In July 1559, he was in the commission constituted by her majesty to visit the dioceses of Sarum, Exeter, Bristol, Bath and Wells, and Gloucester, in order to exterminate popery in the west of England; and he was consecrated bishop of Salisbury on Jan. 21 following, and had the restitution of the temporalities April 6, 1560. This promotion was presented to him as a reward for his great merit and learning; and another attestation of these was given him by the university of Oxford, who, in 1565, conferred on him, in his absence, the degree of D. D. in which character he attended the queen to Oxford the following year, and presided at the divinity disputations held before her majesty on that occasion. He had, before, greatly distinguished himself, by a sermon preached at St. Paul's-cross, soon after he had been made a bishop, in which he gave a public challenge to all the Roman catholics in the world, to produce but one clear and evident testimony out of any father or famous writer who flourished within 600 years after Christ, of the existence of any one of the articles which the Romanists maintain against the church of England; and two years afterwards he published his famous "Apology" for that church. In the mean time he gave a particular attention to his diocese, where he began in his first visitation, and completed in his last, a great reformation, not only in his cathedral and parochial churches, but in all the courts of his jurisdiction. He watched so narrowly the proceedings of his chancellor and archdeacons, and of his stewards and receivers, that they had no opportunities of being guilty of oppression, injustice, or extortion, nor of being a burden to the people, or a scandal to himself. To prevent these, and the like abuses, for which the ecclesiastical courts are often censured, he sat in his consistory court, and there saw that all things were conducted rightly: he also sat often as an assistant on the bench of civil justice, being himself a justice of the peace.

Amidst these important employments, the care of his health was too much neglected. He rose at four o'clock in the morning; and after prayers with his family at five, and in the cathedral about six, he was so intent on his studies all the morning, that he could not, without great violence, be drawn from them. After dinner, his doors and

ears were open to all suitors; and it was observed of him, as of Titus, that he never sent any sad from him. Suitors being thus dismissed, he heard, with great impartiality and patience, such causes debated before him, as either devolved on him as a judge, or were referred to him as an arbitrator; and, if he could spare any time from these, he reckoned it as clear gain to his study. About nine at night, he called all his servants to an account how they had spent the day, and then went to prayers with them: from the chapel he withdrew again to his study, till near midnight, and from thence to his bed; in which when he was laid, the gentleman of his bed-chamber read to him till he fell asleep. Mr. Humfrey, who relates this, observes, that this watchful and laborious life, without any recreation at all, except what his necessary refreshment at meals, and a very few hours of rest, afforded him, wasted his life too fast, and undoubtedly hastened his end. In his fiftieth year, he fell into a disorder which carried him off in Sept. 1571. He died at Monkton Farley, in his diocese, and was buried in his cathedral, where there is an inscription over his grave, written by Dr. Laurence Humfrey, who also wrote an account of his life, to which are prefixed several copies of verses in honour of him. Dr. Jewel was of a thin habit of body, which he exhausted by intense application to his studies. In his temper he was pleasant and affable, modest, meek, temperate, and perfectly master of his passions. In his morals he was pious and charitable; and when bishop, became most remarkable for his apostolic doctrine, holy life, prudent government, incorrupt integrity, unspotted chastity, and bountiful liberality. He had naturally a very strong memory, which he greatly improved by art; so that he could exactly repeat whatever he had written after once reading; and therefore generally at the ringing of the bell, he began to commit his sermons to his memory; which was so firm, that he used to say, that "if he were to deliver a premeditated speech before a thousand auditors, shouting or fighting all the while, yet he could say all that he had provided to speak." On one occasion, when the bishop of Norwich proposed to him many barbarous words out of a Kalendar, and Hooper bishop of Gloucester forty strange words, Welsh, Irish, and foreign terms, he after once or twice reading at the most, and a little recollection, repeated them all by heart backward and forward. Another time, when sir

Nicholas Bacon, lord keeper of the great seal, read to him only the last clauses of ten lines in Erasmus's Paraphrase, confused and dismembered on purpose, he, sitting silent a while, and covering his face with his hand, on the sudden rehearsed all those broken parcels of sentences the right way, and the contrary, without any hesitation. He professed to teach others this art, and taught it his tutor Parkhurst beyond the seas; and in a short time learned all the Gospel forward and backward. He was also a great master of the ancient languages, and skilled in the German and Italian.

Dr. Humfrey, in the Life of our bishop, has endeavoured to represent him a favourer of the nonconformists. But it is certain, that he opposed them in his exile, when they began their disputes at Francfort; and in a sermon of his preached at Paul's Cross, not long before his death, and printed among his Works in 1609, he defended the rites and ceremonies of the church against them. He had likewise a conference with some of them concerning the ceremonies of the present state of the church, which he mentioned with such vigour, that though upon his death-bed he professed that neither his sermon nor conference were undertaken to please any mortal man, or to trouble those who thought differently from him; yet the puritans could not forbear shewing their resentments against him. "It was strange to me," says Dr. Whitgift, "to hear so notable a bishop, so learned a man, so stout a champion of true religion, so painful a prelate, as bishop Jewel, so ungratefully and spightfully used by a sort of wavering wicked tongues." He is supposed likewise to have been the author of a paper, entitled "A brief and lamentable Consideration of the Apparel now used by the Clergy of England," written in 1566, in which he addresses the nonconformists in a style which evidently shews his dislike of their obstinacy in matters of trivial importance, and his dread of what might be the consequences to the church in future times.

Dr. Jewel's writings, which have rendered his name celebrated over all Europe, are: 1. "Exhortatio ad Oxonienses." The substance printed in Humfrey's Life of him, p. 35, 1573, 4to. 2. "Exhortatio in collegio CC.° sive concio in fundatoris Foxi commemorationem," p. 45, &c. 3. "Concio in templo B. M. Virginis," Oxon. 1550, preached for his degree of B. D. reprinted in Humfrey,

p. 49. 4. "Oratio in aula collegii CC." His farewell speech on his expulsion in 1554, printed by Humfrey, p. 74, &c. 5. A short tract, "De Usura," ibid. p. 217, &c. 6. "Epistola ad Scipionem Patritium Venetum," &c. 1559, and reprinted in the appendix to father Paul's "History of the Council of Trent," in English, by Brent, third edition, 1629, folio. 7. "A Letter to Henry Bullinger at Zurich, concerning the State of Religion in England," dated May 22, 1559, printed in the appendix to Strype's "Annals," No. xx. 8. Another letter to the same, dated Feb. 8, 1566, concerning his controversy with Hardynge, ibid. No. 36, 37. 9. "Letters between him and Dr. Henry Cole, &c. 1560," 8vo. 10. "A Sermon preached at St. Paul's Cross, the second Sunday before-Easter, anno 1560," 8vo. Dr. Cole wrote several letters to him on this subject. 11. "A Reply to Mr. Hardynge's Answer, &c." 1566, fol. and again in Latin, by Will. Whitaker, fellow of Trinity college, Cambridge, at Geneva, 1578, 4to; and again in 1585, in folio, with our author's "Apologia Ecclesiæ Anglicanæ." 12. "Apologia Ecclesiæ Anglicanæ," 1562, 8vo; several times printed in England, and translated into German, Italian, French, Spanish, and Dutch; and a Greek translation of it was printed at Oxford, in 1614, 8vo. It was likewise translated into Welsh, Oxford, 1571. The English translation by the lady Bacon, wife to sir Nicolas Bacon, was entitled "An Apology or Answer in Defence of the Church of England, &c." 1562, 4to. This "Apology" was approved by the queen, and set forth with the consent of the bishops. 13. "A Defence of the Apology, &c." 1564, 1567, folio; again in Latin, by Tho. Braddock, fellow of Christ's college, Cambridge, at Geneva, 1600, fol. The "Apology" was ordered by queen Elizabeth, king James, king Charles, and four successive archbishops, to be read and chained up in all parish churches throughout England and Wales. 14. "An Answer to a book written by Mr. Hardynge, entitled 'A Detection of sundry foul Errors,' &c." 1568 and 1570, folio. 15. "A View of a seditious Bull sent into England from Pius V. &c." 1582, 8vo. 16. "A Treatise of the Holy Scriptures," 8vo. 17. "Exposition on the two Epistles to the Thessalonians," 1594, 8vo. 18. "A Treatise of the Sacraments, &c." 1583. 19. "Certain Sermons preached before the queen's majesty at Paul's Cross, and elsewhere." All these books (except the first eight), with the "Sermons" and "Apology," were printed

at London, 1609, in one volume, folio, with an abstract of the author's life, by Dan. Featly; but full of faults, as Wood says. There is a better life prefixed to the octavo edition of the Apology, 1685. 20. "An Answer to certain frivolous Objections against the Government of the Church of England," 1641, 4to, a single sheet. 21. Many letters in the collection of records in Part III. of Burnet's "History of the Reformation."[1]

JOACHIM, abbot of Corazzo, and afterwards of Flora in Calabria, distinguished for his pretended prophecies and remarkable opinions, was born at Celico near Cosenza, in 1130. He was of the Cistertian order, and had several monasteries subject to his jurisdiction, which he directed with the utmost wisdom and regularity. He was revered by the multitude as a person divinely inspired, and even equal to the most illustrious of the ancient prophets. Many of his predictions were formerly circulated, and indeed are still extant, having passed through several editions, and received illustration from several commentators. He taught erroneous notions respecting the holy Trinity, which amounted fully to tritheism; but what is more extraordinary, he taught that the morality of the Gospel is imperfect, and that a better and more complete law is to be given by the Holy Ghost, which is to be everlasting. These reveries gave birth to a book attributed to Joachim, entitled "The Everlasting Gospel," or "The Gospel of the Holy Ghost." "It is not to be doubted," says Mosheim, "that Joachim was the author of various predictions, and that he, in a particular manner, foretold the reformation of the church, of which he might see the absolute necessity. It is, however, certain, that the greater part of the predictions and writings which were formerly attributed to him, were composed by others. This we may affirm even of the "Everlasting Gospel," the work undoubtedly of some obscure, silly, and visionary monk, who thought proper to adorn his reveries with the celebrated name of Joachim, in order to gain them credit, and render them more agreeable to the multitude. The title of this senseless production is taken from Rev. xiv. 6; and it contained three books.

[1] Life prefixed to the octavo edition of the Apology, 1685, reprinted by Dr. Wordsworth in his Ecclesiastical Biography.—Ath. Ox. vol. I.—Fuller's Abel Redivivus.—Biog. Brit.—Strype's Life of Cranmer, pp. 337, 357;—of Parker, pp. 53, 76, 99, 111, 178, 180, 185, 263, 317, 368, 369, 460.—Prince's Worthies of Devon.

The first was entitled "Liber concordiæ veritatis," or the book of the harmony of truth; the second, "Apocalypsis Nova," or new revelation; and the third, "Psalterium decem Chordarum." This account was taken from a MS. of that work in the library of the Sorbonne." It is necessary, we should observe, to distinguish this book from the "Introduction to the Everlasting Gospel," written by a friar named Gerhard, and published in 1250. Joachim died in 1202, leaving a number of followers, who were called Joachimites. His works have been published in Venice, 1516, folio, &c. and contain propositions which have been condemned by several councils. The part of his works most esteemed is his commentaries on Isaiah, Jeremiah, and the Apocalypse. His life was written by a Dominican named Gervaise, and published in 1745, in 2 vols. 12mo.[1]

JOACHIM, GEORGE. See RHETICUS.

JOAN (POPE), called by Platina John VIII. seems to require some notice in this work, although her history is involved in much doubt, and even her existence is thought by some uncertain. This subject has been treated with as much animosity on both sides, between the papists and the protestants, as if the whole of religion depended on it. There are reckoned upwards of sixty of the Romish communion, and among them several monks and canonized saints, by whom the story is related thus:

About the middle of the ninth century, viz. between the pontificates of Leo IV. and Benedict III. * a woman, called Joan, was promoted to the pontificate, by the name of John; whom Platina, and almost all other historians, have reckoned as the VIIIth of that name, and others as the VIIth: some call her only John. This female pope was born at Mentz, where she went by the name of English John †; whether because she was of English extraction, or for what other reason, is not known: some modern historians say she was called Agnes, that is, the chaste, by way of irony, perhaps, before her pontificate. She had from her infancy an extraordinary passion for learning and travelling, and in order to satisfy this inclination, put on the

* See Moreri. N. B. Blondel, Desmaretz, and Bayle, are the chief of those who absolutely denied it. Spanheim, L'Enfant des Vignelles, among those who have affirmed it.

† Her true name was Gilberta, and it is said she took the name of English, or Anglus, from Anglus, a monk of the abbey of Fulda, whom she loved, and who was her instructor, and travelled with her. Crespin's L'etat de l'English.

[1] Mosheim.—Cave, vol. II.—Dupin.—Moreri.

male habit, and went to Athens, in company with one of her friends, who was called her favourite lover. From Athens she went to Rome, where she taught divinity; and, in the garb of a doctor, acquired so great reputation for understanding, learning, and probity, that she was unanimously elected pope in the room of Leo IV.

To this story several modern historians add many particulars of a more delicate nature, and assert that she formed an improper connexion with the friend to whose assistance she owed her advancement in learning. This commerce, however, might have remained a secret, had not Joan, mistaken without doubt in her reckoning, ventured to go to a procession, where she had the misfortune to be brought to bed in the middle of the street, between the Colosseum and the church of St. Clement; and it is added that she died there in labour, after having held the pontifical see about two years.

Such is the story, as related in the history of the popes, which was certainly received and avowed as a truth for some centuries. Since it became a matter of dispute, some writers of the Romish church have denied it; some have apologized for it absurdly enough; others in a way that might be admitted, did not that church claim to be infallible: for it was that claim which first brought the truth of this history under examination. The protestants alleged it as a clear proof against the claim; since it could not be denied that in this instance the church was deceived by a woman in disguise. This induced the Roman catholics to search more narrowly than before into the affair; and the result of that inquiry was, first a doubt, and next an improbability, of Joan's real existence. This led to a further inquiry into the origin of the story; whence it appeared, that there were no footsteps of its being known in the church for near 200 years after it was said to have happened *. Æneas Sylvius, who was pope in the fifteenth century under the name of Pius II. was the first who called it in question, and he touched it but slightly, observing, that in the election of that woman there was no error in a matter of faith, but only an ignorance as to a matter of fact; and also that the story was not certain. Yet this very Sylvius suffered Joan's name to be placed

* Marianus is the first who mentions it, and he lived 200 years after. Blondel's Eclaircissem. de la question: Si une femme a este assise au siege papal, p. 17.

among those of the other popes in the register of Siena, and transcribed the story in his historical work printed at Nuremburg in 1493. The example of Sylvius emboldened others to search more freely into the matter, who, finding it to have no good foundation, thought proper to give it up.

But the protestants thought themselves the more obliged to labour in support of it, as an indelible blot and reproach upon their adversaries; and to aggravate the matter, several circumstances were mentioned with the view of exposing the credulity and weakness of that church, which, it was maintained, had authorized them. In this spirit it was observed, that Joan, being installed in her office, admitted others into orders, after the manner of other popes; made priests and deacons, ordained bishops and abbots, sung mass, consecrated churches and altars, administered the sacraments, presented her feet to be kissed, and performed all other actions which the popes of Rome are wont to do, with other particulars not now worth reciting, as the best informed historians seem to give the whole up as a fable.[1]

JOAN of ARC, commonly called the Maid of Orleans, one of the most remarkable heroines in history, was the daughter of James d'Arc, and of Isabella Romé his wife, two persons of low rank, in the village of Domremi, near Vaucouleurs, on the borders of Lorraine, where she was born in 1402. The instructions she received during her childhood and youth were suited to her humble condition. She quitted her parents at an early age, as they were ill able to maintain her, and engaged herself as a servant at a small inn. In this situation she employed herself in attending the horses of the guests, and in riding them to the watering-place, and by these exercises she acquired a robust and hardy frame. At this time the affairs of France were in a desperate condition; and the city of Orleans, the most important place in the kingdom, was besieged by the English regent, the duke of Bedford, as a step to prepare the way for the conquest of all France. The French king used every expedient to supply the city with a garrison and provisions; and the English left no method unemployed for reducing it. The eyes of all Europe were

[1] Gen. Dict.—Platina de vitis Pontificum.—Bower's Hist. of the Popes.—Mosheim's Ch. Hist.

turned towards this scene of action, and after numberless feats of valour on both sides, the attack was so vigorously pushed by the English, that the king (Charles VII.) gave up the city as lost, when relief was brought from a very unexpected quarter. Joan, influenced by the frequent accounts of the rencounters at this memorable siege, and affected with the distresses of her country and king, was seized with a wild desire of relieving him; and as her inexperienced mind worked day and night on this favourite object, she fancied she saw visions, and heard voices, exhorting her to re-establish the throne of France, and expel the English invaders. Enthusiastic in these notions, she went to Vaucouleurs, and informed Baudricourt, the governor, of her inspirations and intentions, who sent her to the French court, then at Chinon. Here, on being introduced to the king, she offered, in the name of the Supreme Being, to raise the siege of Orleans, and conduct his majesty to Rheims, to be there crowned and anointed; and she demanded, as the instrument of her future victories, a particular sword which was kept in the church of St. Catherine de Fierbois. The king and his ministers at first either hesitated or pretended to hesitate; but after an assembly of grave and learned divines had pronounced her mission to be real and supernatural, her request was granted, and she was exhibited to the whole people, on horseback in military habiliments. On this sight, her dexterity in managing her steed, though acquired in her former station, was regarded as a fresh proof of her mission; her former occupation was even denied; she was converted into a shepherdess, an employment more agreeable to the fancy. Some years were subtracted from her age, in order to excite still more admiration; and she was received with the loudest acclamations, by persons of all ranks.

The English at first affected to speak with derision of the maid and her heavenly mission; but were secretly struck with the strong persuasion which prevailed in all around them. They found their courage daunted by degrees, and thence began to infer a divine vengeance hanging over them. A silent astonishment reigned among those troops formerly so elated with victory, and so fierce for the combat. The maid entered the city of Orleans at the head of a convoy, arrayed in her military garb, and displaying her consecrated standard. She was received as a celestial

deliverer by the garrison and its inhabitants; and with the instructions of count Dunois, commonly called the Bastard of Orleans, who commanded in that place, she actually obliged the English to raise the siege of that city, after driving them from their entrenchments, and defeating them in several desperate attacks.

Raising the siege of Orleans was one part of the maid's promise to Charles; crowning him at Rheims was the other; and she now vehemently insisted that he should set out immediately on that journey. A few weeks before, such a proposal would have appeared altogether extravagant. Rheims lay in a distant quarter of the kingdom; was then in the hands of a victorious enemy; the whole road that led to it was occupied by their garrisons; and no imagination could have been so sanguine as to hope that such an attempt could possibly be carried into execution. But, as it was the interest of the king of France to maintain the belief of something extraordinary and divine in these events, he resolved to comply with her exhortations, and avail himself of the present consternation of the English. He accordingly set out for Rheims, at the head of 12,000 men, and scarcely perceived as he passed along, that he was marching through an enemy's country. Every place opened its gates to him; Rheims sent him its keys, and the ceremony of his inauguration was performed with the holy oil, which a pigeon is said to have brought from heaven to Clovis, on the first establishment of the French monarchy.

As a mark of his gratitude, Charles had a medal struck in her honour. On one side was her portrait, on the other a hand holding a sword with these words, *Consilio confirmata Dei.* "Sustained by the assistance of God." The king also ennobled all her family, as well in the male as in the female line; the former became extinct in 1760. In 1614 the latter, at the request of the procurator-general, were deprived of their privilege of ennobling their children, independent of their husband. The town of Domremi, also, where she was born, was exempted from all taxes, aids, and subsidies for ever.

The Maid of Orleans, as she is called, declared after this coronation, that her mission was now accomplished; and expressed her inclination to retire to the occupations and course of life which became her sex. But Dunois, sensible of the great advantages which might still be reaped

from her presence in the army, exhorted her to persevere till the final expulsion of the English. In pursuance of this advice, she threw herself into the town of Compiegne, at that time besieged by the duke of Burgundy, assisted by the earls of Arundel and Suffolk. The garrison, on her appearance, believed themselves invincible; but Joan, after performing prodigies of valour, was taken prisoner in a sally, and no efforts having been made by the French court to deliver her, was condemned by the English to be burnt alive, which sentence she sustained with great courage in the nineteenth year of her age, 1431. Such are the outlines of the history of this extraordinary heroine, which however is involved in many doubts and difficulties, and has too many of the features of romance for serious belief. It has lately even been doubted whether she was actually put to death; and some plausible evidence has been brought forward to prove that the judges appointed by the duke of Bedford to try her, passed a sentence from which they saved her on the day of execution by a trick, and that she afterwards made her appearance, was married to a gentleman of the house of Amboise in 1436, and her sentence was annulled in 1456. Be this as it may, her memory has long been consecrated by her countrymen, none of whom, however, have done her so much honour as our present poet-laureat, in his admirable poem of "Joan of Arc."[1]

JOBERT (Louis), a pious and learned jesuit, was a native of Paris, where he was born in 1647. He taught polite literature in his own order, and distinguished himself as a preacher. He died at Paris in 1719. There are several tracts of piety of his writing, besides a piece entitled "La Science des Medailles," of which the best edition is that of Paris, in 1739, 2 vols. 12mo, but this superiority it owes to the editor, M. le Baron Bimard de la Bastie; and even of this edition, the second volume is a mere farrago of useless lumber. Pinkerton, who expresses a very low opinion of this work, affirms that Jobert borrowed much from Charles Patin's "Introduction to the History of Medals," without any acknowledgment.[2]

JOCONDUS, or JUCUNDUS (John), an eminent antiquary, architect, and critic, was probably a native of

[1] Histories of England and France.—Southey's Joan of Arc.—Gleig's Supplement to the Encyclopædia Briannica.

[2] Moreri.—Dict. Hist.—Pinkerton's Medals, preface.

Verona, and flourished in the sixteenth century. He was of the order of the Dominicans, but in his travels, and during his scientific labours, wore the habit of a secular priest. When at Rome, where he was first known as an architect, he began to apply to the study of classical antiquities, and made a judicious collection of inscriptions, which he dedicated to Lorenzo de Medici. He was some time at the court of the emperor Maximilian I. and thence went to France about 1500, where Louis X. appointed him royal architect. He built at Paris two bridges over the Seine, that of Notre Dame, and the little bridge. In the mean time, while he had leisure, he employed it in examining ancient manuscripts, and had the felicity to recover all the letters of Pliny the younger, and the work of Julius Obsequens on prodigies. These he arranged for publication, and sent them to Aldus Manutius, by whom they were both printed in 1508, 8vo. He also collated several other classics, and illustrated Cæsar's Commentaries by useful notes and figures, and was the first to give a design of the famous bridge which Cæsar built across the Rhine. On his return to Italy, he edited the fine edition of Vitruvius, printed by Aldus in 1511, and enriched it with designs. When the famous bridge the Rialto was burnt down in 1513, he gave a magnificent design for a new one; but that of an inferior architect being preferred, he quitted Venice, and went to Rome, where, after the death of Bramante, he was employed on St. Peter's church. His last work was the bridge over the Adige, at Verona, which he built in 1520. He died about 1530, at a very advanced age.[1]

JODELLE (STEPHEN), a celebrated French poet, was born of a noble family at Paris, in 1532. He was esteemed by Henry II. and Charles IX. but so entirely devoted to poetry and luxury, that he reaped no advantage from their patronage, but lived in poverty. He was one of the earliest tragic poets of France, but abused the uncommon facility he had in writing verses; so that though his French poems were much admired when their author was living, it now requires great patience to read them. The same cannot, however, be said of his Latin poetry, which is written in a more pure and easy style, and in a better taste. Jodelle was well acquainted with Greek and Latin, had a genius

[1] Tiraboschi.—Moreri.—Niceron, vol. XXX.—Saxii Onomast.

for the arts, and is said to have understood architecture, painting, and sculpture; he was one of the poets in the Pleiades fancied by Ronsard, and is considered as the inventor of the Vers rapportés. This author died very poor, July 1573. The collection of his poems was published at Paris, 1574, 4to, and at Lyons, 1597, 12mo. It contains two tragedies, Cleopatra, and Dido; Eugene, a comedy; sonnets, songs, odes, elegies, &c. Cardinal du Perron valued this poet's talents so little, that he used to say Jodelle's verses were but *pois piles*.[1]

JOHN of SALISBURY. See SALISBURY.

JOHNSON (CHARLES), a dramatic writer, was originally bred to the law, and a member of the Middle temple, but being a great admirer of the muses, and finding in himself a strong propensity to dramatic writing, he quitted his profession, and by contracting an intimacy with Mr. Wilks, the manager of the theatre, found means, through that gentleman's interest, to get his plays on the stage without much difficulty. Some of them met with very good success, and being a constant frequenter of the meetings of the wits at Will's and Button's coffee-houses, he, by a polite and inoffensive behaviour, formed so extensive an acquaintance and intimacy, as constantly insured him great emoluments on his benefit night; by which means, being a man of œconomy, he was enabled to subsist very genteelly. He at length married a young widow, with a tolerable fortune, on which he set up a tavern in Bow-street, Covent-garden, but quitted business at his wife's death, and lived privately on an easy competence which he had saved. At what time he was born we know not, but he lived in the reigns of queen Anne, king George I. and part of George II. and died March 11, 1748. As a dramatic writer, he is far from deserving to be placed amongst the lowest class; for though his plots are seldom original, yet he has given them so many additions, and has clothed the designs of others in so pleasing a dress, that a great share of the merit they possess ought to be attributed to him.

Though, as we have observed, he was a man of a very inoffensive behaviour, he could not escape the satire of Pope, who, too ready to resent even any supposed offence, has, on some trivial pique, immortalized him in the "Dun-

[1] Gen. Dict.—Niceron, vol. XXVIII.—Moreri.—Dict. Hist.

ciad;" and in one of the notes to that poem has quoted from another piece, called "The Characters of the Times," the following account of him: "Charles Johnson, famous for writing a play every year, and for being at Button's every day. He had probably thriven better in his vocation, had he been a small matter leaner; he may be justly called a martyr to obesity, and be said to have fallen a victim to the rotundity of his parts." The friends of Johnson knew that part of this account was false, and probably did not think very ill of a man of whom nothing more degrading could be said than that he was fat. The dramatic pieces this author produced, nineteen in all, are enumerated in the Biographia Dramatica.[1]

JOHNSON (JOHN), an eminent divine among the nonjurors, the only son of the rev. Thomas Johnson, vicar of Frindsbury, near Rochester, was born Dec. 30, 1662, and was educated in the king's school in Canterbury, where he made such progress in the three learned languages, Latin, Greek, and Hebrew, under Mr. Lovejoy, then master of that school, that when he was very little more than fifteen years of age, he was sent to the university of Cambridge, where he was admitted in the college of St. Mary Magdalen, under the tuition of Mr. Turner, fellow of that house, March the 4th, 1677-8. In Lent term 1681-2, he took the degree of B. A. and soon after was nominated by the dean and chapter of Canterbury to a scholarship in Corpus Christi college in that university, of the foundation of archbishop Parker, to which he was admitted April the 29th, 1682, under the tuition of Mr. Beck, fellow of that house. He took the degree of M. A. at the commencement 1685. Soon after he entered into deacon's orders, and became curate to the rector of Upper and Lower Hardres, near Canterbury. He was ordained priest by the right rev. Dr. Thomas Sprat, lord bishop of Rochester and dean of Westminster, December the 19th, 1686; and July the 9th, 1687, he was collated to the vicarage of Boughton under the Blean, by Dr. Sancroft, archbishop of Canterbury, and at the same time he was allowed by the same archbishop to hold the adjoining vicarage of Hern-hill by sequestration; both which churches he supplied himself. About 1689 one Sale, a man who had counterfeited holy orders, having forged

[1] Cibber's Lives, vol. V.—Biog. Dramatica.

letters of ordination both for himself and his father, came into this diocese, and taking occasion from the confusion occasioned by the revolution during the time archbishop Sancroft was under suspension, and before Dr. Tillotson was consecrated to the archbishopric, made it his business to find out what livings were held by sequestration only, and procured the broad seal for one of these for himself, and another for his father. On this Mr. Johnson thought it necessary to secure his vicarage of Hern-hill, that he might prevent Sale from depriving him of that benefice; and archbishop Sancroft being then deprived *ab officio* only, but not *a beneficio*, presented him to Hern-hill, to which he was instituted October the 16th, 1689, by Dr. George Oxenden, vicar-general to the archbishop, but at that time to the dean and chapter of Canterbury, guardians of the spiritualities during the suspension of the archbishop. But as the living had been so long held by sequestration that it was lapsed to the crown, he found it necessary to corroborate his title with the broad seal, which was given him April the 12th, 1690. In 1697 the vicarage of St. John in the Isle of Thanet, to which the town of Margate belongs, becoming void, archbishop Tenison, the patron, considering the largeness of the cure, was desirous to place there a person better qualified than ordinary to supply it, and could think of no man in his diocese more fit than Mr. Johnson, and therefore entreated him to undertake the pastoral care of that large and populous parish. And because the benefice was but small, and the cure very great, the archbishop, to induce him to accept of it, collated him to the vicarage of Appledore (a good benefice) on the borders of Romney Marsh, on the 1st of May, 1697: but Mr. Johnson chose to hold Margate by sequestration only. And having now two sons ready to be instructed in learning, he would not send them to school, but taught them himself; saying that he thought it as much the duty of a father to teach his own children, if he was capable of doing it, as it was of the mother to suckle and nurse them in their infancy, if she was able; and because he believed they would learn better in company than alone, he took two or three boarders to teach with them, the sons of some particular friends. He was much importuned by several others of his acquaintance to take their sons, but he refused. At length, finding he could not attend the pupils

he had, his great cure, and his studies, in such a manner as he was desirous to do, he entreated his patron the archbishop, to give him leave entirely to quit Margate, and to retire to his cure of Appledore, which, with some difficulty, was at last granted him; but not till his grace had made inquiry throughout his diocese and the university of Cambridge for one who might be thought qualified to succeed him. He settled at Appledore in 1703, and as soon as his eldest son was fit for the university (which was in 1705) he sent him to Cambridge, and his other son to school till he was of age to be put out apprentice; and dismissed all the rest of his scholars. He seemed much pleased with Appledore at his first retirement thither, as a place where he could follow his studies without interruption. But this satisfaction was not of long continuance; for that marshy air, in a year or two, brought a severe sickness on himself and all his family, and his constitution (which till then had been very good) was so broken, that he never afterwards recovered the health he had before enjoyed. This made him desirous to remove from thence as soon as he could; and the vicarage of Cranbrook becoming void, he asked the archbishop to bestow it on him, which his grace readily did, and accordingly collated him to it April the 13th, 1707, where he continued till his death, holding Appledore with it. In 1710, and again in 1713, he was chosen by the clergy of the diocese of Canterbury to be one of their proctors for the convocation summoned to meet with the parliament in those years. And as the first of these convocations was permitted to sit and act, and to treat of matters of religion (though they brought no business to any perfection, owing to the differences that had been raised between the two houses) he constantly attended the house of which he was a member whilst any matter was there under debate; and his parts and learning came to be known and esteemed by the most eminent clergy of the province, as they had been before by those of the diocese where he lived; so that from this time he was frequently resorted to for his opinion in particular cases, and had letters sent to him from the remotest parts of the province of Canterbury, and sometimes from the other province also, requiring his opinion in matters of learning, especially as to what concerned our religion and ecclesiastical laws. He continued at Cranbrook about eighteen years; and as he

had been highly valued, esteemed, and beloved at all other places where he had resided, so was he here also by all that were true friends, says his biographer, "to the pure catholic religion of Jesus Christ, as professed and established in the church of England. But as there were many dissenters of all denominations in that place, and some others, who (though they frequented the church, yet) seemed to like the Dissenters better, and to side with them upon all occasions, except going to their meetings for religious worship, I cannot say how they loved and esteemed him. However, he was so remarkably upright in his life and conversation, that even they could accuse him of no other fault, except his known hearty zeal for the church of England, which all impartial persons would have judged a virtue. For certainly those that have not an hearty affection for a church ought not to be made priests of it. Some of those favourers of the dissenters studied to make him uneasy, by endeavouring to raise a party in his parish against him, merely because they could not make him, like themselves, a latitudinarian in matters of religion; but they failed in their design, and his friends were too many for them *." A little before he left Appledore, he began to discover that learning to the world, which till this time was little known beyond the diocese where he lived, except to some particular acquaintance, by printing several tracts; though his modesty was such, that he would not put his name to them, till they had at least a second edition. The first of these was a "Paraphrase with Notes on the Book of Psalms according to the Translation retained in our Common Prayer-Book," published in 1706. The next book he wrote was the "Clergyman's Vade-Mecum," 1708, which went through five editions, and was followed, in 1709, by a second part. In 1710 he published the "Propitiatory Oblation in the Eucharist;" in 1714, "The Unbloody Sacrifice," part I.; and in 1717, part II.; in 1720, "A Collection of Ecclesiastical Laws."

In 1728, Mary his daughter and only surviving child, being his executrix, published some posthumous discourses of his which he had designed for the press; and as no man was more careful and diligent to instruct those

* It was in his latter years that he (probably from his intimacy with Dr. Hickes) became a nonjuror in principle and practice, denying the king's supremacy, and refusing to read the prayers enjoined on the accession of George I. This occasioned him some trouble, and he was forced to submit, which he did very reluctantly.

committed to his care in the knowledge of their duty by his sermons and discourses, so was he no less careful to instruct them by his example in a regular Christian life; and therefore none was better beloved by his parishioners in general. This learned divine, of whom his biographer, Dr. Brett, has given a very high, although perhaps somewhat partial character, died Dec. 15, 1725, and was buried in Cranbrook church-yard.

In 1689 he married Margaret, the daughter of Thomas Jenkin, gent. of the isle of Thanet, and half-sister of Dr. Robert Jenkin, master of St. John's college in Cambridge. He had some children; and among them a son, who died in 1723, after having been fellow of the above college, and rector of Standish in Lancashire.

In 1748 was published "The Life of the late Rev. J. Johnson, &c. by the late Rev. Thomas Brett," with three of Mr. Johnson's posthumous tracts, and part of his correspondence with Dr. Hickes, Mr. Nelson, and Dr. Brett.[1]

JOHNSON (MAURICE), an excellent antiquary, and founder of the Gentleman's Society at Spalding, was descended from a family much distinguished in the last century. At Berkhamstead, the seat of one of his relations, were half-length portraits of his grandfather, old Henry Johnson and his lady, and sir Charles and lady Bickerstaff, and their daughter, who was mother to sir Henry Johnson, and to Benjamin Johnson, poet-laureat to James I. who, agreeably to the orthography of that age, spelt his name Jonson. Sir Henry was painted half-length, by Frederick Zucchero; and the picture was esteemed capital. The family of Johnson were also allied to many other families of consideration. Mr. Johnson, born at Spalding, a member of the Inner Temple, London, and steward of the soke or manor of Spalding, married early in life a daughter of Joshua Ambler, esq. of that place. She was the granddaughter of Sir Anthony Oldfield, and lineally descended from Sir Thomas Gresham, the founder of Gresham-college, and of the Royal Exchange, London. By this lady he had twenty-six children, of whom sixteen sat down together to his table.

Mr. Johnson in the latter part of his life was attacked with a vertiginous disorder in his head, which frequently interrupted his studies, and at last put a period to his life,

[1] Life by Dr. Brett.—Gen. Dict.—Biog. Brit.

Feb. 6, 1755. He acquired a general esteem from the frankness and benevolence of his character, which displayed itself not less in social life than in the communication of his literary researches. Strangers who applied to him for information, though without any introduction except what arose from a genuine thirst for knowledge congenial with his own, failed not to experience the hospitality of his board. While their spirit of curiosity was feasted by the liberal conversation of the man of letters, their social powers were at the same time gratified by the hospitable frankness of the benevolent Englishman. The following eulogium on him by Dr. Stukeley, is transcribed from the original in the "Minutes of the Society of Antiquaries:" "Maurice Johnson, esq. of Spalding in Lincolnshire, counsellor at law, a fluent orator, and of eminence in his profession; one of the last of the founders of the Society of Antiquaries, 1717, except Br. Willis and W. Stukeley; founder of the literary society at Spalding, Nov. 3, 1712, which, by his unwearied endeavours, interest, and application in every kind, infinite labours in writing, collecting, methodizing, has now [1755] subsisted forty years in great reputation, and excited a great spirit of learning and curiosity in South Holland [in Lincolnshire]. They have a public library, and all conveniences for their weekly meeting. Mr. Johnson was a great lover of gardening, and had a fine collection of plants, and an excellent cabinet of medals. He collected large memoirs for the 'History of Carausius,' all which, with his coins of that prince, he sent to me, particularly a brass one which he supposed his son, resembling those of young Tetricus. A good radiated CAES SPFA. Rev. a woman holds a cornucopiæ, resting her right hand on a pillar or rudder, LOCIS or CISLO. In general the antiquities of the great mitred priory of Spalding, and of this part of Lincolnshire, are for ever obliged to the care and diligence of Maurice Johnson, who has rescued them from oblivion."

An accurate account of his many learned communications to the Society of Antiquaries of London, as well as of those which he made to the society he founded at Spalding, may be seen in the curious work which furnishes this article.[1]

JOHNSON (SAMUEL), an English divine of remarkable learning and steadiness in suffering for the principles of the

[1] History of the Spalding Society.—Nichols's Bowyer.

Revolution in 1688, was born in 1649, in Warwickshire; and being put to St. Paul's school in London, studied with such success and reputation, that as soon as he was fit for the university, he was made keeper of the library to that school. In this station he applied himself to the Oriental languages, in which he made great progress. He was of Trinity-college, Cambridge, but left the university without taking a degree. He entered into orders, and was presented by a friend, Mr. Robert Biddulph, in 1669-70, to the rectory of Corringham in Essex. This living, worth only 80*l.* a year, was the only church preferment he ever had; and, as the air of the place did not agree with him, he placed a curate upon the spot, and settled himself at London; a situation so much the more agreeable to him, as he had a strong disposition for politics, and had even made some progress in that study before he was presented to this living.

The times were turbulent; the duke of York declaring himself a Papist, his succession to the crown began to be warmly opposed; and this brought the doctrine of indefeasible hereditary right into dispute, which was strongly disrelished by Johnson, who was naturally of no submissive temper*. This inclination was early observed by his patron, who warned him against the danger of it to one of his profession, and advised him, if he would turn his thoughts to that subject, to read Bracton and Fortescue "de laudibus legum Angliæ," &c. that so he might be acquainted with the old English constitution; but by no means to make politics the subject of his sermons, for that matters of faith and practice formed more suitable admonitions from the pulpit. Johnson, it is said, religiously

* Of this truth we cannot have a stronger evidence than from himself. In a piece printed 1689, speaking of bishop Burnet's Pastoral Letter, published a little before, in order to place king William's right to the crown upon conquest, he expresses himself thus: "I will presently join issue with this conquering bishop, for I have not been afraid of a conqueror these 18 years; for long since I used to walk by the New Exchange gate, where stood an overgrown porter with his gown and staff, giving him a resemblance of authority, whose business it was to regulate the coachmen before the entrance; and would make nothing of lifting a coachman off his box, and beating him, and throwing him into his box again. I have several times looked up at this tall mastering fellow, and put the case: Suppose this conqueror should take me up under his arm, like a gizzard, and run away with me; am I his subject? No, thought I, I am my own, and not his: and, having thus invaded me, if I could not otherwise rescue myself from him, I would smite him under the fifth rib. The application is easy." Tract concerning king James's Abrogation, in our author's works, p. 207, 268.

observed this advice; and though, by applying himself to the study of the books recommended to him, he became well versed in the English constitution, yet he never introduced it in his sermons, but employed these, with zeal, to expose the absurdity and mischief of the Popish religion, which was then too much encouraged, and would, he thought, unavoidably be established if the next heir to the crown was not set aside. This point he laboured incessantly in his private conversation, and became so good a master of the arguments for it, that the opposers of the court gave him suitable encouragement to proceed. The earl of Essex admitted him into his company; and lord William Russel, respecting his parts and probity, made him his domestic chaplain. This preferment placed him in a conspicuous point of view; and in 1679 he was appointed to preach before the mayor and aldermen at Guildhall-chapel, on Palm-Sunday. He took that opportunity of preaching against Popery; and from this time, he tells us himself, "he threw away his liberty with both hands, and with his eyes open, for his country's service." In short, he began to be regarded by his party as their immoveable bulwark; and to make good that character, while the bill of exclusion was carried on by his patron at the head of that party in the House of Commons, his chaplain, to promote the same cause, engaged the ecclesiastical champion of passive obedience, Dr. Hickes *, in a book entitled "Julian the Apostate, &c." published in 1682. This tract being written to expose the doctrine, then generally received, of passive obedience, was answered by Dr. Hickes, in a piece entitled "Jovian, &c." to which Johnson drew up a reply, under the title of "Julian's arts to undermine and extirpate Christianity," &c. This was printed and entered at Stationers'-hall, 1683, in order to be published; but, seeing his patron lord Russel seized and imprisoned, Johnson thought proper to check his zeal, and take the advice of his friends in suppressing it.

The court, however, having information of it, he was summoned, about two months after lord Russel was beheaded, to appear before the king and council, where the lord keeper North examined him upon these points: 1. "Whether he was the author of a book called 'Julian's

* Dr. Hickes's production here attacked, was a sermon preached before the lord mayor in 1681, and published in 1682.

Arts and Methods to undermine and extirpate Christianity'?" To which having answered in the affirmative, he was asked, "Why, after the book had been so long entered at Stationers'-hall, it was not published?" To which he replied, "That the nation was in too great a ferment to have the matter further debated at that time." Upon this he was commanded to produce one of those books to the council, being told that it should be published if they approved it; but he answered, "he had suppressed them himself, so that they were now his own private thoughts, for which he was not accountable to any power upon earth." The council then dismissed him; but he was sent for twice afterwards, and the same questions urged, to which he returned the same answers, and was then sent prisoner to the Gatehouse, by a warrant of commitment dated Aug. 3, 1683, and signed by sir Leoline Jenkins, one of the privy council, and principal secretary of state. He was bailed out of prison by two friends, and the court used all possible means to discover the book; but, being disappointed in the search, recourse was had to promises, and a considerable sum, besides the favour of the court, was offered for one of the copies, to the person in whose hands they were supposed to be lodged. This was refused; and, as neither threats nor promises prevailed, the court was obliged to drop the prosecution upon that book, and an information against Johnson was lodged in the King's-bench, for writing "Julian the Apostate," &c. The prosecution was begun and carried on by the interest of the duke of York. The following was one of the first of the passages on which the information was founded: "And therefore, I much wonder at those men who trouble the nation at this time of day, with the unseasonable prescription of prayers and tears, and the passive obedience of the Thebean legion, and such-like last remedies, which are proper only at such a time as the laws of our country are armed against our religion." The attack of this apparently innocent sentence gives a strong idea of the violence of the times.

When Mr. Johnson was brought to trial, he employed Mr. Wallop as his counsel, who urged for his client, that he had offended against no law of the land; that the book, taken together, was innocent; but that any treatise might be made criminal, if treated as those who drew up the information had treated this. The judges, however, had orders to proceed in the cause, and the chief justice Jef-

fries upbraided Johnson for meddling with what did not belong to him, and scoffingly told him, that he would give him a text, which was, "Let every man study to be quiet, and mind his own business:" to which Johnson replied, that he did mind his business as an Englishman when he wrote that book. He was condemned, however, in a fine of 500 marks, and committed prisoner to the King's-bench till he should pay it. Here he lay in very necessitous circumstances, it being reckoned criminal to visit or shew him any kindness; so that few had the courage to come near him, or give him any relief; by which means he was reduced very low. Notwithstanding which, when his mother, whom he had maintained for many years, sent to him for subsistence, such was his filial affection, that though he knew not how to supply his own wants, and those of his wife and children, and was told on this occasion, that "charity begins at home," he sent her forty shillings, though he had but fifty in the world, saying, he would do his duty, and trust Providence for his own supply. The event shewed that his hopes were not vain; for the next morning he received 10*l.* by an unknown hand, which he discovered at a distant period to have been sent by Dr. Fowler, afterwards bishop of Gloucester.

Having, by the bonds of himself and two friends, obtained the liberty of the rules, he was enabled to incur still further dangers, by printing some pieces against Popery in 1685, and dispersing several of them about the country at his own expence. These being answered in three "Observators," by sir Roger L'Estrange, who also, discovering the printer, seized all the copies that were in his hands, Johnson caused a paper to be posted up everywhere, entitled "A Parcel of wry Reasons and wrong Inferences, but right Observator." Upon the encampment of the army the following year, 1686, on Hounslow-heath, he drew up "An humble and hearty Address to all the Protestants in the present Army," &c. He had dispersed about 1000 copies of this paper, when the rest of the impression was seized, and himself committed to close custody, to undergo a second trial at the King's-bench; where he was condemned to stand in the pillory in Palace-yard, Westminster, Charing-cross, and the Old Exchange, to pay a fine of 500 marks, and to be whipped from Newgate to Tyburn, after he had been degraded from the priesthood. This last ought to have been done, according to the canons, by his own dio-

cesan, the bishop of London, Dr. Compton; but that prelate being then under suspension himself (for not obeying the king's order to suspend Dr. Sharp, afterwards archbishop of York, for preaching against Popery in his own parish church of St. Giles's in the Fields), Dr. Crewe, bishop of Durham, Dr. Sprat, bishop of Rochester, and Dr. White, bishop of Peterborough, who were then commissioners for the diocese of London, were appointed to degrade Mr. Johnson. This they performed in the chapter-house of St. Paul's, where Dr. Sherlock, and other clergymen, attended; but Dr. Stillingfleet, then dean of St. Paul's, refused to be present. Johnson's behaviour on this occasion was observed to be so becoming that character of which his enemies would have deprived him, that it melted some of their hearts, and forced them to acknowledge, that there was something very valuable in him. Among other things which he said to the divines then present, he told them, in the most pathetic manner, "It could not but grieve him to think, that, since all he had wrote was designed to keep their gowns on their backs, they should be made the unhappy instruments to pull off his; and he begged them to consider whether they were not making rods for themselves." When they came to the formality of putting a Bible in his hand and taking it from him again, he was much affected, and parted from it with difficulty, kissed it, and said, with tears, "That they could not, however, deprive him of the use and benefit of that sacred depositum." It happened, that they were guilty of an omission, in not stripping him of his cassock; which, slight as such a circumstance may seem, rendered his degradation imperfect, and afterwards saved him his living *.

A Popish priest made an offer for 200*l.* to get the whipping part of the sentence remitted: the money was accordingly lodged, by one of Johnson's friends, in a third hand, for the priest, if he performed what he undertook; but to no purpose; the king was deaf to all intreaties: the answer was, "That since Mr. Johnson had the spirit of martyrdom, it was fit he should suffer." Accordingly, Dec. 1, 1686, the sentence was rigorously put in execution; which yet he bore with great firmness, and went through

* He came with it on to the pillory, where Mr. Rouse, the under-sheriff, tore it off, and put a frize coat upon him. Report of the committee in 1689.

even with alacrity. He observed afterwards to an intimate friend, that this text of Scripture which came suddenly into his mind, "He endured the cross, despising the shame," so much animated and supported him in his bitter journey, that, had he not thought it would have looked like vain-glory, he could have sung a psalm while the executioner was doing his office, with as much composure and cheerfulness as ever he had done in the church; though at the same time he had a quick sense of every stripe which was given him, to the number of 317, with a whip of nine cords knotted. This was the more remarkable in him, because he had not the least tincture of enthusiasm *. The truth is, he was endued with a natural hardiness of temper to a great degree; and being inspirited by an eager desire to suffer for the cause he had espoused, he was enabled to support himself with the firmness of a martyr. After the execution of this sentence, the king gave away his living; and the clergyman who had the grant of it, made application to the three bishops abovementioned for institution; but they, being sensible of his imperfect degradation, would not grant it without a bond of indemnity; after which, when he went to Corringham for induction, the parishioners opposed him, so that he could never obtain entrance, but was obliged to return *re infectâ*. Mr. Johnson thus kept his living, and with it, his resolution also to oppose the measures of the court; insomuch that, before he was out of the surgeon's hands, he reprinted 3000 copies of his "Comparison between Popery and Paganism." These, however, were not then published; but not long after, about the time of the general toleration, he published "The Trial and Examination of a late Libel," &c. which was followed by others every year till the Revolution. The parliament afterwards, taking his case into consideration, resolved, June 11, 1689, that the judgement against him in the King's-bench, upon an information for a misdemeanor, was cruel and illegal; and a committee was at the same time appointed to bring in a bill for reversing that judgement. Being also ordered to inquire how Mr. Johnson came to be degraded, and by what authority it was done, Mr. Christy, the chairman, some days after reported his case, by which it ap-

* Excepting this, he seems to have been cast in much such a mould as John Lilburn, to whom he bore a great resemblance, both in the hardiness of his temper, and in the quarrelsomeness of it.

pears, that a libel was then exhibited against him, charging him with great misdemeanors, though none were specified or proved; that he demanded a copy of the libel, and an advocate, both which were denied; that he protested against the proceedings, as contrary to law and the 132d canon, not being done by his own diocesan; but his protestation was refused, as was also his appeal to the king in chancery; and that Mrs. Johnson had also an information exhibited against her, for the like matter as that against her husband. The committee came to the following resolutions, which were all agreed to by the house: "That the judgement against Mr. Johnson was illegal and cruel: that the ecclesiastical commission was illegal, and consequently, the suspension of the bishop of London, and the authority committed to three bishops, null and illegal: that Mr. Johnson's not being degraded by his own diocesan, if he had deserved it, was illegal: that a bill be brought in to reverse the judgement, and to declare all the proceedings before the three bishops null and illegal: and that an address be made to his majesty, to recommend Mr. Johnson to some ecclesiastical preferment, suitable to his services and sufferings." The house presented two addresses to the king, in behalf of Mr. Johnson: and, accordingly, the deanery of Durham was offered him, which however he refused, as an unequal reward for his services.

The truth is, he was his own chief enemy; and his disappointment, in his expectations of preferment, was the effect of his own temper and conduct. For, with very good abilities, considerable learning, and great clearness, strength, and vivacity of sentiment and expression, of which his writings are a sufficient evidence; and with a firmness of mind capable of supporting the severest trials, for any cause which he considered as important, he was passionate, impatient of contradiction, conceited in his own opinions, haughty, apt to overrate his own services, and undervalue those of others, whose advancement above himself was an insupportable mortification to him. The roughness of his temper, and turbulency of his genius, rendered him also unfit for the higher stations of the church, of which he was immoderately ambitious. Not being able to obtain a bishopric, lady Russel made use of the influence she had with Dr. Tillotson, to solicit a pension for him *; and in consequence of this application, king William granted him

* Tillotson laboured the matter very heartily, though Johnson continued abusing him and reviling him all the time. While he was in prison also,

300*l.* a year out of the post-office, for his own and his son's life, with 1000*l.* in money, and a place of 100*l.* a year for his son.

Violence produces violence; and his enemies were so much exasperated against him, that his life was frequently endangered. After publishing his famous tract, entitled "An Argument proving that the Abrogation of King James," &c. which was levelled against all those who complied with the Revolution upon any other principles than his own, in 1692, a remarkable attempt was actually made upon him. Seven assassins broke into his house in Bond-street, Nov. 27, very early in the morning; and five of them, with a lantern, got into his chamber, where he, with his wife and young son, were in bed. Mr. Johnson was fast asleep; but his wife, being awaked by their opening the door, cried out, Thieves; and endeavoured to awaken her husband: the villains in the mean time threw open the curtains, three of them placed themselves on that side of the bed where he lay, with drawn swords and clubs, and two stood at the bed's feet with pistols. Mr. Johnson started up; and, endeavouring to defend himself from their assaults, received a blow on the head, which knocked him backwards. His wife cried out with great earnestness, and begged them not to treat a sick man with such barbarity; upon which they paused a little, and one of the miscreants called to Mr. Johnson to hold up his face, which his wife begged him to do, thinking they only designed to gag him, and that they would rifle the house and be gone. Upon this he sat upright; when one of the rogues cried, "Pistol him for the book he wrote;" which discovered their design; for it was just after the publishing of the book last mentioned. Whilst he sat upright in his bed, one of them cut him with a sword over the eye-brow, and the rest presented their pistols at him; but, upon Mrs. Johnson's passionate intreaties, they went off without doing him further mischief, or rifling the house. A surgeon was immediately sent for, who found two wounds in his head, and his body much bruised. With due care, however, he recovered; and though his health was much impaired and broken by this and other troubles, yet he handled his pen with the same unbroken spirit as before. He died in May 1703.

Tillotson had sent him 30*l.* which, though his necessities obliged him to accept, yet he did it with an air of the utmost contempt. Birch's Life of Tillotson, p. 201.

In 1710 all his treatises were collected, and published in one folio volume; to which were prefixed some memorials of his life. The second edition came out in 1713, folio.[1]

JOHNSON (SAMUEL), one of the most eminent and highly-distinguished writers of the eighteenth century, was born on the 18th of September, 1709, at Lichfield in Staffordshire, where his father, Michael Johnson, a native of Derbyshire, of obscure extraction, was at that time a bookseller and stationer. His mother, Sarah Ford, was a native of Warwickshire, and sister to Dr. Ford, physician, who was father to Cornelius Ford, a clergyman of loose character, whom Hogarth has satirized in the print of Modern Midnight Conversation. Our author was the eldest of two sons. Nathaniel, the youngest, died in 1737 in his twenty-fifth year. The father was a man of robust body and active mind, yet occasionally depressed by melancholy, which Samuel inherited, and, with the aid of a stronger mind, was not always able to shake off. He was also a steady high-churchman, and an adherent of the house of Stuart, a prejudice which his son outlived in the nation at large, without entirely conquering in himself. Mrs. Johnson was a woman of good natural understanding, unimproved by education; and our author acknowledged with gratitude, that she endeavoured to instil sentiments of piety as soon as his mind was capable of any instruction. There is little else in his family history worthy of notice, nor had he much pleasure in tracing his pedigree. He venerated others, however, who could produce a recorded ancestry, and used to say, that in him this was disinterested, for he could scarcely tell who was his grandfather. That he was remarkable in his early years has been supposed, but many proofs have not been advanced by his biographers. He had, indeed, a retentive memory, and soon discovered symptoms of an impetuous temper; but these circumstances are not enough to distinguish him from hundreds of children who never attain eminence. In his infancy he was afflicted with the scrophula, which injured his sight, and he was carried to London to receive the royal touch from the hand of queen Anne, the last of our sovereigns who encouraged that popular superstition.

[1] Biog. Brit.—Gen. Dict.—Life prefixed to his Works.—Birch's Life of Tillotson.—Knight's Life of Colet.—Kettlewell's Life, p. 331.—Comber's Life of Comber, p. 222.

He was first taught to read English by a woman who kept a school for young children at Lichfield; and afterwards by one Brown. Latin he learned at Lichfield school, under Mr. Hunter, a man of severe discipline, but an attentive teacher. Johnson owned that he needed correction, and that his master did not spare him; but this, instead of being the cause of unpleasant recollections in his advanced life, served only to convince him that severity in school-education is necessary; and in all his conversations on the subject, he persisted in pleading for a liberal use of the rod. At this school his superiority was soon acknowledged by his companions, who could not refuse submission to the ascendancy which he acquired. His proficiency, however, as in every part of his life, exceeded his apparent diligence. He could learn more than others in the same allotted time: and he was learning when he seemed to be idle. He betrayed an early aversion to stated tasks, but, if roused, he could recover the time he appeared to have lost with great facility. Yet he seems afterwards to have been conscious that much depends on regularity of study, and we find him often prescribing to himself stated portions of reading, and recommending the same to others. No man perhaps was ever more sensible of his failings, or avowed them with more candour; nor, indeed, would many of them have been known, if he had not exhibited them as warnings. His memory was uncommonly tenacious, and to his last days he prided himself on it, considering a defect of memory as the prelude of total decay. Perhaps he carried this doctrine rather too far when he asserted, that the occasional failure of memory in a man of seventy must imply something radically wrong; but it may be in general allowed, that the memory is a pretty accurate standard of mental strength. Although his weak sight prevented him from joining in the amusements of his schoolfellows, for which he was otherwise well qualified by personal courage and an ambition to excel, he found an equivalent pleasure in sauntering in the fields, or reading such books as came in his way, particularly old romances. For these he retained a fondness throughout life; but was wise and candid enough to attribute to them, in some degree, that unsettled turn of mind which prevented his fixing in any profession.

About the age of fifteen he paid a long visit to his uncle Cornelius Ford; but on his return, his master, Hunter,

refused to receive him again on the foundation of Lichfield school. What his reasons were is not known. He was now removed to the school of Stourbridge in Worcestershire, where he remained about a year, with very little acquisition of knowledge; but here, as well as at Lichfield, he gave several proofs of his inclination to poetry, and afterwards published some of these juvenile productions in the Gentleman's Magazine. From Stourbridge he returned home, where he remained about two years without any regular application. His time, however, was not entirely wasted, as he employed it in reading many of the ancient writers, and stored his mind with so much various information, that when he went to Oxford, Dr. Adams said he "was the best qualified for the university that he had ever known come there."

By what means his father was enabled to defray the expence of an university education has not been very accurately told. It is generally reported that he went to assist the studies of a young gentleman of the name of Corbet.' His friend, Dr. Taylor, assured Mr. Boswell that he never could have gone to college, had not a gentleman of Shropshire, one of his schoolfellows, spontaneously undertaken to support him at Oxford, in the character of his companion, though, in fact, he never received any assistance whatever from that gentleman. He was, however, entered a commoner of Pembroke college on the 31st October, 1728. His tutor was Mr. Jordan, a fellow of Pembroke, a man whom Johnson mentioned with respect many years after, but to whose instructions he did not pay much regard, except that he formally attended his lectures, as well as those in the college hall. It was at Jordan's request that he translated Pope's Messiah into Latin verse, as a Christmas exercise. Pope is said to have expressed his high approbation of it; but critics in that language, among whom Pope could never be ranked, have not considered Johnson's Latin poems as the happiest of his compositions. When Jordan left college to accept of a living, Johnson became the scholar of Dr. Adams, who was afterwards the head of Pembroke, and with whom Johnson maintained a strict friendship to the last hour of his life.

During the vacation in the following year, he suffered severely by an attack of his constitutional melancholy, accompanied by alternate irritation, fretfulness, and languor. It

appears, however, that he resisted his disorder by every effort of a great mind, and proved that it did not arise from want of mental resources, or weakness of understanding. On his return to the university, he probably continued his desultory manner of reading, and occasionally formed resolutions of regular study, in which he seldom persisted. Among his companions he was looked up to as a young man of wit and spirit, singular and unequal in temper, impatient of college rules, and not over-respectful to his seniors. Such at least seems to be the result of Mr. Boswell's inquiries, but little is known with certainty, except what is painful to relate, that he either put on an air of gaiety to conceal his anxious cares, or secluded himself from company that that poverty might not be known, which at length compelled him to leave college without a degree.

He now (1731) returned to Lichfield, with very gloomy prospects. His father died a few months after his return, and the little he left behind him was barely sufficient for the temporary support of his widow. In the following year he accepted the place of usher of the school of Market Bosworth in Leicestershire, an employment which the pride of Sir Wolstan Dixie, the patron, soon rendered irksome, and he threw it up in a disgust which recurred whenever he recollected this part of his history. For six months after he resided at Birmingham as the guest of Mr. Hector, an eminent surgeon, and is supposed during that time to have furnished some periodical essays for a newspaper printed by Warren, a bookseller in Birmingham. Here, too, he abridged and translated Father Lobo's Voyage to Abyssinia, which was published in 1735 by Bettesworth and Hitch in Paternoster-row, London. For this, his first literary performance, he received the small sum of five guineas. In the translation there is little that marks the hand of Johnson; but in the preface and dedication are a few passages in the same energetic and manly style which he may be said to have invented, and to have taught to his countrymen.

In 1734 he returned to Lichfield, and issued proposals for an edition of the Latin poems of Politian, with the history of Latin poetry, from the æra of Petrarch to the time of Politian, and also the life of Politian; the book to be printed in thirty octavo sheets, price five shillings. Those who have not attended to the literary history of this

country will be surprized that such a work could not be undertaken without the precaution of a subscription; and they will regret that in this case the subscription was so inadequate to the expence of printing, as to deter our author from executing what probably would have made him known and patronized by the learned world.

Disappointed in this scheme, he offered his services to Mr. Cave, the proprietor and editor of the Gentleman's Magazine, who had given some proofs of a liberal spirit of enterprize, in calling forth the talents of unknown and ingenious writers. On this occasion he suggested some improvements in the management of the Magazine, and specified the articles which he was ready to supply. Cave answered his letter, but it does not appear that any agreement was formed at this time. He soon, however, entered into a connection of a more tender kind, which ended in marriage. His wife, who was about twenty years older than himself, was the widow of Mr. Porter, a mercer, of Birmingham, a lady whose character has been variously represented, but seldom to her discredit. She was, however, the object of his first passion, and although they did not pass the whole time of their union in uninterrupted harmony, he lamented her death with unfeigned sorrow, and retained an enthusiastic veneration for her memory.

She had a fortune of eight hundred pounds, and with part of this, he hired a large house at Edial near Lichfield, which he fitted up as an academy where young gentlemen were to be boarded and taught the Latin and Greek languages. Gilbert Walmsley, a man of learning and worth, whom he has celebrated by a character drawn with unparalleled elegance, endeavoured to promote this plan, but it proved abortive. Three pupils only appeared, one of whom was David Garrick. With these he made a shift to keep the school open for about a year and a half, and was then obliged to discontinue it, perhaps not much against his inclination. No man knew better than Johnson what ought to be taught, but the business of education was confessedly repugnant to his habits and his temper. During this short residence at Edial, he wrote a considerable part of his "Irene," which Mr. Walmsley advised him to prepare for the stage, and it was probably by this gentleman's advice that he determined to try his fortune in London. His pupil Garrick had formed the same resolution; and in March 1737, they arrived in London together. Garrick,

after some farther preparatory education, was designed for the study of the law, but in three or four years went on the stage, and obtained the highest honours that dramatic fame could confer, with a fortune splendid beyond all precedent. The difference in the lot of these two young men might lead to many reflections on the taste of the age, and the value of its patronage; but they are too obvious to be obtruded on any reader of feeling or judgment, and to others they would be unintelligible.

In what manner Johnson was employed for some time after his arrival in London, is not known. He brought a small sum of money with him, and he husbanded it with frugality, while he mixed in such society as was accessible to a friendless and uncourtly scholar, and amused himself in contemplating the manners of the metropolis. It appears that at one time he took lodgings at Greenwich, and proceeded by fits to complete his tragedy. He renewed his application also to Cave, sending him a specimen of a translation of the "History of the Council of Trent," and desiring to know if Cave would join in the publication of it. Cave appears to have consented, for twelve sheets were printed, for which our author received forty-nine pounds; but another translation being announced about the same period (1738) by a rival whose name was also Samuel Johnson, librarian of St. Martin's in the Fields, our author desisted, and this other design was also dropped.

In the course of the summer he went to Lichfield, where he had left Mrs. Johnson, and there, during a residence of three months, finished his tragedy for the stage. On his return to London with Mrs. Johnson, he endeavoured to prevail on Fleetwood, the patentee of Drury-lane theatre, to accept "Irene," but in this was unsuccessful, and having no interest with any other manager, he laid aside his play in pursuit of literary employment. He had now become personally known to Cave, and began to contribute to the Magazine original poetry, Latin and English, translations, biographical sketches, and other miscellaneous articles, particularly the debates in parliament, under the name of the Senate of Lilliput. At that time the debates were not allowed to be published, as now, the morning after the day of meeting, and the only safe mode of conveying the substance of them to the public was by adopting a historical form at more distant periods. At first

Johnson merely revised the manuscript as written by Guthrie*, who then supplied this department of the Magazine; but when he had attained a higher rank among authors, the whole devolved on his coadjutor. His only materials were a few notes supplied by persons who attended the houses of parliament, from which, and sometimes from information even more scanty, he compiled a series of speeches, of which the sentiments as well as the style were often his own. In his latter days he disapproved of this practice, and desisted from writing the speeches as soon as he found they were thought genuine.

The value of his contributions to this Magazine must have been soon acknowledged. It was then in its infancy, and there is a visible improvement from the time he began to write for it. Cave had a contriving head, but with too much of literary quackery. Johnson, by recommending original or selected pieces calculated to improve the taste and judgment of the public, raised the dignity of the Magazine above its contemporaries; and to him we certainly owe, in a great measure, the various information and literary history for which that miscellany has ever been distinguished, and in which it has never been interrupted by a successful rival. By some manuscript memorandums concerning Dr. Johnson, written by the late Dr. Farmer, and obligingly given to the writer of this life by Mr. Nichols, it appears that he was considered as the conductor or editor of the Magazine for some time, and received an hundred pounds per annum from Cave.

In 1738 he made his name at once known and highly respected among the eminent men of his time, by the publication of "London," a poem in imitation of the third satire of Juvenal. The history of this publication is not uninteresting. Young authors did not then present themselves to the public without much cautious preparation. Johnson conveyed his poem to Cave as the production of another, of one who was "under very disadvantageous circumstances of fortune;" and as some small encouragement to the printer, he not only offered to correct the press, but even to alter any stroke of satire which he might dislike. Cave, whose heart appears to more advantage in this than in some other of his transactions with authors,

* Guthrie composed the parliamentary speeches from July 1736, and Johnson succeeded him November 1740, and continued them to February 1742-3.

sent a present to Johnson for the use of his poor friend, and afterwards, it appears, recommended Dodsley as a purchaser. Dodsley had just begun business, and had speculated but on a few publications of no great consequence. He had, however, judgment enough to discern the merit of the poem now submitted to him, and bargained for the whole property. The sum Johnson received was ten guineas, and such were his circumstances, or such the state of literary property at that time, that he was fully content, and was ever ready to acknowledge Dodsley's useful patronage. The poem was accordingly published in May 1738, and on the same morning with Pope's satire of "Seventeen hundred and thirty-eight." Johnson's was so eagerly bought up, that a second edition became necessary in less than a week. Pope behaved on this occasion with great liberality. He bestowed high praise on the "London," and intimated that the author, whose name had not yet appeared, could not be long concealed.—In this poem may be observed some of those political prejudices for which Johnson frequently contended afterwards. He thought proper to join in the popular clamour against the administration of sir Robert Walpole; but lived to reflect with more complacency on the conduct of that minister, when compared with some of his successors.

His "London" procured him fame, and Cave was not sorry to have engaged the services of a man whose talents had now the stamp of public approbation. Whether he had offers of patronage, or was thought a formidable enemy to the minister, is not certain; but, having leisure to calculate how little his labours were likely to produce, he soon began to wish for some establishment of a more permanent kind. With this view an offer was made to him of the mastership of the school of Appleby in Leicestershire, the salary of which was about sixty pounds, but the laws of the school required that the candidate should be a master of arts. The university of Oxford, when applied to, refused to grant this favour. Earl Gower was then solicited, in behalf of Johnson, by Pope, who knew him only as the author of "London." His lordship accordingly wrote to Swift, soliciting a diploma from the university of Dublin, but, for what reason we are not told, this application, too, was unsuccessful. Mr. Murphy says, "There is reason to think, that Swift declined to meddle in the business; and to that circumstance Johnson's known dislike of Swift has

been often imputed." That Swift declined to meddle in the business is not improbable, for it appears by his letters of this date (August 1738) that he was incapable of attending to any business; but Johnson's Life of Swift proves that his dislike had a more honourable foundation.

About this time Johnson formed a design of studying the civil law, in order to practise in the Commons, yet this also was rendered impossible for want of a degree, and he was obliged to resume his labours in the Gentleman's Magazine. The various articles which came from his pen are enumerated in chronological series by Mr. Boswell. It will be sufficient for our purpose to notice only his more important productions, or such as were of sufficient consequence to be published separately. In 1739, he wrote "A Complete Vindication of the Licensers of the Stage, from the malicious and scandalous aspersions of Mr. Brooke, author of Gustavus Vasa;" and a political tract entitled "Marmor Norfolciense, or an Essay on an ancient prophetical inscription, in monkish rhyme, lately discovered near Lynne in Norfolk, by Probus Britannicus." These pieces, it is almost needless to add, were ironical, a mode of writing in which our author was not eminently successful. Some notice has already been taken of "Gustavus Vasa" in the Life of Brooke. The "Marmor Norfolciense" was a severe attack on the Walpole administration, and on the reigning family; but whether it was not well understood, or when understood, considered as feeble, it certainly was not much attended to by the friends of government, nor procured to the author the reputation of a dangerous opponent. Sir John Hawkins indeed says that a prosecution was ordered, but of this no traces can be found in any of the public offices. One of his political enemies reprinted it in 1775, to shew what a change had been effected in his principles by a pension; but the publisher does not seem to have known what a very small change was really effected, and how little was necessary to render Johnson a loyal subject to his munificent sovereign, and a determined enemy of the popular politics of that time.

His next publication of any note was his "Life of Savage," which he afterwards prefixed to that poet's works when admitted into his collection. With Savage he had been for some time intimately acquainted, but how long is not known. They met at Cave's house. Johnson admired his abilities, and while he sympathized with the very sin-

gular train of misfortunes which placed him among the indigent, was not less touched by his pride of spirit, and the lofty demeanour with which he treated those who neglected him. In all Savage's virtues, there was much in common with Johnson, but his narrative shows with what nicety he could separate his virtues from his vices, and blame even firmness and independence when they degenerated into obstinacy and misanthropy. He has concealed none of Savage's failings; and what appears of the exculpatory kind is merely an endeavour to present a just view of that unfortunate combination of circumstances, by which Savage was driven from the paths of decent and moral life; and to incite every reflecting person to put the important question "who made me to differ?" This Life, of which two editions were very speedily sold, affords an extraordinary proof of the facility with which Johnson composed. He wrote forty-eight pages of the printed copy in the course of a day or night, for it is not very clear which. His biographer, who records this, enters at the same time into a long discussion intended to prove that Savage was not the son of the countess of Macclesfield; but had this been possible, it would surely have been accomplished when the proof might have been rendered unanswerable.

In 1745 he published "Miscellaneous Observations on the Tragedy of Macbeth, with remarks on sir Thomas Hanmer's edition of Shakspeare," to which he affixed proposals for a new edition of that poet; and it is probable that he was now devoting his whole time to this undertaking, as we find a suspension of his periodical contributions during the years 1745 and 1746. It is perhaps too rash to conclude that he declined writing in the Magazine, because he would not join in the support of government during the rebellion in Scotland; but there are abundant proofs in Mr. Boswell's Life, that his sentiments were favourable to that attempt. As to his plan of an edition of Shakspeare, he had many difficulties to encounter. Little notice was taken of his proposals, and Warburton was known to be engaged in a similar undertaking. Warburton, however, had the liberality to praise his "Observations on Macbeth," as the production of a man of parts and genius; and Johnson never forgot the favour. Warburton, he said, praised him when praise was of value.

In 1747 he resumed his labours in the Gentleman's Magazine, and although many entire pieces cannot be

ascertained to have come from his pen, he was frequently, if not constantly, employed to superintend the materials of the Magazine, and several introductory passages may be pointed out which bear evident marks of his composition. In this year his old pupil and friend, Garrick, became manager of Drury-lane theatre, and obtained from Johnson a prologue, which is generally esteemed one of the finest productions of that kind in our language. In this year also he issued his plan for a "Dictionary of the English language."

The design of this great work was at first suggested by Dodsley; and Johnson, having consented to undertake it, entered into an agreement with the booksellers for the sum of fifteen hundred guineas, which he was to receive in small payments proportioned to the quantity of manuscript sent to the press. The plan was addressed to the celebrated earl of Chesterfield, who had discovered an inclination to be the patron of the author; and Johnson, having made suitable preparations, hired a house in Gough-square, engaged amanuenses, and began a task which he carried on by fits, as inclination and health permitted, for nearly eight years. His amanuenses were six in number, and employed upon what may be termed the mechanical part of the work, but their expences and his own were so considerable, that before the work was concluded he had received the whole of the money stipulated for in his agreement with the proprietors. In what time it might have been completed, had he, to use his own phrase, "set doggedly about it," it is useless to conjecture, and it would perhaps have been hurtful to try. Whoever has been employed on any great literary work knows, not only the pleasure, but the necessity of occasional relaxation; and Johnson's mind, stored with various knowledge, and a rich fund of sentiment, afforded him many opportunities of this kind, in addition to the love of society, which was his predominant passion. We find accordingly that during the years in which his Dictionary was on hand, he accepted some inferior employment from the booksellers, and produced some of the most valuable of his original works.

In 1749 he published his second imitation of Juvenal, under the title of the "Vanity of Human Wishes," for which, with all the fame he had now acquired, he received only fifteen guineas. In his "London," we have the manners of common life; in the "Vanity of Human

Wishes," he has given us more of his own mind, more of that train of sentiment, excited sometimes by poverty, and sometimes by disappointment, which always inclined him to view the gloomy side of human affairs. In the same year Garrick offered to produce his "Irene" on the Drury-lane theatre, but presumed at the same time to suggest such alterations as his superior knowledge of stage effect might be supposed to justify. Johnson did not much like that his labours should be revised and amended at the pleasure of an actor, and with some difficulty was persuaded to yield to Garrick's advice. The play, however, was at length performed, but without much success; although the manager contrived to have it played long enough to entitle the author to the profits of his three nights, and Dodsley bought the copyright for one hundred pounds. It has ever been admired in the closet, for the propriety of its sentiments and the elegance of its language.

In 1750 he commenced a work which raised his fame higher than it had ever yet reached, and will probably convey his name to the latest posterity. He appears to have entered on "The Rambler" without any communication with his friends, or desire of assistance. Whether he proposed the scheme himself, is uncertain, but he was fortunate in forming a connexion with Mr. John Payne, a bookseller in Paternoster-row, and afterwards chief accountant in the Bank of England, a man with whom he lived many years in habits of friendship, and who on the present occasion treated him with great liberality. He engaged to pay him two guineas for each paper, or four guineas *per* week, which at that time must have been to Johnson a very considerable sum; and he admitted him to a share of the future profits of the work, when it should be collected into volumes; this share Johnson afterwards sold. As a full history of this paper has been given in another work *, it may suffice to add, that it began Tuesday, March 20, 1749-50, and closed on Saturday, March 14, 1752. So conscious was Johnson that his fame would in a great measure rest on this production, that he corrected the first two editions with the most scrupulous care, of which specimens are given in the volume referred to in the note.

In 1751 he was carrying on his "Dictionary" and "The

* British Essayists, vol. XIX. Preface to the Rambler.

Rambler;" and besides some occasional contributions to the Magazine, assisted in the detection of Lauder, who had imposed on him and on the world by advancing forged evidence that Milton was a gross plagiary. Dr. Douglas, the late bishop of Salisbury, was the first who refuted this unprincipled impostor; and Johnson, whom Lauder's ingenuity had induced to write a preface and postscript to his work, now dictated a letter addressed to Dr. Douglas, acknowledging his fraud in terms of contrition, which Lauder subscribed. The candour of Johnson on this occasion was as readily acknowledged at that time, as it has since been misrepresented by the bigotted adherents to Milton's politics. Lauder, however, returned to his "dirty work," and published in 1754, a pamphlet entitled "The Grand Impostor detected, or Milton convicted of forgery against Charles I." which was reviewed, with censure, in the Gentleman's Magazine of that year, and probably by Johnson.

"The Rambler" was concluded on March 14, 1752; and three days after, the author's wife died, a loss which he long deplored, and never, at the latest period of his life, recollected without emotion. Many instances of his affection for her occur in the collection of "Prayers and Meditations" published after his death, which, however they may expose him to ridicule, combine to prove that his attachment to her was uniformly sincere. She was buried at Bromley, and Johnson placed a Latin inscription on her tomb. She left a daughter by her former husband, and by her means our author became acquainted with Mrs. Anne Williams, the daughter of Zachary Williams, a physician who died about this time. Mrs. Williams was a woman of considerable talents, and her conversation was interesting. She was left in poverty by her father, and had the additional affliction of being totally blind. To relieve his melancholy reflections, Johnson took her home to his house in Gough-square, procured her a benefit play from Garrick, and assisted her in publishing a volume of poems, by both of which schemes she raised about three hundred pounds. With this fund she became an inmate in Johnson's house, where she passed the remainder of her days, protected and cheered by every act of kindness and tenderness which he could have showed to the nearest relation.

When he had in some measure recovered from the shock of Mrs. Johnson's death, he contributed several papers to

the "Adventurer," which was carried on by Dr. Hawkesworth and Dr. Warton. The profit of these papers he is said to have given to Dr. Bathurst, a physician of little practice, but a very amiable man, whom he highly respected. Mr. Boswell thinks he endeavoured to make them pass for Bathurst's, which is highly improbable *. In 1754 we find him approaching to the completion of his "Dictionary." Lord Chesterfield, to whom he once looked up as to a liberal patron, had treated him with neglect, of which, after Johnson declined to pay court to such a man, he became sensible, and, as an effort at reconciliation, wrote two papers in the "World," recommending the Dictionary, and soothing the author by some ingenious compliments. Had there been no previous offence, it is probable this end would have answered, and Johnson would have dedicated the work to him. He loved praise, and from lord Chesterfield, the Mæcenas of the age, and the most elegant of noble writers, praise was at this time valuable. But Johnson never departed from exacting the just respect due to a man of letters, and was not to be appeased by the artifice of these protracted compliments. He could not even brook that his lordship should for a moment suppose him reconciled by his flattery, but immediately wrote that celebrated letter which has been so much admired as a model of dignified contempt. The allusion to the loss of his wife, and to his present situation, is exquisitely beautiful.—"The notice which you have been pleased to take of my labours, had it been early, had been kind; but it has been delayed till I am indifferent, and cannot enjoy it; till I AM SOLITARY, and cannot impart it; till I am known, and do not want it." Lord Chesterfield is said to have concealed his feelings on this occasion with his usual art, conscious, perhaps, that they were not to be envied.

In 1755 the degree of M. A. was conferred upon him by the university of Oxford, after which (in May) his "Dictionary" was published in two large volumes, folio. Of a work so well known it is unnecessary to say more in this place, than that after the lapse of half a century, neither envy has injured, nor industry rivalled its usefulness or popularity. In the following year he abridged his "Dic-

* See this matter explained in the preface to the Adventurer, British Essayists, vol. XXIII.

tionary into an octavo size, and engaged to superintend a monthly publication entitled "The Literary Magazine, or Universal Register." To this he contributed a great many articles enumerated by Mr. Boswell, and several reviews of new books. The most celebrated of his reviews, and one of his most finished compositions, both in point of style, argument, and wit, was that of Soame Jenyns's "Free Inquiry into the nature and origin of Evil." This attracted so much notice that the bookseller was encouraged to publish it separately, and two editions were rapidly sold. The Magazine continued about two years, after which it was dropped for want of encouragement. He wrote also in 1756 some essays in the "Universal Visitor," another magazine, which lasted only a year. His friend Cave died in 1754, and, for whatever reason, Johnson's regular contributions appear no more in the Gentleman's Magazine. But he wrote a very elegant life of Cave, and was afterwards an occasional contributor. This, it would appear, was one of his worst years as to pecuniary matters. We find him, in the month of March, arrested for the sum of five pounds eighteen shillings! and relieved by Mr. Richardson. His proposal for an edition of Shakspeare was again revived, and subscription tickets issued out, but it did not go to press for many years after.

In 1758 the worthy John Newbery, bookseller, who frequently employed Johnson in his literary projects, began a news-paper called the "Universal Chronicle, or Weekly Gazette," in conjunction with Mr. John Payne. To give it an air of novelty, Johnson was engaged to write a short periodical paper, which he entitled "The Idler." Most of these papers were written in haste, in various places where he happened to be, on the eve of publication, and with very little preparation. A few of them exhibit the train of thought which prevails in the "Rambler," but in general they have more vivacity, and exhibit a species of grave humour in which Johnson excelled. When the "Universal Chronicle" was discontinued, these papers were collected into two small volumes, which he corrected for the press, making a few alterations, and omitting one whole paper, which has since been restored. No. 41 of the "Idler" alludes to the death of his mother, which took place in 1759. He had ever loved her with anxious affection *, and had

* See his very tender letters on this subject in Boswell's Life, vol. I. p. 315 et seqq. which are thus particularly referred to, as they are not to be found before the edition of 1807.

contributed liberally to her support, often when he knew not where to recruit his finances. On this event he wrote his Rasselas, with a view to raise a sum sufficient to defray the expences of her funeral, and pay some little debts she had left. His mind appears to have been powerfully excited and enriched both with the subject and the motive, for he wrote the whole of this elegant and philosophical fiction during the evenings of one week, and sent it to press in portions as it was written. He received one hundred pounds from Messrs. Strahan, Johnston, and Dodsley, for the copy, and twenty-five more when it came, as it soon did, to a second edition. Few works of the kind have been more generally or more extensively diffused by means of translation. Yet the author, perhaps from the pain he felt in recollecting the melancholy occasion which called forth his pen, appears to have dismissed it with some degree of indifference, as soon as published; for from that time to 1781, when he found it accidentally in a chaise while travelling with Mr. Boswell, he declared he had never looked into it. His translation of "Lobo" probably suggested his placing the scene in Abyssinia, but there is a little scarce volume, unnoticed by his biographers, from which it may be suspected he took some hints. It is entitled "The late Travels of S. Giacomo Baratti, an Italian gentleman, into the remotest countries of the Abyssins, or of Ethiopia Interior," London, 1670, 12mo.

Among his occasional productions about this time were his translation of a "Dissertation on the Greek Comedy," for Mrs. Lennox's English version of Brumoy, the general conclusion of the book, and an introduction to the "World Displayed," a collection of voyages and travels, projected by his friend Newbery.—When a new bridge was about to be built over the Thames at Blackfriars, he wrote some papers against the plan of the architect, Mr. Mylne. His principal motive appears to have been his friendship for Mr. Gwyn, who had given in a plan; and probably he only cloathed Gwyn's arguments in his own stately language. Such a contest was certainly not within his province, and he could derive little other advantage than the pleasure of serving his friend. He appeared more in character when he assisted his contemporaries with prefaces and dedications, which were very frequently solicited from him. Poor as he was at this time, he taught how dedications might be written without servile submission or flattery, and yet with

all the courtesy, compliment, and elegance which a liberal mind could expect.

But an end was now approaching to his pecuniary embarrassments. In 1762, while he was proceeding with his edition of Shakspeare, he was surprised by the information that his present majesty had been pleased to grant him a pension of three hundred pounds a year, not, as has been invidiously asserted, in order to induce him to write for administration, but as the reward of his literary merit. Had it been otherwise, he had surely the strongest inducement to have exerted his talents in favour of lord Bute, by whose recommendation the pension was granted, and who at this time wanted much abler support than the hired writers of government could supply. But it is well known that he wrote no political tract for nearly eight years afterwards. He now took a house in Johnson's court, Fleet-street, and allotted an apartment for Mrs. Williams. In 1765 he was introduced to the late Mr. Thrale and family, a circumstance which contributed much to alleviate the solicitudes of life, and furnished him with the enjoyment of an elegant table and elegant society. Here an apartment was fitted up for him, which he occupied when he pleased, and he accompanied the family in their various summer excursions, which tended to exhilarate his mind and render the return of his constitutional melancholy less frequent.

In the same year he received a diploma from Trinity college, Dublin, complimenting him with the title of doctor of laws; and after many delays, his edition of Shakspeare was published in eight volumes octavo. The preface is universally acknowledged to be one of the most elegant and acute of all his compositions. But as an illustrator of the obscurities of Shakspeare, it must be allowed he has not done much, nor was this a study for which he was eminently qualified. He was never happy when obliged to borrow from others, and he had none of that useful industry which indulges in research. Yet his criticisms have rarely been surpassed, and it is no small praise that he was the precursor of Steevens and Malone. The success of the Shakspeare was not great, although upon the whole it increased the respect with which the literary world viewed his talents. Kenrick made the principal attack on this work, which was answered by an Oxford student named Barclay. But neither the attack nor the answer attracted much notice.

In 1766 he furnished the preface, and some of the pieces which compose a volume of poetical "Miscellanies" by Mrs. Anna Williams. This lady was still an inmate in his house, and was indeed absolute mistress. Although her temper was far from pleasant, and she had now gained an ascendancy over him which she often maintained in a fretful and peevish manner, he forgot every thing in her distresses, and was indeed in all his charities, which were numerous, the most remote that can be conceived from the hope of gratitude or reward. His house was filled by dependants whose perverse tempers frequently drove him out of it, yet nothing of this kind could induce him to relieve himself at their expence. His noble expression was, "If I dismiss them, who will receive them?" Abroad, his society was now very extensive, and included almost every man of the age distinguished for learning, and many persons of considerable rank, who delighted in his company and conversation.

In 1767, he had the honour to be admitted to a personal interview with his majesty, in the library of the queen's palace. Of the conversation which passed, Mr. Boswell has given a very interesting and authentic account, which, it may here be mentioned, he prized at so high a rate, as to print it separately in a quarto sheet, and enter it in that form at Stationers'-hall, a few days before the publication of his "Life of Johnson." He attempted in the same manner to secure Johnson's letter to lord Chesterfield.—In 1767, on the institution of the royal academy of arts, Johnson was appointed professor in ancient literature, and there probably was at that time some design of giving a course of lectures. But this, and the professorship of ancient history, are as yet mere sinecures.

In 1770, his first political pamphlet made its appearance, in order to justify the conduct of the ministry and the House of Commons in expelling Mr. Wilkes, and afterwards declaring col. Luttrell to be duly elected representative for the county of Middlesex, notwithstanding Mr. Wilkes had the majority of votes. The vivacity and pointed sarcasm of this pamphlet formed its chief recommendation, and it continues to be read as an elegant political declamation; but it failed in its main object. It made no converts to the right of incapacitating Mr. Wilkes by the act of expulsion, and the ministry had not the courage to try the question of absolute incapacitation. Wilkes

lived to see the offensive resolutions expunged from the Journals of the House of Commons; and what seemed yet more improbable, to be reconciled to Johnson, who, with unabated dislike of his moral character, could not help admiring his classical learning and social talents. His pamphlet, which was entitled the "False Alarm," was answered by two or three anonymous writers of no great note.

In 1771, he appeared to more advantage as the author of "Thoughts on the late Transactions respecting Falkland Islands," from materials partly furnished by the ministry, but highly enriched by his vigorous style and peculiar train of thought. The object of this pamphlet was to represent the dispute, respecting a barren island, as an insufficient cause for war; and in the course of his reasoning, he has taken an opportunity to depict the miseries as well as the absurdity of unnecessary war, in a burst of animated and appropriate language which will probably never be exceeded. His character of Junius in this pamphlet, is scarcely inferior. The sale of the first edition was stopped for a while by lord North, and a few alterations made before it appeared in a second. Johnson's opinion of these two pamphlets was, that "there is a subtlety of disquisition in the 'False Alarm,' which is worth all the fire of the other."

About this time, an ineffectual attempt was made by his steady friend Mr. Strahan, his majesty's printer, to procure him a seat in parliament. His biographers have amused their readers by conjectures on the probable figure he would make in that assembly, and he owned frequently that he should not have been sorry to try. Why the interference of his friends were ineffectual, the minister only could tell, but he was probably not ill advised. It is not improbable that Johnson would have proved an able assistant on some occasions, where a nervous and manly speech was wanted to silence the inferiors in opposition, but it may be doubted whether he would have given that uniform and open consent which is expected from a party man. Whatever aid he might be induced to give by his pen on certain subjects, which accorded with his own sentiments, and of which he thought himself master, he by no means approved of many parts of the conduct of those ministers who carried on the American war; and he was ever decidedly against the principle (if it may be so called), that a man should go along with his party right or wrong.

"This," he once said, "is so remote from native virtue, from scholastic virtue, that a good man must have undergone a great change before he can reconcile himself to such a doctrine. It is maintaining that you may lie to the public, for you do lie when you call that right which you think wrong, or the reverse."

In 1773, he carried into execution a design which he had long meditated, of visiting the western isles of Scotland. He arrived at Edinburgh on the 18th of August, and finished his journey on the 22d of November. During this time he passed some days at Edinburgh, and then went by St. Andrew's, Aberdeen, Inverness, and Fort Augustus, to the Hebrides, visiting the isles of Sky, Rasay, Col, Mull, Inchkenneth, and Icolmkill. He then travelled through Argyleshire by Inverary, and thence by Lochlomond and Dumbarton to Glasgow and Edinburgh. The popularity of his own account, which has perhaps been more generally read than any book of travels in modern times, and the "Journal" of his pleasant companion Mr. Boswell, render any farther notice of this journey unnecessary. The censure he met with is now remembered with indifference, and his "Tour" continues to be read without any of the unpleasant emotions which it first excited in those who contended that he had not stated the truth, or were unwilling that the truth should be stated.

During his absence, his humble friend and admirer, Thomas Davies, bookseller, ventured to publish two volumes, entitled "Miscellaneous and Fugitive Pieces," which he advertised in the newspapers, as the productions of the "Author of the Rambler." Johnson was inclined to resent this liberty, until he recollected Davies's narrow circumstances, when he cordially forgave him, and continued his kindness to him as usual. A third volume appeared soon after, but all its contents are not from Dr. Johnson's pen. On the dissolution of parliament in 1774, he published a short political pamphlet entitled "The Patriot," the principal object of which appears to have been to repress the spirit of faction which at that time was too prevalent, especially in the metropolis. It was a hasty composition, called for, as he informed Mr. Boswell, on one day, and written the next. The success, since his days, of those mock-patriots whom he has so ably delineated, is too decisive a proof that the reign of political delusion is not to be shortened by eloquence or argument.

During his tour in Scotland, he made frequent inquiries respecting the authenticity of "Ossian's Poems," and received answers so unsatisfactory that both in his book of travels and in conversation, he did not hesitate to treat the whole as an imposture. This excited the resentment of Macpherson, the editor, to such a degree that he wrote a threatening letter to Johnson, who answered it in a composition, which in the expression of firm and unalterable contempt, is perhaps superior to that he wrote to lord Chesterfield. In it he mixed somewhat of courtesy; but Macpherson he despised both as a man and a writer, and treated him as a ruffian.

The rupture between Great Britain and America once more roused our author's political energies, and produced his "Taxation no Tyranny," in which he endeavoured to prove that distant colonies which had in their assemblies a legislature of their own, were notwithstanding liable to be taxed in a British parliament, where they had no representatives, and he thought that this country was strong enough to enforce obedience. This pamphlet, which appeared in 1775, produced a controversy, which was carried on for some time with considerable spirit, although Johnson took no share in it; but the right of taxation was no longer a question for discussion; the Americans were in arms, blood had been spilt, and "successful rebellion became revolution." No censure was more generally advanced at this time against our author, than that his opinions were regulated by his pension, and none could be more void of foundation. His opinion, whether just or not, of the Americans, was uniform throughout his life; and he continued to maintain them, when in strict prudence they might as well have been softened to the measure of changed times.

It is not improbable, however, that he felt the force of some of the replies made to his pamphlet, seconded as they were by the popular voice, and by the discomfiture of the measures of administration. It is certain that he complained, and perhaps about this time, of being called upon to write political pamphlets, and threatened to give up his pension. Whether this complaint was carried to the proper quarter, Mr. Boswell has not informed us; but he wrote no more in defence of the ministry, and he received no kind of reward for what he had done. His pension, neither he or his friends ever considered in

that light, although it might make him acquiesce more readily in what the minister required. He was willing to do something for gratitude, but nothing for hire.

A few months after the publication of his last pamphlet, he received his diploma of LL. D. from the university of Oxford, in consequence of a recommendation from the chancellor, lord North. It is remarkable, however, that he never assumed this title in writing notes or cards. In the autumn of this year, he went on a tour to France with Mr. and Mrs. Thrale. Of this tour Mr. Boswell has printed a few memorandums, which were probably intended as the foundation of a more regular narrative, but this he does not appear to have ever begun. As the tour lasted only about two months, it would probably have produced more sentiment than description.

In 1777, he was engaged by the London booksellers to write short lives or prefaces to an edition of the English Poets; and this being one of the most important of his literary undertakings, some account of its origin is necessary, especially as the precise share which belongs to him has been frequently misrepresented. It is perhaps too late now to inquire into the propriety of the decision of the House of Lords respecting literary property. It had not, however, taken place many months before some of the predicted consequences appeared. Among other instances, an edition of the English Poets was published at Edinburgh, in direct violation of that honourable compact by which the booksellers of London had agreed to respect each others' property, notwithstanding their being deprived of the more effectual support of the law. This, therefore, induced the latter to undertake an edition of the Poets in a more commodious form, and with suitable accuracy of text. A meeting was called of about forty of the most respectable booksellers of London, the proprietors, or the successors and descendants of the proprietors, of copyrights in these works; and it was agreed that an elegant and uniform edition of "The English Poets" should be printed, with a concise account of the life of each author, by Dr. Samuel Johnson, and that Messrs. Strahan, Cadell, and T. Davies, should wait upon him with their proposals.

Johnson was delighted with the task, the utility of which had probably occurred to his mind long before, and he had certainly more acquaintance than any man then living

with the poetical biography of his country, and appeared to be best qualified to illustrate it by judicious criticism. Whether we consider what he undertook, or what he performed, the sum of two hundred guineas, which he demanded, will appear a very trivial recompense. His original intention, and all indeed that was expected from him, was a very concise biographical and critical account of each poet; but he had not proceeded far before he began to enlarge the lives to the present extent, and at last presented the world with such a body of criticism as was scarcely to be expected from one man, and still less from one now verging on his seventieth year.

Of this edition it is yet necessary to say, that Dr. Johnson was not in all respects to be considered as the editor. He had not the choice of the poets to be admitted, although in addition to the list prepared by his employers, he recommended Blackmore, Watts, Pomfret, and Yalden. The selection was made by the booksellers, who appear to have been guided partly by the acknowledged merit of the poet, and partly by his popularity, a quality which is sometimes independent of the former. Our author, however, felt himself under no restraint in accepting the list offered, nor did he in any instance consider himself bound to lean with partiality to any author merely that the admission of his works might be justified. This absurd species of prejudice which has contaminated so many single lives and critical prefaces, was repugnant to his, as it must ever be to the opinion of every man who considers truth as essential to biography, and that the possession of talents, however brilliant, ought to be no excuse for the abuse of them. Every preliminary having been settled in the month of April, 1777, the new edition of the Poets was sent to press, and Johnson was informed that his lives might be written in the mean time, so as to be ready to accompany the publication.

Not long after he undertook this work, he was invited to contribute the aid of his eloquent pen in saving the forfeited life of Dr. William Dodd, a clergyman who was convicted of forgery. This unhappy man had long been a popular preacher in the metropolis; and the public sentiment was almost universal in deprecating so shameful a sight as that of a clergyman of the church of England suffering by a public execution. Whether there was much in Dodd's character to justify this sentiment, or to demand

the interference of the corporation of London, backed by the petitions of thousands of the most distinguished and wealthy citizens, may perhaps be doubted. Johnson, however, could not resist what put every other consideration out of the question, "a call for mercy," and accordingly contributed every thing that the friends of Dodd could suggest in his favour. He wrote his "Speech to the Recorder of London," delivered at the Old Bailey when sentence of death was about to be passed on him: "The Convict's Address to his unhappy brethren," a sermon delivered by Dodd in the chapel of Newgate: Two Letters, one to the Lord Chancellor Bathurst, and one to Lord Chief Justice Mansfield: A petition from Dr. Dodd to the King; another from Mrs. Dodd to the Queen; Observations inserted in the newspapers, on occasion of Earl Percy's having presented to his Majesty a petition for mercy to Dodd, signed by twenty thousand persons; a petition from the city of London; and Dr. Dodd's last solemn declaration, which he left with the sheriff at the place of execution. All these have been printed in Dr. Johnson's Works, with some additional correspondence which Mr. Boswell inserted in his Life. Every thing is written in a style of pathetic eloquence; but, as the author could not be concealed, it was impossible to impress a stronger sense of the value of Dodd's talents than had already been entertained. The papers, however, contributed to heighten the clamour, which was at that time raised against the execution of the sentence, and which was confounded with what was then thought more censurable, the conduct of those by whom the unhappy man might have been saved before the process of law had been begun.

In 1779 the first four volumes of his Lives of the Poets were published, and the remainder in 1781, which he wrote by his own confession, "dilatorily and hastily, unwilling to work, and working with vigour and haste." He had, however, performed so much more than was expected, that his employers presented him with an hundred pounds in addition to the stipulated sum. As he never was insensible to the pleasure or value of fame, it is not improbable that he was yet more substantially gratified by the eagerness with which his Lives of the Poets were read and praised. He enjoyed likewise another satisfaction, which it appears he thought not unnecessary to the reputation of a great writer. He was attacked on all sides for his con-

tempt for Milton's politics, and the sparing praise or direct censure he had bestowed on the poetry of Prior, Hammond, Collins, Gray, and a few others. The errors, indeed, which on any other subject might have passed for errors of judgment, were by the irascible tempers of his adversaries, magnified into high treason against the majesty of poetic genius. During his life, these attacks were not few, nor very respectful, to a veteran whom common consent had placed at the head of the literature of his country; but the courage of his adversaries was observed to rise very considerably after his death, and the name which public opinion had consecrated, was now reviled with the utmost malignity. Even some who during his life were glad to conceal their hostility, now took an opportunity to retract the admiration in which they had joined with apparent cordiality; and to discover faults in a body of criticism which, after all reasonable exceptions are admitted, was never equalled, and perhaps never will be equalled for justice, acuteness, and elegance. Where can we hope to find discussions that can be compared with those introduced in the lives of Cowley, Milton, Dryden, and Pope? His abhorrence, indeed, of Milton's political conduct, led him to details and observations which can never be acceptable to a certain class of politicians; but when he comes to analyze his poetry, and to fix his reputation on its proper basis, it must surely be confessed that no man, since the first appearance of Paradise Lost, has ever bestowed praise with a more munificent hand. He appears to have collected his whole energy to immortalize the genius of Milton; nor has any advocate for Milton's democracy appeared, who has not been glad to surrender the guardianship of his poetical fame to Johnson.

In 1781, the public demand rendered it necessary to print an edition of the Lives in four 8vo volumes, and in 1783, another edition of the same number, but considerably enlarged, altered, and corrected by the author. We cannot here suppress a circumstance communicated by our worthy friend Mr. Nichols, which may check the murmurs of the public, respecting improved editions. Although the corrections and alterations of the edition of 1783 were printed separately and offered *gratis* to the purchasers of the former, scarcely a single copy was called for!

With this work the public labours of Johnson ended; and when we consider his advanced time of life, and the

almost unabated vigour of his mind, it may be surely added, that his sun set with unrivalled splendour. But the infirmities of age were now undermining a constitution that had kept perpetual war with hereditary disease, and his most valued friends were dropping into the grave before him. He lost Mr. Thrale and Mrs. Williams; his home became cheerless, and much visiting was no longer convenient. His health began to decline more visibly from the month of June 1783, when he had a paralytic stroke; and, although he recovered so far as to be able to take another journey to Lichfield and Oxford, towards the close of the year, symptoms of a dropsy indicated the probability of his dissolution at no distant period. Some relief, however, having been administered, he rejoined the society of his friends, and with a mind still curious, intelligent, and active, renewed his attention to the concerns of literature, dictating information whenever it was wanted, and trying his faculties by Latin translations from the Greek poets. Nothing was so much the subject of alarm with him, as the decay of memory and judgment, of which, however, to the last he never betrayed the least symptom.

In Midsummer 1784, he acquired sufficient strength to go for the last time into Derbyshire. During his absence, his friends, who were anxious for the preservation of so valuable a life, endeavoured to procure some addition to his pension, that he might be enabled to try the efficacy of a tour to the southern part of the continent. Application was accordingly made to the lord chancellor, who seconded it in the proper quarter, but without success. He evinced, however, his high respect for Johnson, by offering to advance the sum of five hundred pounds; and Johnson, when the circumstance was communicated, thanked his lordship in a letter elevated beyond the common expressions of gratitude, by a dignity of sentiment congenial to the feelings of his noble and liberal correspondent. Dr. Brocklesby also made a similar offer, although of a lesser sum; and such indeed was the estimation in which Johnson was held, that nothing would have been wanting which money or affection could procure, either to protract his days, or to make them comfortable.

But these offers were not accepted. The scheme of a continental tour, which he once thought necessary, was never much encouraged by his physicians, and had it promised greater effects, was now beyond his strength. The

dropsy and asthma were making hasty approaches, and although he longed for life, and was anxiously desirous that every means might be used to gain another day, he soon became convinced that no hopes were left. During this period, he was alternately resigned to die, and tenacious of life, tranquil in the views of eternity, and disturbed by gloomy apprehensions; but at last his mind was soothed with the consolatory hopes of religion, and although the love of life occasionally recurred, he adjusted his worldly concerns with composure and exactness, as one who was conscious that he was soon to give an account. On Monday the 13th of December, he tried to obtain a temporary relief by puncturing his legs, as had been before performed by the surgeon, but no discharge followed the operation, and about seven o'clock in the evening, he breathed his last, so gently that some time elapsed before his death was perceived.

On the 20th, his body was interred with great solemnity in Westminster-abbey, close to the grave of his friend Garrick*. Of the other honours paid to his memory, it may suffice to say that they were more in number and quality than were ever paid to any man of literature. It was his singular fate that the age, which he contributed to improve, repaid him by a veneration of which we have no example in the annals of literature; and that when his failings as well as his virtues were exhibited without disguise and without partiality, he continued to be revered by the majority of the nation, and is now, after scrutiny and censure have done their worst, enrolled among the greatest names in the history of English genius.

But to delineate the character of Johnson is a task which the present writer wishes to decline. Five large editions of Mr. Boswell's Life have familiarized Johnson to the knowledge of the public so intimately, that it would be impossible to advance any thing with which every reader is not already acquainted. The suffrages of the nation have been taken, and the question is finally decided. On mature consideration, there appears no reason to depart

* His monument was reserved for St. Paul's church; and the expences having been defrayed by a liberal and voluntary contribution, it stands with that of Howard, one of the first tributes of national admiration and gratitude admitted into that cathedral. The sculpture was designed and finely executed by Bacon. The epitaph is the composition of Dr. Parr, and is concise, but strongly appropriated. The monument was completed early in 1796.

from the generally received opinions as to the rank Johnson holds among men of genius and virtue, a rank which those who yet capriciously dwell on his failings, will find it difficult to disturb. His errors have been brought forward with no sparing hand both by his friends and his enemies, yet when every fair deduction is made from the reputed excellence of his character as a man and a writer, enough in our opinion will remain to gratify the partiality of his admirers, and to perpetuate the public esteem.

It is unpleasant, however, to quit a subject, which, the more it is revolved, serves to gladden the mind with pleasing recollections. There are surely circumstances in the history of Johnson which compel admiration in defiance of prejudice or envy. That a man of obscure birth, of manners by no means prepossessing, whose person was forbidding, whose voice was rough, inharmonious, and terrifying, whose temper was frequently harsh and overbearing; that such a man should have forced his way into the society of a greater number of eminent characters than perhaps ever gathered round an individual; that he should not only have gained but increased their respect to a degree of enthusiasm, and preserved it unabated for so long a series of years; that men of all ranks in life, and of the highest degrees of mental excellence, should have thought it a duty, and found it a pleasure, not only to tolerate his occasional roughness, but to study his humour, and submit to his controul, to listen to him with the submission of a scholar, and consult him with the hopes of a client—All this surely affords the strongest presumption that such a man was remarkable beyond the usual standard of human excellence. Nor is this inference inconsistent with the truth, for it appears that whatever merit may be attributed to his works, he was perhaps yet more to be envied in conversation, where he exhibited an inexhaustible fertility of imagination, an elegance and acuteness of argument, and a ready wit, such as never appear to have been combined in one man. And it is not too much to say that whatever opinion was entertained by those who knew him only in his writings, it never could have risen to that pitch of admiration which has been excited by the labours of his industrious biographer.

His death formed a very remarkable æra in the literary world. For a considerable time the periodical journals, as

well as general conversation, were eagerly occupied on an event which was the subject of universal regret; and every man hastened with such contributions as memory supplied, to illustrate a character in which all took a lively interest. Numerous anecdotes were published, some authentic and some imaginary, and the general wish to know more of Johnson was for some years insatiable. At length the proprietors of his printed works met to consider of a complete and uniform edition, but as it was feared that the curiosity which follows departed genius might soon abate, some doubt was entertained of the policy of a collection of pieces, the best of which were already in the hands of the public in various forms; but this was fortunately overruled, and these collected Works have very recently been printed for the fifth time, and will probably be long considered as a standard book in every library. Less fortunately, however, sir John Hawkins, who was one of Johnson's executors, and professed to be in possession of materials for his Life, was engaged to write that Life, as well as to collect his Works. They accordingly appeared in 1787, in 11 vols. 8vo. Of the Life it is unnecessary to add any thing to the censure so generally passed. Sir John spoke his mind, perhaps honestly; but his judgment must have been as defective as his memory, when he decided with so much prejudice and so little taste or candour, on the merits of his author, and of other eminent persons, whom, as a critic humorously said, "he brought to be tried at the Middlesex quarter sessions." In collecting the Works, he inserted some which no man could suspect to be Johnson's, while he omitted other pieces that had been acknowledged. A more correct arrangement, however, has been since adopted.

Two years before this edition appeared, Mr. Boswell published his Tour to the Hebrides, and exhibited such a sample of Dr. Johnson's conversation-talents as raised very high expectations from the Life which he then announced to be in a state of preparation. Mr. Boswell's acquaintance with Dr. Johnson commenced in 1763; and from that time he appears to have meditated what he at length executed, the most complete and striking portrait ever exhibited of any human being. His "Tour" having shown the manner in which he was to proceed, Johnson's friends willingly contributed every document they could collect from memory or writing; and Mr. Boswell, who meditated one

volume only, was soon obliged to extend his work to two bulky quartos. These were published in 1791, and bought up with an avidity which their wonderful variety of entertainment, vivacity, anecdote, and sentiment, amply justified. Five or six very large editions have since appeared, and it seems to be one of those very fortunate and fascinating books of which the public is not likely to tire.

Mr. Boswell, indeed, has proved, contrary to the common opinion, and by means which will not soon be repeated, that the life of a mere scholar may be rendered more instructive, more entertaining, and more interesting, than that of any other human being. And although the "confidence of private conversation" has been thought to be sometimes violated in this work, for which no apology is here intended, yet the world seems agreed to forgive this failing in consideration of the pleasure it has afforded; that wonderful variety of subjects, of wit, sentiment, and anecdote, with which it abounds; and above all, the valuable instruction it presents on many of the most important duties of life. It must be allowed that it created some enemies to Dr. Johnson among those who were not enemies before this disclosure of his sentiments. Vanity has been sometimes hurt, and vanity has taken its usual revenge. It is generally agreed, however, that Mr. Boswell's account of his illustrious friend is impartial: he conceals no failing that revenge or animosity has since been able to discover; all his foibles of manner and conversation are faithfully recorded, and recorded so frequently that it is easier to form a just estimate of Dr. Johnson than of any eminent character in the whole range of biography.

One singular effect was produced by this extraordinary book. When it was determined to discard sir John Hawkins's Life of Johnson, application was made to Mr. Murphy to furnish another, to be prefixed to the second edition of the works published in 1793. This Mr. Murphy executed under the title (which he had used in the case of Fielding) of "An Essay on the Life and Genius of Dr. Johnson;" but he had conceived a prejudice of jealousy of Mr. Boswell's fame, and notwithstanding the latter has strengthened his narrative by every possible proof, Murphy persisted in taking his facts from the very inaccurate narrative of sir John Hawkins, and the more flippant anecdotes published by Mrs. Piozzi. In his Essay, therefore, it is not wonderful that many circumstances are grossly,

and considering that proofs were within his reach, we may add, wilfully misrepresented.[1]

JOHNSON (THOMAS), an English botanist, of the seventeenth century, was born at Selby, in Yorkshire, and bred an apothecary in London. He afterwards kept a shop on Snow-hill, where, says Wood, by his unwearied pains and good natural parts, he attained to be the best herbalist of his age in England. He was first known to the public by a small piece under the title of "Iter in agrum Cantianum," 1620; and "Ericetum Hamstedianum," 1632; which were the first local catalogues of plants published in England. He soon after acquired great credit by his new edition and emendation of Gerard's "Herbal." In the rebellion, his zeal for the royal cause led him into the army, in which he greatly distinguished himself; and the university of Oxford, in consideration of his merit, learning, and loyalty, conferred upon him the degree of M. D. May 9, 1643. In the army he had the rank of lieutenant-colonel to sir Marmaduke Rawdon, governor of Basing-house. Near this place, in a skirmish with the enemy, in Sept. 1644, he received a shot in the shoulder, of which he died in a fortnight after, and, as there is reason to think, in the meridian of life. Besides the works above-mentioned, and his improved edition of Gerard's "Herbal," which was twice printed in his life-time, in 1633 and in 1636, fol. he published in 1634, "Mercurius Botanicus, sive plantarum gratia suscepti Itineris, anno 1634, descriptio," Lond. 8vo. This was the result of a journey, with some associates of the company of apothecaries, through Oxford, to Bath and Bristol, and back by Southampton, the Isle of Wight, and Guildford, with the professed design to investigate rare plants. To this was added his small tract, "De Thermis Bathonicis," with plans of the baths, and one of the city, which, to antiquaries, are now interesting. This was followed by a second part of his excursion, "Pars altera," which extends to Wales. He was among the earliest botanists who visited Wales and Snowdon, with the sole intention of discover-

[1] The principal of these are corrected in notes appended to the last edition of Johnson's Works. Murphy's narrative was in truth little more than what was compiled in 1787, from sir John Hawkins, by the Monthly Reviewers, whose style and reflections he has in general copied verbatim, without a word of acknowledgment.—Boswell's Life of Johnson.—Hawkins's.—Johnson and Chalmers's English Poets, 1810, 21 vols. for which edition this sketch was originally prepared.

ing the rarities of that country in the vegetable kingdom. He also translated the works of Ambrose Parey, the celebrated French surgeon, published at London in 1643, and reprinted in 1678. Miller consecrated the name of Johnson by assigning it to a berry-bearing shrub of Carolina, belonging to the *tetrandrous* class, but it has not been retained in the Linnæan system, where the plant is called *callicarpa.*[1]

JOHNSON (THOMAS), an excellent classical scholar and editor, was born at Stadhampton, in Oxfordshire, and educated at King's-college, Cambridge, as Mr. Cole says, but according to others, at Magdalen-college, of which he was afterwards a fellow. He took his bachelor's degree in 1688, and that of M. A. in 1692, after which he left the university, and married. He had also an Eton fellowship, and was assistant at the school. He was likewise usher of Ipswich school, and taught school once at Brentford, and in other places. Little else is known of his history, nor have we been able to ascertain the time of his death. Cole says his character is represented as having been dissolute, but he was an excellent scholar. He is best known as the editor of "Sophocles," Oxon. and London, 1705, and 1746, 3 vols. He published also "Gratius, de Venatione, cum notis," Lond. 1699, 8vo; "Cebetis Tabula," Lond. 1720, 8vo; "Novum Græcorum Epigrammatum delectus," for the use of Eton school, repeatedly printed from 1699, &c.; "The Iliad of Homer made English from the French version of Madame Dacier; revised and compared with the Greek;" "Questiones Philosophicæ in usum juventutis academicæ," 1735, 8vo, at that time a most useful manual; and an edition of "Puffendorff de Officio hominis et civis," 4to. To these may be added, "An Essay on Moral Obligation, with a view towards settling the controversy concerning moral and positive duties," Cambridge, 1731; "A letter to Mr. Chandler, in vindication of a passage in the bishop of London's second Pastoral Letter," 1734, 8vo. In this last-mentioned year appeared the new edition of Stephens's "Thesaurus Linguæ Latinæ," of which our author was one of the editors.[2]

JOHNSTON (ARTHUR), was born at Caskieben, near Aberdeen, the seat of his ancestors, in 1587, and probably

[1] Ath. Ox. vol. II.—Lloyd's Memoirs, fol.—Pulteney's Sketches.

[2] Cole's MS Athenæ, in Brit. Mus.—Harwood's Alumni Etonenses.—Nichols's Bowyer.

was educated at Aberdeen, as he was afterwards advanced to the highest dignity in that university. The study to which he chiefly applied, was that of physic; and to improve himself in that science, he travelled into foreign countries. He was twice at Rome, but the chief place of his residence was at Padua, in which university the degree of M. D. was conferred on him in 1610, as appears by a MS copy of verses in the advocates' library in Edinburgh. After leaving Padua, he travelled through the rest of Italy, and over Germany, Denmark, England, Holland, and other countries, and at last settled in France, where he met with great applause as a Latin poet. He lived there twenty years, and by two wives had thirteen children. At last, after twenty-four years absence, he returned into Scotland, as some say in 1632, but probably much sooner, as there is an edition of his "Epigrammata," printed at Aberdeen in 1632, in which he is styled the king's physician. It appears by the council-books at Edinburgh, that the doctor had a suit at law before that court about the same time. In the year following, Charles I. went into Scotland, and made bishop Laud, then with him, a member of that council; and by this accident it is probable the acquaintance began between the doctor and that prelate, which produced his "Psalmorum Davidis Paraphrasis Poëtica." We find, that in the same year the doctor printed a specimen of his Psalms at London, and dedicated them to his lordship, which is considered as a proof that the bishop prevailed upon Johnston to remove to London from Scotland, and then set him upon this work; neither can it be doubted but, after he had seen this sample, he also engaged him to perfect the whole, which took him up four years; for the first edition of all the Psalms was published at Aberdeen in 1637, and at London in the same year. In 1641, Dr. Johnston being at Oxford on a visit to one of his daughters, who was married to a divine of the church of England in that place, was seized with a violent diarrhœa, of which he died in a few days, in the fifty-fourth year of his age, not without having seen the beginning of those troubles which proved so fatal to his patron. He was buried in the place where he died, which gave occasion to the following lines of his learned friend Wedderburn in his "Suspiria," on the doctor's death:

"Scotia mœsta, dole, tanti viduata sepulchro
Vatis; is Angligenis contigit altus honos."

In 1632, as already remarked, was published at Aberdeen "Epigrammata Arturi Johnstoni;" and in 1633, he translated Solomon's Song into Latin elegiac verse, and dedicated it to his majesty; in 1637, he edited the "Deliciæ Poetarum Scoticorum," to which he was himself a large contributor, and which, says Dr. Johnson, would have done honour to any country. His Psalms were reprinted at Middleburg, 1642; London, 1657; Cambridge, ...; Amsterdam, 1706; Edinburgh, by William Lauder, 1739; and at last on the plan of the Delphin classics, at London, 1741, 8vo, at the expence of auditor Benson, who dedicated them to his late majesty, and prefixed to this edition memoirs of Dr. Johnston, with the testimonies of various learned persons. A laboured, but partial and injudicious comparison between the two translations of Buchanan and Johnston, was printed the same year by Benson, in English, in 8vo, entitled "A Prefatory Discourse to Dr. Johnston's Psalms," &c. and "A Conclusion to it." This was ably answered by the learned Ruddiman in "A Vindication of Mr. George Buchanan's Paraphrase of the Book of Psalms," 1745, 8vo. Johnston's translations of the "Te Deum, Creed, Decalogue," &c. were subjoined to the Psalms. His other poetical works are his "Parerga," and his "Musæ Aulicæ," or commendatory verses upon persons of rank in church and state at that time. Johnston is evidently entitled to very high praise as a Latin poet; and the late lord Woodhouselee seems to admit that from his days the Latin muses have deserted the northern part of our island: Benson's comparison between Buchanan and Johnston was absurd enough, but it is not fair that Johnston should suffer by his editor's want of taste. The abler critic we have just mentioned, does not think Johnston's attempt to emulate Buchanan as a translator of the Psalms, greatly beyond his powers; for, although taken as a whole, his version is certainly inferior (as indeed what modern has, in Latin poetry, equalled Buchanan?) yet there are a few of his Psalms, such as the 24th, 30th, 74th, 81st, 82d, 102d, and above all, the 137th, which, on comparison, lord Woodhouselee says, will be found to excel the corresponding paraphrase of his rival. And Dr. Beattie seems to speak in one respect more decidedly. Johnston, he says, "is not so verbose as Buchanan, and has of course

more vigour;" but he very justly censures the radical evil of Johnston's Psalms, his choice of a couplet, which keeps the reader always in mind of the puerile epistles of Ovid.[1]

JOHNSTON, or JOHNSON (CHARLES), author of "Chrysal, or the Adventures of a Guinea," and other works of a similar kind, was a native of Ireland, and descended from a branch of the Johnstons of Annandale. He was born in the early part of the last century, but in what year we have not been able to discover. After receiving a good classical education, he was called to the bar, and came over to England for practice in that profession, but being unfortunately prevented by deafness from attending the courts, he confined himself to the employment of a chamber counsel. It does not appear that his success was great, and embarrassed circumstances rendered him glad to embrace any other employment, in which his talents might have a chance to succeed. His "Chrysal" is said to have been his first literary attempt, two volumes of which he wrote while on a visit to Mount Edgecumbe, the seat of the late earl of Mount Edgecumbe. He appears to have had recourse to some degree of art, in order to apprize the public of what they were to expect from it. In the newspapers for April 1760, it is announced that "there will be speedily published, under the emblematical title of the 'Adventures of a Guinea,' a dispassionate, distinct account of the most remarkable transactions of the present times all over Europe, with curious and interesting anecdotes of the public and private characters of the parties principally concerned in these scenes, especially in England; the whole interspersed with several most whimsical and entertaining instances of the intimate connection between high and low life, and the power of little causes to produce great events." This, while it has the air of a puff, is not an unfaithful summary of the contents of these volumes, which were published in May of the same year, and read with such avidity, that the author was encouraged to add two more volumes in 1765, not inferior to the former, in merit or success; and the work has often been reprinted since. The secret springs of some political intrigues on the continent, are perhaps unfolded in these volumes, but it was the personal characters of many distinguished statesmen,

[1] Memoirs by Benson.—Chalmers's Life of Ruddiman, p. 42, 176. &c.—Tytler's Life of Kames.—Beattie's Dissertations, 4to, p. 645.

women of quality, and citizens, which rendered the work palatable. A few of these were depicted in such striking colours as not to be mistaken; and the rest, being supposed to be equally faithful, although less obvious, the public were long amused in conjecturing the originals. With some truth, however, there is so much fiction, and in a few instances so much of what deserves a worse epithet, that "Chrysal" does not appear entitled to much higher praise than that of the best "scandalous chronicle of the day." In one case, it may be remembered, the author occasioned no little confusion among the guilty parties, by unfolding the secrets of a club of profligates of rank, who used to assemble at a nobleman's villa in Buckinghamshire. In this, as well as other instances, it must be allowed, that although he describes his bad characters as worse than they were, he everywhere expresses the noblest sentiments of indignation against vice and meanness.

Mr. Johnston's other publications, of the same kind, delineating in caricature the striking outlines of popular characters and public vices, were, "The Reverie; or a Flight to the Paradise of Fools," 1762, 2 vols. 12mo; "The History of Arbases, prince of Betlis," 1774, 2 vols.; "The Pilgrim, or a Picture of Life," 1775, 2 vols.; and "The History of John Juniper, esq. alias Juniper Jack," 1781, 3 vols. None of these, however, attracted the attention of the public in any considerable degree. In 1782, he had some prospect of passing his days in comfort, if not in opulence, in India, and accordingly embarked for Bengal, with capt. Charles Mears, in the Brilliant, which was wrecked off Johanna, an island situated between Madagascar and the continent of Africa; but capt. Mears, with his son and daughter, and Mr. Johnston, and some others, were saved, and ultimately reached India. Here he employed his talents in writing essays for the Bengal newspapers, under the signature of "Oneiropolos," and at length became a joint proprietor of a paper, and by this and some other speculations, acquired considerable property. He died there about 1800. These memoirs of a man, certainly deserving of some notice, have been derived from various anonymous authorities, and are therefore given with diffidence.[1]

JOHNSTONE (JAMES), an eminent physician at Worcester, was the fourth son of John Johnstone, esq. of Gala-

[1] Gent. Mag. LXIV. p. 591, 780; LXXVII. p. 631; LXXX. 311.

bank, one of the most ancient branches of the family of Johnstone of Johnstone: he was born at Annan in 1730, and received the rudiments of his classical education under the rev. Dr. Henry, author of the History of Great Britain. In the school of Edinburgh, under Whytt, Plummer, Monro, and Rutherford, he learned the science of medicine; and in Paris, under Ferrein and Rouelle, he studied anatomy and chemistry. In 1750, before he had completed twenty-one years, he took the degree of doctor of medicine, publishing a thesis "De Aëris factitii imperio in corpore humano," which gained him much credit, and some valuable friends. The following year he seated himself at Kidderminster, in Worcestershire; which at that time, and some years afterwards, was subject to a putrid fever of such peculiar malignity, as to be called the Kidderminster fever. His name first became known by the successful treatment he adopted for the cure of this dreadful disorder. Instead of bleeding and purging, means then in common use, he recommended bark, wine, mineral acids, free ventilation of air, and the affusion of water and vinegar; and so prominent was his success, that he was immediately introduced into considerable practice. Of this fever, as it appeared in 1756, he published an account in 1758, which proves him to be the discoverer of the power of mineral acid vapours to correct or destroy putrid febrile contagion: He orders for this purpose, vitriolic acid to be poured upon common salt, in a convenient vessel, over a proper heat. It is not a little singular, that the same means should be recommended by the celebrated Guyton de Morveau for the same purpose, more than twenty years after they were published by Dr. Johnstone, and be then cried up as a great discovery.

The first sketches of Dr. Johnstone's physiological inquiry into the uses of the ganglions of the nerves, were published in the 54th, 57th, and 60th vols. of the Phil. Trans. They were afterwards enlarged, and printed separately. In this inquiry, he considers ganglions as "little brains, subordinate springs and reservoirs of nervous power, the immediate sources of the nerves sent to organs moved involuntarily, and the check or cause which hinders our volitions from extending to them. In a word, ganglions limit the exercise of the soul's authority in the animal œconomy, and put it out of our power, by a single volition, to stop the motions of the heart, and in one capricious

moment irrecoverably to end our lives." But his physiological researches did not stop here:—In a treatise on the Walton water, which in quality strongly resembles the Cheltenham, he has pointed out the probable function of the lymphatic glands, supposing them to be organs destined to purify, digest, and animalize the matters selected and absorbed by the lacteals and other lymphatics; thus fitting them for their union with the blood, and the nutrition of the body.

At Kidderminster Dr. Johnstone continued to act in a wide sphere of country practice, till the death of his eldest son, a physician fast rising into eminence, who fell a martyr to humanity in attending the prisoners at Worcester infected with jail-fever; and the coincidence of the death of his dearest friend the rev. Job Orton, induced him to remove to Worcester. In this city, famous from the days of Dr. Cole, the friend of Sydenham, for its physicians, he continued, vigorous, active, and sprightly, useful to the community, and beloved by his friends, to practise till a few days previous to his death. He had been subject to pulmonary complaints in his youth, which had been averted by temperance and caution. In his later years they recurred, and during the last spring he had bled himself rather too profusely. In the last attack, which was aggravated by excessive fatigue and exertion, his weakness was such as to forbid the repetition of more than one bleeding; and his strength gradually decayed, leaving his intellect clear and unimpaired. His death was a perfect *euthanasia*: he expired April 28, 1802, after a short and in no wise painful struggle, having sat up and conversed with his family, till within a few hours of the awful change, cheerful, patient, and resigned. He survived his wife, with whom he lived fifty years, only two months.

Dr. Johnstone was the correspondent and friend of Haller, Whytt, Cullen, and Fothergill; the bosom-friend of the virtuous Lyttelton and the pious Orton, and of many other wise and learned men, who still improve and adorn society:—the active and humane physician, the sagacious physiologist, the recondite antiquary; and few men have occupied a larger space of professional utility and private regard, than Dr. Johnstone. Firm and undeviating in his own moral carriage, his vigorous and manly mind was perhaps, on some occasions, too little accommodating to characters and circumstances. In his temper he was cheerful,

though sometimes hasty—in his conversation lively and instructive—in his affections warm and attached—in his domestic relations, he was the best of fathers, his whole life was a sacrifice to the advantage of his children—in fine, although the memory of his personal services cannot be soon forgotten, yet has he erected a still more durable monument to his fame, in those various practical improvements of the medical art, which rank his name among the benefactors of mankind.[1]

JOHNSTON (JOHN), an eminent naturalist, was born at Sambter, in Great Poland, in 1603: he received the greater part of his education in his own country; but in 1622, he came to England, and from thence he went to Scotland, where he studied with great diligence in the university of St. Andrew's till 1625. He afterwards studied at Leyden and Cambridge. He undertook the education of the two sons of the count de Kurtzbach, and accompanied them to Holland. While he resided with his pupils at Leyden, he took his degree as doctor of physic; and when he went a third time to England, the same honour was conferred on him by the university of Cambridge. He died in June 1675, in the seventy-second year of his age. He is known in the literary world by a number of works in the different departments of natural history, particularly "Thaumatographia naturalis in classes decem divisa," Amst. 1632, 12mo; "Historia naturalis de Piscibus et Cetis, &c." Francfort, 1649, folio; "Historia naturalis de Quadrupedibus," ibid. 1652, folio; "Hist. nat. de Insectibus," ibid. 1653, folio; "Hist. nat. de Avibus," ibid. folio; "Syntagma Dendrologicum," and "Dendrographia," folio. He published also some historical works, and some on ethics, &c. enumerated in our authorities.[2]

JOINVILLE (JOHN, Sire de), an eminent French statesman, who flourished about 1260, was descended from one of the noblest and most ancient families at Champagne. He was seneschal, or high-steward, of Champagne, and one of the principal lords of the court of Louis IX. whom he attended in all his military expeditions; and was greatly beloved and esteemed for his valour, his wit, and the frankness of his manners. That monarch placed so much confidence in him, that all matters of justice, in the palace,

[1] Gent. and Month. Magazines, 1802.—Doddridge's Letters, p. 354.
[2] Chaufepie.—Moreri.—Saxii Onomast.

were referred to his decision; and his majesty undertook nothing of importance without consulting him. He died about 1318, at not much less than ninety years of age. Joinville is known as an author by his "History of St. Louis," in French, which he composed in 1305: a very curious and interesting work. The best edition is that of Du Cange, in 1668, folio, with learned remarks. On perusing this edition, however, it is easily seen, that the language of the Sire de Joinville has been altered. But an authentic MS. of the original was found in 1748, and was published without alteration, in 1761, by Mélot, keeper of the royal library at Paris. This edition is also in folio.[1]

JOLY (CLAUDE), a French writer, was born at Paris in 1607, and obtained a canonry in the cathedral there in 1631. Discovering also a capacity for state affairs, he was appointed to attend a plenipotentiary to Munster; and, during the commotions at Paris, he took a journey to Rome. In 1671, he was made precentor of his church, and several times official. He lived to the great age of ninety-three, without experiencing the usual infirmities of it; when, going one morning to matins, he fell into a trench, which had been dug for the foundation of the high altar. He died of this fall in 1700, after bequeathing a very fine library to his church. He was the author of many works in both Latin and French, and as well upon civil as religious subjects. One of them in French, 1652, in 12mo, is entitled "A Collection of true and important Maxims for the Education of a Prince, against the false and pernicious politics of cardinal Mazarine;" which, being reprinted in 1663, with two "Apologetical Letters," was burnt in 1665 by the hands of the common hangman. The same year, however, 1665, he published a tract called "Codicil d'Or, or the Golden Codicil," which relates to the former; being a further collection of maxims for the education of a prince, taken chiefly from Erasmus, whose works he is said to have read seven times over.[2]

JOLY (GUY), king's counsellor at the Châtelet, and syndic of the annuitants of the Hôtel de Ville at Paris, attached himself to cardinal de Retz, whom he attended a long time as secretary in his troubles and adventures, but quitted his eminence when he returned to Rome. There are some "Memoirs" by him, from 1648 to 1665, designed

[1] Moreri.—Dict. Hist. [2] Gen. Dict.—Nieeron, vol. IX. and X.—Moreri.

as an explanation and supplement to those of cardinal de Retz, with which they were printed in 2 vols. 12mo. These memoirs contain some very curious particulars. He also left some tracts, written by order of the court, in defence of the queen's rights, against Peter Stockmans, an eminent lawyer; particularly "The Intrigues of the Peace," and the "Negociations" made at court by the friends of M. the prince, after his retreat to Guienne, folio, with a sequel of the same "Intrigues," 4to.[1]

JOMELLI (NICOLO), one of the most intelligent, learned, and affecting dramatic composers of modern times, was born at Avellino, a town about twenty-five miles from Naples, in which city he had his musical education under Leo and Durante. The first opera to which we find his name, is "Riccimero Rè de' Goti," composed for the Argentina theatre at Rome, 1740: and between that period and 1758, he composed for that city fourteen operas, besides others for Venice and different Italian theatres.

From 1758 to about 1768, he resided in Germany, being engaged in the service of the duke of Wurtemburg, at Stutgardt, or rather at Ludwigsburg, his new capital, where Jomelli's works were performed. Here he produced a great number of operas and other compositions, by which he acquired great reputation, and totally changed the taste of vocal music in Germany. On his return to Italy, he left all these productions behind him, upon a supposition that he should again resume his station at Ludwigsburg, after visiting his native country. But as he never returned thither to claim these compositions, they fell into the hands of his patron, the duke of Wurtemburg, who preserved them as precious relics of this great master. Very few of his entire operas were ever performed in England. The first was "Attilio Regulo," in 1753, and the second, in 1755, "Andromaca." The operas of Jomelli will be always valuable to professors and curious collectors, for the excellence of the composition, though it has been thought necessary, in compliance with the general rage for novelty, to lay them aside and to have the same dramas new set for the stage, in order to display the talents, or hide the defects, of new singers.

As Jomelli was a great harmonist, and naturally grave and majestic in his style, he seems to have manifested

[1] Moreri.—Dict. Hist.

abilities in writing for the church superior even to those for the stage. Dr. Burney speaks of three, the only ones he had seen, all written by Metastasio, and all admirably set. Dr. Burney had also a "Te Deum," and a "Requiem" of his composition, which show him to have been a great master of the church style, although he appears not to have tried that species before 1751, when he, Perez, and Durante were employed to compose some music at Rome for passion week. But though he acquired considerable fame on this occasion, yet he was so far from being intoxicated by it, that in a visit to father Martini, at Bologna soon after, he told this learned contrapuntist that he had a scholar to introduce to him. Martini assured him that he should be glad to instruct any one so well recommended; and, a few days after, Martini asking who and where was the disciple he had talked of? Jomelli answered that it was himself; and pulling a *studio* of paper out of his pocket, on which he had been trying his strength in modulation and fugue upon *canto fermo*, begged of him to examine and point out his errors.

From this period he produced many admirable compositions for the church, in which he united elegance with learning, and grace with bold design. Among other productions of this kind, the two following merit commemoration. An "Offertorio," or motet, for five voices without instruments, followed by an Alleluja of four parts in chorus; and a "Missa pro defunctis," or burial service, which he composed at Stutgardt for the obsequies of a lady of high rank and favour at the court of his patron, the duke of Wurtemburg. These compositions, which are learned without pedantry, and grave without dulness, will be lasting monuments of his abilities as a contrapuntist.

But the most elaborate of all his compositions is the "Miserere," or fifty-first psalm, translated into Italian verse, by his friend Saverio Mattei, which he set for two voices, accompanied with instruments, in 1773, the year before his decease. In this production, which breathes a pious gravity, and compunction of heart suited to the contrite sentiments of the psalmist, there is a manifest struggle at extraneous modulation and new effects, perhaps too much at the expence of facility and grace. There are, however, admirable strokes of passion as well as science in it, which, though above the comprehension of common hearers, will afford great pleasure to those that

are able to read the score, or to follow the performers through the labyrinths of art. This admirable composer had, in general, such a facility in writing, that he seldom courted the muse at an instrument; and so tenacious a memory, that Sacchini said he frequently composed an air on opening a book of lyric poetry, while, like a peripatetic, he has been walking about a room, which he remembered a year after, and then committed it to paper as fast as he could write a letter.

As Raphael had three manners of painting, Jomelli had three styles of composition. Before he went to Germany the easy and graceful flow of Vinci and Pergolesi pervaded all his productions; but when he was in the service of the duke of Wurtemburg, finding the Germans were fond of learning and complication, he changed his style in compliance with the taste and expectations of his audience; and on his return to Italy he tried to thin and simplify his dramatic muse, which, however, was still so much too operose for Italian ears, that in 1770, upon a Neapolitan being asked how he liked Jomelli's new opera of "Demofoonte," he cried out with vehemence, "è scelerata, Signore!" The health of Jomelli began to decline in 1770, and in 1771 he had a stroke of the palsy, which, however, did not impair his intellects, as he composed "Achille in Sciro" for the Roman theatre, and a cantata for the safe delivery of the queen of Naples, in 1772; and in 1773 his Italian "Miserere," the most elaborate and studied of all his works. He died in Sept. 1774.

His learned friend, Signor Saverio Mattei, the translator of the Psalms into Italian verse, from whose admirable version Jomelli had taken the "Miserere," or fifty-first psalm, drew up a very interesting account of the works and public funeral of the great musician, and printed it in his "Saggio di Poesia Latine et Italiane," published at Naples immediately after his decease. [1]

JONAS (ANAGRIMUS), a learned Icelander, who acquired a great reputation for astronomy and the sciences, was coadjutor to Gundebrand of Thorbac, bishop of Holum in Iceland, who was also of that nation, a man of great learning and probity, had been a disciple of Tycho Brahe, and understood astronomy very well. After his death, the see of Holum was offered by the king of Denmark to Ana-

[1] By Dr. Burney, in Rees's Cyclopædia—and History of Music.

grimus, who begged to be excused; desiring to avoid the envy that might attend him in that high office, and to be at leisure to prosecute his studies. He chose therefore to continue as he was, pastor of the church of Melstadt, and intendant of the neighbouring churches of the last-mentioned diocese. He died in 1640, at the age of ninety-five.

He wrote several books in honour of his country, against the calumnies of Blefkenius and others, which are well esteemed; the titles whereof are, "Idea veri magistratus," Copenhagen, 1589, 8vo. "Brevis commentarius de Islandiâ, ibid. 1593," 8vo. "Anatome Blefkeniana*. Holi in Iceland, 1612," 8vo, and at Hamburgh, 1618, 4to. "Epistola pro patria defensoria," ibid. 1618. "Ἀποτρίβη calumniæ," ibid. 1622, 4to. "Crymogæa, seu rerum Islandicarum libri tres, ibid. 1630," 4to. This was written in 1603; and printed at Hamburgh in 1609, with a map of Denmark, and, in 1710, without the map. "Specimen Islandiæ historicum et magnâ ex parte chorographicum," Amstelod. 1634, 4to. This piece is a vindication of the author's opinion against the arguments of John Isaacus Pontanus. Anagrimus maintained that Iceland was not peopled till about the year 874, and therefore cannot be the ancient Thule. "Vita Gundebrandi Thorlacii," Lugd. Bat. 1630, 4to.[1]

JONAS (Justus), an eminent German divine, and one of the first reformers, was born at Northausen, in Thuringia, June 5, 1493, where his father was chief magistrate. He first made considerable progress in the study of civil law, but relinquishing that, devoted his whole attention to theology, in which faculty he took his doctor's degree. This was about the time that the reformation was begun; and Jonas having been present at various disputations on the subject, espoused the principles of the reformers with great zeal, and, from his knowledge of civil law as well as divinity, was enabled to contribute very important assistance to their efforts, particularly Luther and Melancthon, with whom he became early acquainted. In 1521 he was made a canon of the collegiate church at Wittemberg, and appointed principal of the college and professor; and, with Spalatinus and Amsdorff, was employed by the elector of Saxony to reform the church in Misnia and Thuringia.

* This book is a refutation of one printed at Leyden in 1607, entitled "Islandia, seu descriptio populorum et memorabilium hujus insulæ."

[1] Moreri.—Diet. Hist.—Gen. Dict.

From thence he was called to Halle in Saxony, where he greatly promoted the reformation. Luther sometimes resorted thither to him, and took him with him in his last journey to Isleben, where he died in his arms. After Luther's death he continued for some time in the duke of Saxony's court, and was at length appointed pastor of the church at Eisfield, where he died Oct. 9, 1555. Jonas has been ranked among the moderate reformers, being desirous of making no further alteration in the established modes of worship and even doctrine, than he thought absolutely necessary for the introduction of piety and truth. His death was therefore a serious loss to his brethren, whose cause suffered by the intemperate zeal of some of its supporters. Among his writings are enumerated a treatise in defence of the marriage of priests, against Faber; printed at Helmstadt, 1651, fol.; another upon the study of divinity; and notes upon the Acts of the Apostles; but of these his biographers have given very imperfect accounts. [1]

JONES (GRIFFITH), a pious divine and great benefactor to his country, Wales, was born in 1684, in the parish of Kilredin in the county of Carmarthen, and educated at Carmarthen school, where he made great proficiency in Greek, Latin, and other studies, but does not appear to have been at either university. Having, however, qualified himself for the ministry, he received deacon's orders from bishop Bull in Sept. 1708, and priest's orders from the same prelate in Sept. 1709. His learning and piety having recommended him to sir John Phillips, of Picton castle, bart. he was preferred by that gentleman to the rectory of Llanddowror, in Carmarthenshire. He was soon after fixed upon by the "Society for propagating the gospel in foreign parts," as a person every way qualified to be sent as a missionary amongst the Indians, and at first gave his consent, but circumstances occurred which prevented his country from being deprived of his services. In his parish he soon became popular by his fervent and well digested discourses, delivered with a voice and action tranquil, easy, yet strongly impressive; and by his affectionate discharge of the other duties of his station in visiting, catechizing, &c. But he was principally distinguished for his zeal in procuring subscriptions for the support of what were called *circulating* Welsh schools, to

[1] Melchior Adam.—Verheiden Effigies.—Saxii Onomast.

teach poor Welsh men, women, and children to read their native language; and such was his diligence, and the effect of his superintendence of these schools, that he could enumerate 158,000 poor ignorant persons who had been taught to read; and equal care was taken to catechize and instruct young people in the principles of the Christian religion. Having applied to the "Society for promoting Christian knowledge," of which he was a corresponding member, that body caused to be printed two large editions of the Welsh Bible, of 15,000 copies each, which were sold cheap for the benefit of the poor in Wales. He likewise wrote and published several instructive treatises in the Welsh as well as the English language; and was enabled by the assistance of some charitable friends to print editions of from 8000 to 12,000 of these useful manuals, which were distributed throughout all Wales. His own charitable exertions were extensive, and having studied medicine in a certain degree, he laid in a large stock of drugs, which he made up and dispensed to the poor *gratis*, taking that opportunity also to give them spiritual advice. This truly good man died April 8, 1761, lamented as a father to his flock, and a general benefactor to the whole country. [1]

JONES (GRIFFITH), who deserves a place in the catalogue of English writers for having first introduced the numerous and popular little books for the amusement and instruction of children, which have been received with universal approbation, was born in 1721, and served his apprenticeship to Mr. Bowyer, the learned printer. His education was probably not neglected, or at least it was very much improved by his own efforts. He was many years editor of the London Chronicle and Public Ledger. He was also associated with Dr. Johnson in the "Literary Magazine," and with Smollett and Goldsmith in "The British Magazine," and published a great number of translations from the French, to none of which, however, was his name prefixed. One little publication, entitled "Great events from little causes," was his composition, and met with a rapid and extensive sale. In conjunction with Mr. John Newbery, and a brother of his own, Mr. Giles Jones, he wrote many of those little books or Lilliputian histories which were the delight of the youth of many yet living. Mr. Jones, who was a very amiable man, died Sept. 12, 1786.

[1] Sketch of his Life and Character, 1762, 8vo.

Mr. Giles Jones, his brother (who was more than five-and-forty years secretary to the York Buildings Water company) left a son, Mr. Stephen Jones, who, among other literary productions, was editor of the last edition of the "Biographia Dramatica," which was consigned to his care by the late Mr. Isaac Reed.[1]

JONES (HENRY), a dramatic writer, was a native of Drogheda, in Ireland, and was bred a bricklayer; but, having a natural inclination for the muses, pursued his devotions to them even during the labours of his mere mechanical avocations, and composing a line of brick and a line of verse alternately, his walls and poems rose in growth together, but not with equal degrees of durability. His turn, as is most generally the case with mean poets, or bards of humble origin, was panegyric. This procured him some friends; and, in 1745, when the earl of Chesterfield went over to Ireland as lord-lieutenant, Mr. Jones was recommended to the notice of that nobleman, who, delighted with the discovery of this mechanic muse, not only favoured him with his own notice and generous munificence, but also thought proper to transplant this opening flower into a warmer and more thriving climate. He brought him with him to England, recommended him to many of the nobility there, and not only procured him a large subscription for the publishing a collection of his "Poems," but it is said, even took on himself the alteration and correction of his tragedy, and also the care of prevailing on the managers of Covent-garden theatre to bring it on the stage. This nobleman also recommended him in the warmest manner to Colley Cibber, whose friendly and humane disposition induced him to shew him a thousand acts of friendship, and even made strong efforts by his interest at court to have secured to him the succession of the laurel after his death. With these favourable prospects it might have been expected that Jones would have passed through life with so much decency as to have ensured his own happiness, and done credit to the partiality of his friends; but this was not the case. "His temper," says one, who seems to have known him, "was, in consequence of the dominion of his passions, uncertain and capricious; easily engaged, and easily disgusted; and, as œconomy was a virtue which could never be taken into his catalogue, he

[1] Nichols's Bowyer.

appeared to think himself born rather to be supported by others than under a duty to secure to himself the profits which his writings and the munificence of his patrons from time to time afforded." After experiencing many reverses of fortune, which an overbearing spirit, and an imprudence in regard to pecuniary concerns, consequently drew on him, he died in great want, in April 1770, in a garret belonging to the master of the Bedford coffee-house, by whose charity he had been some time supported, leaving an example to those of superior capacities and attainments, who, despising the common maxims of life, often feel the want of not pursuing them when it is too late. His principal performance, "The Earl of Essex," appeared in 1753, and he also left a tragedy unfinished, called "The Cave of Idra," which falling into the hands of Dr. Hiffernan, he enlarged it to five acts, and brought it out under the title of "The Heroine of the Cave." His last publications were, "Merit;" "The Relief;" and "Vectis, or the Isle of Wight," poems; but his poetical worth, though not contemptible, was far from being of the first-rate kind.[1]

JONES (JEREMIAH), a learned dissenting divine, was born in 1693, and received his academical learning under his uncle, the rev. Samuel Jones, first of Gloucester, then of Tewksbury, the tutor of Chandler, Butler, and Secker. He was fellow-student with the latter in 1711, and was a distinguished scholar, when he entered upon academical studies. It is apprehended, that he was a native of the North of England, and that his father was a gentleman in affluent circumstances. There was with him, at the above seminary, a younger brother, a youth of quick parts, who afterwards settled as a dissenting minister at Manchester. Mr. Jones, soon after he had finished his course of preparatory studies, became the minister of the congregation of Protestant dissenters, who assembled for worship in Forest Green, Avening, Gloucestershire, and resided at Nailsworth, where he also kept an academy. He had the character of being an eminent linguist. He was popular as a preacher; for the place of worship was considerably enlarged in his time. His discourses met with the approbation of the more judicious, for his salary amounted to one hundred pounds per annum, and the whole subscription came from persons of superior rank in life. Though

[1] Biog. Dram.

a deep scholar and hard student, he was not a man of severe manners; but of an open and social disposition, and one of a bowling party at a place still called the Lodge, on Hampton common, at which healthy exercise he relaxed from his studies, and by his presence and influence preserved decorum in the company. His character secured him the marked respect of a neighbouring clergyman. His anxiety to fulfil an engagement, which he had made, to perform some ministerial service at a place on the other side of the Severn, hastened his death. It escaped his recollection, till the time drew near; to prevent disappointment, he made so much speed, that his tender constitution was injured by it, and a complaint contracted, from which he never recovered. He died in 1724, aged 31.

Mr. Jones's first publication was "A Vindication of the former part of Saint Matthew's Gospel, from Mr. Whiston's charge of Dislocations, or an attempt to prove that our present Greek copies of that Gospel are in the same order wherein they were originally written by that Evangelist; in which are contained many things relating to the harmony and history of the Four Gospels, 1719." This work, says Dr. Harwood, is very valuable; it abounds with ingenious remarks, and displays the critical acumen of the author. He prepared for the press before his death another excellent performance, entitled "A New and Full Method of settling the Canonical Authority of the New Testament," which was published in 1726, in two volumes, 8vo. They were followed by a third volume. In drawing up these works, he took care, it seems, to consult and examine the originals, instead of satisfying himself with the quotations of other learned men. They remain, as monuments of his learning, ingenuity, and indefatigable industry; and would have done credit, it has been observed, to the assiduity and ability of a literary man of sixty. They were become very scarce, and bore a high price, when, with the liberality and zeal which reflects honour on them, the conductors of the Clarendon press lately republished them at Oxford. Mr. Jones, observes Dr. Maltby, has brought together, with uncommon diligence and judgment, the external evidence for the authenticity and genuineness of the canonical books; and he has, with equal ability and fairness, stated his reasons for deciding against the authority of the apocryphal. In the prosecution of this

important design, he has not only quoted, but translated, the greater part of the contents of Fabricius's two first volumes. Mr. Jones intended another and distinct volume on the apostolical fathers.[1]

JONES (INIGO), a celebrated English architect, was born about 1572, in the neighbourhood of St. Paul's, London, where his father, Mr. Ignatius Jones, was a clothworker. At a proper age, it is said, he put his son apprentice to a joiner, a business that requires some skill in drawing: and in that respect suited well with our architect's inclination, which naturally led him to the art of designing. It is not probable, however, that he attended long to the mechanical part of his business; for we are told that he distinguished himself early by the extraordinary progress he made with his pencil, and was particularly noticed for his skill in landscape-painting, of which there is a specimen at Chiswick-house. These talents recommended him to the earl of Arundel, or, as some say, to William earl of Pembroke. It is certain, however, that at the expence of one or other of these lords he travelled over Italy, and the politer parts of Europe; saw whatever was recommended by its antiquity or value; and from these plans formed his own observations, which, upon his return home, he perfected by study. He was no sooner at Rome, says Walpole, than he found himself in his sphere, and acquired so much reputation that Christian IV. king of Denmark sent for him from Venice, which was the chief place of his residence, and where he had studied the works of Palladio, and made him his architect, but on what buildings he was employed in that country we are yet to learn. He had been some time possessed of this honourable post when that prince, whose sister Anne had married James I. made a visit to England in 1606; and our architect, being desirous to return to his native country, took that opportunity of coming home in the train of his Danish majesty. The magnificence of James's reign, in dress, buildings, &c. furnished Jones with an opportunity of exercising his talents, which ultimately proved an honour to his country. Mr. Seward says, we know not upon what authority, that the first work he executed after his return from Italy, was the decoration of the inside of the church of St. Catharine Cree, Leadenhall-street. We know, however, that the

[1] Gent. Mag. LXXIII. p. 501.

queen appointed him her architect, presently after his arrival; and he was soon taken, in the same character, into the service of prince Henry, under whom he discharged his trust with so much fidelity and judgment, that the king gave him the reversion of the place of surveyor-general of his majesty's works.

Prince Henry dying in 1612, Mr. Jones made a second visit to Italy; and continued some years there, improving himself farther in his favourite art, till the surveyor's place fell to him; on his entrance upon which he shewed an uncommon degree of generosity. The office of his majesty's works having, through extraordinary occasions, in the time of his predecessor, contracted a great debt, the privy-council sent for the surveyor, to give his opinion what course might be taken to ease his majesty of it; when Jones not only voluntarily offered to serve without pay himself, in whatever kind due, until the debt was fully discharged, but also persuaded his fellow-officers to do the like, by which means the whole arrears were soon cleared. It is to the interval between the first and second of Jones's travels abroad, that Walpole is inclined to assign those buildings of his which are less pure, and border too much on a bastard style of Gothic, which he reformed in his grander designs.

The king, in his progress 1620, calling at Wilton, the seat of the earl of Pembroke, among other subjects, fell into a discourse about that surprising group of stones called Stonehenge, upon Salisbury plain, near Wilton. Our architect was immediately sent for by lord Pembroke, and received his majesty's commands to make observations and deliver his sentiments on the origin of Stone-henge. In obedience to this command, he presently set about the work; and having, with no little pains and expence, taken an exact measurement of the whole, and diligently searched the foundation, in order to find out the original form and aspect, he proceeded to compare it with other antique buildings which he had any where seen. After much reasoning, and a long series of authorities, his head being full of Rome, and Roman edifices and precedents, he concluded, that this ancient and stupendous pile must have been originally a Roman temple, dedicated to Cœlus, the senior of the heathen gods, and built after the Tuscan order; that it was built when the Romans flourished in peace and prosperity in Britain, and, probably, betwixt

the time of Agricola's government and the reign of Constantine the Great. This account he presented to his royal master in the same year, 1620, and was immediately appointed one of the commissioners for repairing St. Paul's cathedral in London.

Upon the death of king James, he was continued in his post by Charles I. whose consort entertained him likewise in the same station. He had drawn the designs for the palace of Whitehall in his former master's time; and that part of it, the banqueting-house, in a most pure and beautiful taste, was now carried into execution. It was first designed for the reception of foreign ambassadors; and the cieling was painted, some years after, by Rubens, with the felicities of James's reign. In June 1633 an order was issued out, requiring him to set about the reparation of St. Paul's; and the work was begun soon after at the east end, the first stone being laid by Laud, then bishop of London, and the fourth by Jones. In this work, Mr. Walpole remarks that he made two capital faults. He first renewed the sides with very bad Gothic, and then added a Roman portico, magnificent and beautiful indeed, but which had no affinity with the ancient parts that remained, and made his own Gothic appear ten times heavier. He committed the same error at Winchester, thrusting a screen in the Roman or Grecian taste into the middle of that cathedral. Jones, indeed, was by no means successful when he attempted Gothic, the taste for which had declined before his time.

During this reign he gave many proofs of his genius and fancy in the pompous machinery for masques and interludes so much in vogue then. Several of these representations are still extant in the works of Chapman, Davenant, Daniel, and particularly Ben Jonson. The subject was chosen by the poet, and the speeches and songs were also of his composing; but the invention of the scenes, ornaments, and dresses of the figures, was the contrivance of Jones *. And in this he acted in harmony with father Ben for a while; but, about 1614, there happened a quarrel between them, which provoked Jonson to ridicule his

* In Jonson's "Masque of Queens," the first scene representing an ugly hell, which, flaming beneath, smoked unto the top of the roof, probably furnished Milton with the first hint of his hell in "Paradise Lost;" there being a tradition, that he conceived the first idea of that hell from some theatrical representations invented by Inigo Jones.

associate, under the character of Lantern Leatherhead, a hobby-horse seller, in his comedy of "Bartholomew Fair." Nor did the rupture end but with Jonson's death; a very few years before which, in 1635, he wrote a most virulent coarse satire, called "An Expostulation with Inigo Jones;" and, afterwards, "An Epigram to a Friend;" and also a third, inscribed to "Inigo Marquis Would-be." The quarrel not improbably took its rise from our architect's rivalship in the king's favour; and it is certain the poet was much censured at court for this rough usage of his rival: of which being advised by Mr. Howell, he suppressed the whole satire *.

In the mean time, Mr. Jones received such encouragement from the court, that he acquired a handsome fortune†; which, however, was much impaired by what he suffered during the rebellion; for, as he had a share in his royal master's prosperity, so he had a share too in his ruin. Upon the meeting of the long parliament, Nov. 1640, he was called before the house of peers, on a complaint against him from the parishioners of St. Gregory's in London, for damage done to that church, on repairing the cathedral of St. Paul. The church being old, and standing very near the cathedral, was thought to be a blemish to it, and therefore was taken down, pursuant to his majesty's signification, and the orders of the council in 1639, in the execution of which, our surveyor no doubt was chiefly concerned. But, in answer to the complaint, he pleaded the general issue; and, when the repairing of the cathedral ceased, in 1642, some part of the materials remaining were, by order of the house of lords, delivered to the parishioners of St. Gregory's, towards the rebuilding of their church. This prosecution must have put Mr. Jones to a very large expence; and, during the usurpation afterwards, he was constrained to pay 545*l.* by way of composition for

* It is said, the king forbad it to be printed at that time; but it is printed since from a MS. of the late Vertue, the engraver, and is inserted among the epigrams in the 6th vol. of Jonson's Works, edit. 1756, in 7 vols. 8vo.

† His fee as surveyor was eight shillings and four pence per day, with an allowance of forty-six pounds a year for house-rent, besides a clerk, and incidental expences. What greater rewards he had are not upon record. But Philip earl of Pembroke, who, if once the patron of Jones, afterwards fell out with him, says, in some MS notes on the edition of Stonehenge, that Jones had 16,000*l.* a year for keeping the king's houses in repair. This is probably exaggerated. Jones built the noble front of Wilton-house, and, as Walpole conjectures, some disagreement took place between him and the earl while employed here.

his estate, as a malignant. After the death of Charles I. he was continued in his post by Charles II.; but it was only an empty title at that time, nor did Mr. Jones live long enough to make it any better. In reality, the grief, at his years, occasioned by the fatal calamity of his former munificent master, put a period to his life July 21, 1652, and he was buried in the chancel of St. Bennet's church, near St. Paul's wharf, London, where there was a monument erected to his memory, which suffered greatly by the dreadful fire in 1666.

In respect to his character, we are assured, by one who knew him well, that his scientific abilities surpassed most of his age. He was a perfect master of the mathematics, and was not unacquainted with the two learned languages, Greek and Latin, especially the latter; neither was he without some turn for poetry *. A copy of verses composed by him is published in the "Odcombian Banquet," prefixed to Tom Coryate's "Crudities," in 1611, 4to. But his proper character was that of an architect, and the most eminent of his time; on which account he is still generally styled the British Vitruvius; the art of designing being little known in England till Mr. Jones, under the patronage of Charles I. and the earl of Arundel, brought it into use. This is the character given him by Mr. Webb, who was his heir; and who, being born in London, and bred in Merchant Taylors'-school, afterwards resided in Mr. Jones's family, married his kinswoman, was instructed by him in mathematics and architecture, and designed by him for his successor in the office of surveyor-general of his majesty's works, but was prevented by Sir John Denham. Mr. Webb published some other pieces besides his "Vindication of Stone-henge restored †;" and dying at Butleigh, his seat in Somersetshire, Oct. 24, 1672, was buried in that church.

* Ben Jonson, by way of ridicule, calls him, in "Bartholomew Fair," a Parcel-poet.

† Inigo Jones's Discourse upon Stonehenge being left imperfect at his death, Mr. Webb, at the desire of Dr. Harvey, Mr. Selden, and others, perfected and published it at London in 1655, fol. under the title of "Stonehenge restored;" and prefixed to it a print of our author etched by Hollar, from a painting of Vandyck. Dr. Stukeley, in his "Stone-henge a Temple of the Druids," gives several reasons for ascribing the greatest part of this treatise to Webb. 2. "The Vindication of Stonehenge Restored," &c. was published in 1665, fol. and again, together with Jones's and Dr. Charlton's upon the same subject, in 1725, fol. It is remarkable, that almost all the different inhabitants of our island have had their advocates in claiming the honour of this antiquity. Mr. Sammes, in his "Britannia," will have the structure to be Phœnician; Jones and Webb believed it Roman; Aubrey thinks it British; Charlton derives it from the

Walpole enumerates among his works which are still in part extant, the new quadrangle of St. John's college, Oxford; the queen's chapel at St. James's; the arcade of Covent-garden and the church; Gunnersbury, near Brentford; Lincoln's Inn Chapel, and one or two of the houses in Lincoln's-inn-fields; Coleshill in Berkshire, and Cobham hall in Kent; the Grange, in Hampshire; the queen's house at Greenwich, &c. Several other of his buildings may be seen in Campbell's "Vitruvius Britannicus." The principal of his designs were published by Mr. Kent in 1727, fol. as also some of his less designs in 1744, fol. Others were published by Mr. Isaac Ware. Our artist left in MS. some curious notes upon Palladio's "Architecture," now in Worcester college, Oxford, some of which are inserted in an edition of Palladio, published at London, 1714, fol. by Mr. Leoni; which notes, he says, raise the value of the edition above all the preceding ones. His original drawings for Whitehall-palace are also in Worcester library.[1]

JONES (JOHN), an old medical writer, was either born in Wales, or was of Welsh extraction; studied at both our universities, took a medical degree at Cambridge, and practised with great reputation at Bath, in Nottinghamshire, and Derbyshire. He mentions curing a person at Louth in 1562, and the date of his last publication is 1759.

His principal pieces are, "The Dial of Agues," 1556; "The Benefit of the antient Bathes of Buckstone," 1572; "The Bathes of Bath's ayde," 1572; "A brief, excellent, and profitable Discourse of the natural beginning of all growing and living things, &c." 1574: perhaps this is taken from "Galen's Four Books of Elements," which he translated and printed the same year, or is the same book with another title; "The Art and Science of preserving the Body and Soul in Health," &c. 1579, 4to.[2]

JONES (JOHN), a learned English Benedictine, was born in London in 1575, although originally of a family

Danes; and bishop Nicolson is of opinion, that the Saxons have as just a title to it as any. At last, Dr. Stukeley begins the round again, and maintains it, with Sammes, to be of a Phœnician original. But to return to Webb, who also published, 3. "An Historical Essay, endeavouring to prove that the Language of China is the primitive Language." 4. He also translated, from the Italian into English, "The History of the World," written by George Taragnota.

[1] Biog. Dict.—Walpole's Anecdotes.
[2] Aikin's Biog. Memoirs of Medicine.—Ath. Ox. vol. I.

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of Brecknockshire. He was educated at Merchant Taylors' school, from whence he was elected a scholar of St. John's college, Oxford, in 1591, where he was chamber-fellow with Mr. Laud, afterwards archbishop of Canterbury. Here he studied civil law, took a bachelor's degree in that faculty, and was made a fellow of the college. In consequence of a course of reading on the controversies of the time, he embraced the doctrines of popery, and, going abroad, became a Benedictine monk in Spain, assuming the name of Leander à Sancto Martino. He then pursued his studies at Compostella, and was created D. D. When the English religious of his order had formed themselves into a congregation, he was invited to Douay, and made professor of Hebrew and divinity in St. Vedast's college, during which time he was very instrumental in founding a monastery of Benedictine nuns at Cambray. He was also appointed their confessor, prior of the monastery of Douay, and twice president of the English congregation. It has been said that archbishop Laud gave him an invitation to England, for which various reasons were assigned, and, among others, that they might consult about the reunion of the churches of England and Rome; but there seems no great foundation for this story. That he did return to England, however, is certain, as he died at London Dec. 17, 1636, and was buried in the chapel at Somerset-house. He wrote, 1. "Sacra ars memoriæ, ad Scripturas divinas in promptu habendas, &c. accommodata," Douay, 1623, 8vo. 2. "Conciliatio locorum communium totius Scripturæ," ibid. 1623. He also edited "Biblia Sacra, cum glossa interlineari," 6 vols. fol.; "Opera Blosii;" and "Arnobius contra gentes," with notes, Douay, 1634; and had some hand in father Reyner's "Apostolatus Benedictinorum," 1626.[1]

JONES (JOHN), an English divine of some note for exciting a controversy respecting the Liturgy, was born in 1700, and is supposed to have been a native of Carmarthen. He was admitted of Worcester college, Oxford, where he took the degree of B. A. about 1721, and quitted the university in or before 1726, in which year he received priest's orders at Buckden, from Dr. Reynolds, bishop of Lincoln. He had a curacy in that diocese, but in what part is not known. In 1741 he was resident at Abbots-

[1] Ath. Oxon. vol. I.—Dodd's Church History.

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Ripton in Huntingdonshire, and soon after was presented to the vicarage of Alconbury, which he resigned in 1751 for the rectory of Boulne-Hurst in Bedfordshire. In 1755 he was vicar of Hitchin, and in 1759 accepted the curacy of Welwyn from Dr. Young, and continued there until 1765, when that celebrated poet died, and Mr. Jones was appointed one of his executors. He afterwards returned to Boulne-Hurst, and probably obtained no other preferment. He was killed by a fall from his horse in going to Abbots-Ripton, but in what year we have not been able to discover, although such a circumstance must have been known to his friends, who, however, have neglected to record it. After his death, many, if not all his manuscripts, passed into the hands of the Rev. Thomas Dawson, M. D. a dissenting minister of Hackney, whence they passed to the dissenters' library in Redcross-street. Some biographical notices which have appeared in the Gentleman's Magazine were extracted from them. Mr. Nichols has given an extensive series of extracts from his literary correspondence with Dr. Birch, from which many particulars of his talents and character may be gleaned. His chief work was entitled "Free and Candid Disquisitions," published in 1749. These contained many observations on the defects and improprieties in the liturgical forms of faith and worship of the established church, and proposals of amendments and alterations of such passages as were liable to reasonable objections. There was also a compilation of authorities taken from the writings of some eminent divines of the church of England, with a view to shew the necessity, or at least the expedience, of revising the liturgy, &c. Schemes like this have succeeded each other since the time of Dr. Clarke, but have never been attended with complete conviction, either of their necessity or expedience. The author's name did not appear to this publication, and Mr. Blackburne, whom he consulted previous to publication, was dissatisfied with his timidity. He wrote, however, a pamphlet in defence of it, and other pamphlets appear pro and con; but the controversy was of no long duration. In 1765 he published "Catholic Faith and Practice," and "A Letter to a Friend in the Country;" but with the subjects of these we are unacquainted.[1]

[1] Nichols's Bowyer.—Gent. Mag. LXXXI. Part I. p. 510.

JONES (THOMAS), an eminent and learned tutor of the university of Cambridge, was born at Beriew in Montgomeryshire, June 23, 1756. His education, till he entered on his twelfth year, was confined to the instruction of a common country school, first at Beriew, and afterwards in the neighbouring parish of Kerry. During the time that he frequented the latter school, the vicar of the parish, discovering in him those talents which he afterwards so eminently displayed, advised his mother (for he lost his father at an early age) to send him to the grammar-school at Shrewsbury, where he continued nearly seven years, and was inferior to none of his schoolfellows, either in attention to study or in regularity of conduct. In May 1774, he was admitted of St. John's college, Cambridge, and came to reside there in October following. From that time the excellence of his genius became more particularly conspicuous. He had acquired, indeed, at school, a competent share of classical learning; but his mind was less adapted to Greek and Latin composition than to the investigation of philosophical truths. At the public examinations of St. John's college he not only was always in the first class, but was without comparison the best mathematician of his year. His first summer vacation was devoted entirely to his favourite pursuit; and at that early period he became acquainted with mathematical works, which are seldom attempted before the third year of academical study. He remained at St. John's college till after the public examination in June 1776, when, having no prospect of obtaining a fellowship, there being already a fellow of the diocese of St. Asaph in that college, and the statutes limiting the fellowships to one from each diocese, he removed to Trinity college. Here he took his bachelor's degree in 1779, and his superiority was so decided, that no one ventured to contend with him. The honour of senior wrangler, as it is called in academical phrase, was conceded before the examination began, and the second place became the highest object of competition. If any thing was wanting to shew his superiority, it would be rendered sufficiently conspicuous by the circumstance, that he was tutor to the second wrangler, now the learned Dr. Herbert Marsh, professor of divinity at Cambridge, who acknowledged that for the honour which he then obtained, he was indebted to the instruction of his friend,

In the same year in which Mr. Jones took his bachelor's degree he was appointed assistant tutor at Trinity college. In Oct. 1781 he was elected fellow, and in Oct. 1787, on the resignation of Mr. Cranke, he was appointed to the office of head tutor, which he held to the day of his death. In 1786 and 1787 he presided as moderator in the philosophical schools, where his acuteness and impartiality were equally conspicuous. It was about this time that he introduced a grace, by which fellow-commoners, who used to obtain the degree of bachelor of arts with little or no examination, were subjected to the same academical exercises as other under-graduates. During many years he continued to take an active part in the senate-house examinations; but for some years before his death confined himself to the duties of college-tutor. These, indeed, were sufficiently numerous to engage his whole attention; and he displayed in them an ability which was rarely equalled, with an integrity which never was surpassed. Being perfect master of his subjects, he always placed them in the clearest point of view; and by his manner of treating them he made them interesting even to those who had otherwise no relish for mathematical inquiries. His lectures on astronomy attracted more than usual attention, since that branch of philosophy afforded the most ample scope for inculcating (what, indeed, he never neglected in other branches) his favourite doctrine of final causes; for arguing from the contrivance to the contriver, from the structure of the universe to the being and attributes of God. And this doctrine he enforced, not merely by explaining the harmony which results from the established laws of nature, but by shewing the confusion which would have arisen from the adoption of other laws. His lectures on the principles of fluxions were delivered with unusual clearness; and there was so much originality in them, that his pupils often expressed a wish that they might be printed. But such was his modesty, that though frequently urged, he never would consent; and when he signed his will a short time before his death, he made the most earnest request to Dr. Marsh, that none of his manuscripts should be printed. But it is a consolation to know, that his lectures in philosophy will not be buried in oblivion: all his writings on those subjects were delivered to his successor in the tuition, and, though less amply than by publication, will continue to benefit mankind. The only things he ever

published were "A Sermon on Duelling," and "An Address to the Volunteers of Montgomeryshire." The former was published as a warning to the young men of the university, soon after a fatal duel had taken place there. The latter, which he wrote with great animation (for he was a zealous advocate of the volunteer system) was calculated to rouse the volunteers to a vigorous defence of their country.

As the admissions under him as tutor were numerous beyond example, the labour and anxiety attendant on the discharge of his duties gradually impaired a constitution which was naturally feeble. During many years he suffered from an infirmity of the breast, and when he seemed to have recovered from this complaint, was attacked by another of more dangerous tendency, an internal ulcer, which after some variations in the symptoms, and some appearance of relief, proved fatal on July 18, 1807. Being at that time in London for advice, he was, at his own desire, interred in the burial-ground of Dulwich-college.

His academical character has been already described. As a companion he was highly convivial; he possessed a vein of humour peculiar to himself; and no one told a story with more effect. His manners were mild and unassuming, and his gentleness was equalled only by his firmness. As a friend he had no other limit to his kindness than his ability to serve. Indeed his whole life was a life of benevolence, and he wasted his strength in exerting himself for others. The benefits he conferred were frequently so great, and the persons who subsisted by his bounty were so numerous, that he was often distressed in the midst of affluence. And though he was head tutor of Trinity-college almost twenty years, with more pupils than any of his predecessors, he never acquired a sufficient capital to enable him to retire from office, and still continue his accustomed benevolence.

In theology and politics Mr. Jones appears to have held some sentiments, to which his biographer adverts with so much delicacy and caution, that we cannot guess at them; when he adds, however, that "his sentiments on various speculative points underwent a material alteration," we may infer that such an alteration was for the better. "Of his practical theology," says Dr. Marsh, "which remained always the same, the best description which can be given is the description of his latter end. He waited the approach of death with a dignified firmness, a placid resigna-

tion, and an unaffected piety, which are rarely equalled. Even after his eyes were grown dim and his speech began to faulter, he uttered with great fervency what he had frequently repeated during the course of his illness, that prayer in the 'Visitation of the Sick,' 'Sanctify, we beseech thee, this thy fatherly correction, that the sense of my weakness may add strength to my faith and seriousness to my repentance.' On these last words he dwelt with peculiar emphasis. About the same time he said to his surrounding friends, as distinctly as the weakness of his voice would permit, 'I am conscious, no doubt, of many failings; but I believe I have employed the abilities with which God has blessed me to the advantage of my fellow-creatures. I resign myself, then, with confidence into the hands of my Maker.' He shortly after expired, without a groan or struggle."[1]

JONES (WILLIAM), an eminent mathematician, was born in 1680, in the island of Anglesey, North Wales. His parents were yeomen, or little farmers, in that island, and gave to their son the best education which their circumstances would allow; but he owed his future fame and fortune to the diligent cultivation of the intellectual powers by which he was eminently distinguished. Addicted from early life to the study of mathematics, he commenced his career of advancement in the humble office of a teacher of these sciences on board a man of war. In this situation he attracted the notice, and obtained the friendship of lord Anson. He appeared as an author in his 22d year; when his treatise on the art of navigation was much approved. We may judge of his predominant taste for literature and science by a trivial circumstance which occurred at the capture of Vigo, in 1702. Having joined his comrades in pillaging the town, he selected a bookseller's shop, in hope of obtaining some valuable plunder; but, disappointed in his expectations, he took up a pair of scissars, which was his only booty, and which he afterwards exhibited to his friends as a trophy of his military success. On his return to England, he established himself as a teacher of mathematics in London; and here, in 1706, he published his "Synopsis Palmariorum Matheseos; or, a new Introduction to the Mathematics," a work which has ever since been held in the highest estimation as a compendious but

[1] Memoirs by Dr. Marsh in the Atheneum, vol. III.

comprehensive summary of mathematical science. Mr. Jones was no less esteemed and respected on account of his private character and pleasing manners, than for his natural talents and scientific attainments; so that he reckoned among his friends the most eminent persons of the period in which he lived. Lord Hardwicke selected him as a companion on the circuit, when he was chief justice; and when he afterwards held the great seal, conferred upon him the office of secretary for the peace, as a testimony of his friendship and regard. He was also in habits of intimate acquaintance with lord Parker, president of the royal society, sir Isaac Newton, Halley, Mead, and Samuel Johnson. So highly was his merit appreciated by sir Isaac Newton, that he prepared, with his permission, and very much to his satisfaction, a very elegant edition of small tracts in the higher mathematics. Upon the retirement of lord Macclesfield to Sherborne castle, Mr. Jones resided in his family, and instructed his lordship in the sciences. Whilst he occupied this situation he had the misfortune, by the failure of a banker, to lose the greatest part of that property which he had accumulated by the most laudable industry and economy; but the loss was in a great measure repaired to him by the kind attention of his lordship, who procured for him a sinecure place of considerable emolument. He was afterwards offered, by the same nobleman, a more lucrative situation; which, however, he declined, that he might be more at leisure to devote himself to his favourite scientific pursuits. In this retreat he formed an acquaintance with miss Mary Nix, the daughter of a cabinet-maker, who had become eminent in his profession, and whose talents and manners had recommended him to an intimacy with lord Macclesfield. This acquaintance terminated in marriage; and the connection proved a source of personal satisfaction to Mr. Jones himself, and of permanent honour to his name and family. By this lady Mr. Jones had three children; two sons and a daughter. One son died in infancy; the other will be the subject of the next article; and the daughter, who was married to Mr. Rainsford, an opulent merchant retired from business, perished miserably, in 1802, in consequence of her clothes accidentally taking fire. The death of Mr. Jones was occasioned by a polypus in the heart, which, notwithstanding the medical attention and assistance of Dr. Mead, proved incurable. He died in July 1749.

Mr. Jones's papers in the Philosophical Transactions are: "A compendious disposition of Equations for exhibiting the relations of Goniometrical Lines," vol. XLIV. "A Tract on Logarithms," vol. LXI. "Account of the person killed by lightning in Tottenham-court-chapel, and its effects on the building," vol. LXII. "Properties of the Conic Sections, deduced by a compendious method," vol. LXIII. In all these works of Mr. Jones, a remarkable neatness, brevity, and accuracy, everywhere prevails. He seemed to delight in a very short and comprehensive mode of expression and arrangement; insomuch that sometimes what he has contrived to express in two or three pages, would occupy a little volume in the ordinary style of writing. Mr. Jones, it is said, possessed the best mathematical library in England; which by will he left to lord Macclesfield. He had collected also a great quantity of manuscript papers and letters of former mathematicians, which have often proved useful to writers of their lives, &c. After his death, these were dispersed, and fell into different persons hands; many of them, as well as of Mr. Jones's own papers, were possessed by the late Mr. John Robertson, librarian and clerk to the royal society; at whose death Dr. Hutton purchased a considerable quantity of them. From such collections as these it was that Mr. Jones was enabled to give that first and elegant edition, 1711, in 4to, of several of Newton's papers, that might otherwise have been lost, entitled "Analysis per quantitatum Series, Fluxiones, ac Differentias: cum Enumeratione Linearum Tertii Ordinis."

We learn from the "Anecdotes of Bowyer," that the plan of another work was formed by this eminent mathematician, intended to be of the same nature with the "Synopsis," but far more copious and diffusive, and to serve as a general introduction to the sciences, or, which is the same thing, to the mathematical and philosophical works of Newton. A work of this kind had long been a desideratum in literature, and it required a geometrician of the first class to sustain the weight of so important an undertaking; for which, as M. d'Alembert justly observes, "the combined force of the greatest mathematicians would not have been more than sufficient." The ingenious author was conscious how arduous a task he had begun; but his very numerous acquaintance, and particularly his friend the earl of Macclesfield, never ceased importuning and

urging him to persist, till he had finished the whole work, the result of all his knowledge and experience through a life of near 70 years, and a standing monument, as he had reason to hope, of his talents and industry. He had scarcely sent the first sheet to the press, when a fatal illness obliged him to discontinue the impression; and a few days before his death, he intrusted the MS. fairly transcribed by an amanuensis, to the care of lord Macclesfield, who promised to publish it, as well for the honour of the author as for the benefit of his family, to whom the property of the book belonged. The earl survived his friend many years: but the "Introduction to the Mathetics" was forgotten or neglected; and, after his death, the MS. was not to be found: whether it was accidentally destroyed, which is hardly credible, or whether, as hath been suggested, it had been lent to some geometrician, unworthy to bear the name either of a philosopher or a man, who has since concealed it, or possibly burned the original for fear of detection. Lord Teignmouth, however, informs us, in his life of Mr. Jones's illustrious Son, that there is no evidence in his memoranda to confirm or disprove this account.[1]

JONES (SIR WILLIAM), one of the most accomplished scholars in Europe, the son of the preceding, was born Sept. 28, 1746. As his father died when he had scarcely reached his third year, the care of his education devolved on his mother, whose talents and virtues eminently qualified her for the task. Her husband, with affectionate precision, characterized her as one who "was virtuous without blemish, generous without extravagance, frugal but not niggard, cheerful but not giddy, close but not sullen, ingenious but not conceited, of spirit but not passionate, of her company cautious, in her friendship trusty, to her parents dutiful, and to her husband ever faithful, loving, and obedient." She must have been yet a more extraordinary woman than all this imports; for we are told that under her husband's tuition she became a considerable proficient in Algebra, and with a view to act as preceptor to her sister's son, who was destined for the sea, she made herself perfect in trigonometry, and the theory of navigation, sciences of which it is probable she knew nothing before marriage, and which she now pursued amidst the anxious, and, usually, monopolizing cares of a family.

[1] Lord Teignmouth's Life of sir William Jones.—Hutton's Dictionary.—Nichols's Bowyer.

In educating her son, she appears to have preferred a method at once affectionate and judicious. Discovering in him a natural curiosity and thirst for knowledge, beyond what children generally display, she made the gratification of these passions to depend on his own industry, and constantly pointed to a book as the source of information. So successful was this method, that in his fourth year he was able distinctly and rapidly to read any English book, while his memory was agreeably exercised in getting by heart such popular pieces of poetry as were likely to engage the fancy of a child. His taste for reading gradually became a habit; and having in his fifth year, while looking over a Bible, fallen upon the sublime description of the Angel in the tenth chapter of the Apocalypse, the impression which his imagination received from it was never effaced.

In his sixth year an attempt was made to teach him Latin, but the acquisition of a new language had as yet no charms. At Michaelmas 1753, when he had completed his seventh year, he was placed at Harrow-school, under the tuition of Dr. Thackery. Here during the first two years he applied with diligence to his prescribed tasks, but without indicating that superiority of talents which in eminent characters biographers are desirous to trace to the earliest years. It was enough, however, that he learned what was taught, and it was fortunate that his mind was gradually informed, without being perplexed. During the vacations his mother resumed her "delightful task," and initiated him in the art of drawing, in which she excelled. Her private instructions became more necessary and indeed indispensible, when in his ninth year his thigh-bone was accidentally fractured. During his confinement, which lasted twelve months, his mother diverted his taste for reading to the best English poets, whom he already endeavoured to imitate; but whether any of these very early efforts are in existence his biographer has not informed us.

On his return to school, he was placed in the same class which he should have attained if the progress of his studies had not been interrupted. Whether this was from favour or caprice in the master, it might have been attended with fatal consequences to young Jones, had his temper been of that irascible and wayward kind which sometimes accompanies genius. He found himself in a situation in which he was necessarily a year behind his school-fellows, and yet his master affected to presume on his equal pro-

ficiency, and goaded him by punishment and degradation to perform tasks for which he had received no preparatory instructions. In a few months, however, he applied himself so closely during his leisure hours to recover what he had lost, that he soon reached the head of his class, and uniformly gained every prize offered for the best exercise. In his twelfth year he moved into the upper school, when he entered upon the study of the Greek, and, as was his practice when in the lower, exercised himself in various translations and compositions which, not being required by his instructors, elevated him in the eyes of his school-fellows, while his kindness prevented the usual effects of jealousy. They felt nothing unpleasant in the superiority of a school-fellow whose talents were employed in their service, either to promote their learning or their amusements. On one occasion when they proposed to act the play of the "Tempest," but had no copy at hand, he wrote it for them so correctly from memory, that they acted it with as much reputation as they probably could have derived from the best edition. His own part was Prospero. On another occasion, he composed a dramatic piece on the story of Meleager, which was acted by his school-fellows, as a tragedy. Such efforts of memory and invention at so early an age are truly wonderful. His tragedy, indeed, will not bear criticism; but the lines which his biographer has given as a specimen, will not suffer much by a comparison with the general strain of verses in the infant æra of English tragedy.

His predilection for whatever concerned poetry, appeared in the pains he now took to study the varieties of the Roman metre. His proficiency was indeed so superior to that of most of his associates in every pursuit, that they were glad to consult him as a preceptor, and to borrow from him, as a friend, those helps which they were otherwise unable to procure.—During the holidays he learned French and arithmetic, and as he was admitted to the company of the ingenious philosopher Mr. Baker, and his learned friends, his mother recommended to him the "Spectacle de la Nature," as a book that might enable him to understand their conversation. He obeyed her injunction, as he uniformly did upon every occasion, and was probably not uninterested in many parts of that once instructive work; but he had not yet begun to make excursions into the field of natural history, and he acknowledged

that he was more entertained with the Arabian Tales and Shakspeare.

Although he did not yet cease to be the boy, he frequently gave indications of the man, and perhaps in nothing more than the useful turn of his amusements, which generally had some reference to his studies, and proved that learning was uppermost in his mind. Of this disposition, the following anecdote, related by lord Teignmouth, is pleasingly characteristic.—"He invented a political play, in which Dr. William Bennet, bishop of Cloyne, and the celebrated Dr. Parr, were his principal associates. They divided the fields in the neighbourhood of Harrow, according to a map of Greece, into states and kingdoms; each fixed upon one as his dominions, and assumed an ancient name. Some of their schoolfellows consented to be styled barbarians, who were to invade their territories, and attack their hillocks, which were denominated fortresses. The chiefs vigorously defended their respective domains against the incursions of the enemy; and in these imitative wars, the young statesmen held councils, made vehement harangues, and composed memorials; all doubtless very boyish, but calculated to fill their minds with ideas of legislation and civil government. In these unusual amusements, Jones was ever the leader; and he might justly have appropriated to himself the words of Catullus:

'Ego gymnasii flos, ego decus olei'."

Dr. Bennet informs us that "great abilities, great particularity of thinking, fondness for writing verses and plays of various kinds, and a degree of integrity and manly courage, distinguished him even at this period." And Dr. Thackeray, the master of the school, however niggardly in general of his praises before the objects of his esteem, confessed in private that "he was a boy of so active a mind, that if he were left naked and friendless on Salisbury Plain, he would nevertheless find the road to fame and riches." When Dr. Sumner succeeded Dr. Thackeray in 1761, he more publicly distinguished Mr. Jones, as one whose proficiency was marked by uncommon diligence and success. To a critical knowledge of Greek and Latin, he began now to add some acquaintance with the Hebrew, and even learned the Arabic characters, while during the vacations, he improved his former knowledge of the French and Italian languages. His ardent thirst for knowledge,

however, at this time, induced him to study with so little intermission from sleep or exercise, that he was beginning to contract a weakness of sight. On this occasion, his friends interposed their advice, and for some time he consented to relax from fatigues so unsuitable to his tender age. It is probable, however, that he had already gone too far, for weakness of sight was one of the first complaints which impeded his studies when in India.

A letter to his sister, written at the age of fourteen, which his biographer has inserted at this period of his history, contains reflections on the folly of sorrowing for the death of friends, which perhaps might be placed in a more just light, but from one of his age, certainly indicate very extraordinary powers of thinking; and the transition from these to the common trifles of correspondence, shews an inclination to play the youthful philosopher, which gives considerable interest to this singular epistle. The reflections, it is true, are trite, but they could not have been trite to one just entering upon life, nor could so lively a youth have long revolved the uncertainties of fame and happiness.

When he had attained the age of seventeen, his friends determined to remove him to one of the universities, but his mother had been advised to place him in the office of some special pleader. He had, in the course of his desultory reading, perused a few law books, and frequently amused his mother's visitors by discussing topics of legal subtlety. But the law had not taken a complete hold on his inclination at this time, and his preceptor Dr. Sumner easily prevailed in recommending an academical course. He was, accordingly, in the spring of 1764, entered of University college, Oxford, in which city his mother now took up her residence. This latter circumstance was peculiarly grateful to Mr. Jones, who was as much distinguished above the mass of mankind for filial affection, as for his literary accomplishments.

The passion he had imbibed for general learning, and the desultory manner in which his unremitting application left him at liberty to indulge it, were at first in danger of being interrupted by the necessity of attending to a routine of instructions from which he imagined he could derive very little advantage. But in time he became accustomed to the mode of study then prevalent, and without neglecting any thing which it was necessary to know, pursued at

his leisure hours that course of classical and polite literature which had already proved that he was not to be satiated by the common allowances of education. Oriental literature presented itself to his mind with unusual charms, as if the plan of his future life, and the avenues to his future fame, had been regularly laid down before him; and he had not applied himself long to the Arabic and Persic, before he conceived that greater advantages were to be reaped from those languages, than from the more popular treasures of Greece and Rome. Such was at the same time his enthusiasm in this undertaking, that having accidentally discovered one Mirza, a native of Aleppo, in London, he prevailed on him to accompany him to Oxford, not without hopes that he might induce some of his companions to avail themselves of this Syrian's labours, and assist him in defraying the expence of his maintenance; but in this he was disappointed, and for some months the whole of the burthen fell upon himself.

During his residence at Oxford, his time was regularly divided into portions, each of which was filled up with the study of the ancients or moderns, and there have been few examples of such extensive accumulation of knowledge by one so young; yet, amidst this severe course of application, he regularly apportioned some time for the practice of those manly exercises which promote health. As all this necessarily became expensive, he anxiously wished for a fellowship, that he might be enabled to relieve his mother from a burthen which she could ill support. He had obtained a scholarship a few months after his matriculation, but a fellowship appeared more remote, and he was beginning to despair of achieving this object, when he received an offer to be private tutor to lord Althorpe, now earl Spencer. He had been recommended to the Spencer family by Dr. Shipley, who had seen and approved some of his performances at Harrow, and particularly a Greek oration in praise of Lyon, who founded the school at that place in the reign of Elizabeth.

This proposal was cheerfully accepted by Mr. Jones, and, in the summer of 1765, he went for the first time to Wimbledon Park, to take upon him the education of his pupil, who was just seven years old, and with whose manners he was delighted. It would be needless to point out the advantages of such a situation as this to a young man of Jones's accomplishments and expectations. It presented

every thing he could wish, liberal patronage to promote his views, elegant society to form his manners, and opportunities for study, which were inferior only to what he enjoyed at Oxford. In the course of the following summer, he obtained a fellowship, which, although not exceeding one hundred pounds, appeared to him a sufficient provision, and a solid independency. His time was now divided between Oxford, London, Wimbledon, and Althorpe; and in 1767, he visited the Continent with the Spencer family, and during this trip, which was but short, acquired some knowledge of the German language. Before setting out, and in the twenty-first year of his age, he began his Commentaries on Asiatic Poetry, in imitation of Dr. Lowth's Prelections at Oxford on the sacred poetry of the Hebrews; and soon after his return, in the winter of 1767, he nearly completed his Commentaries, transcribed an Asiatic manuscript on Egypt and the Nile, and copied the keys of the Chinese language, which he wished to add to his other acquisitions.

Into these pursuits Mr. Jones appears to have been insensibly led, without the hopes of higher gratification than the pleasure they afforded; but a circumstance now occurred which may be considered as the first step of his progress to what finally constituted his fame as a scholar and public character. The circumstance is thus related by lord Teignmouth, nearly in Mr. Jones's words:

"The king of Denmark, then upon a visit to this country (1768), had brought with him an eastern manuscript, containing the life of Nadir Shah, which he was desirous of having translated in England. The secretary of state, with whom the Danish minister had conversed upon the subject, sent the volume to Mr. Jones, requesting him to give a literal translation of it in the French language: but he wholly declined the task, alleging for his excuse, the dryness of the subject, the difficulty of the style, and chiefly his want both of leisure and ability, to enter upon an undertaking so fruitless and laborious. He mentioned, however, a gentleman, with whom he was not then acquainted, but who had distinguished himself by the translation of a Persian history, and some popular tales from the Persic, as capable of gratifying the wishes of his Danish Majesty. Major Dow, the writer alluded to, excused himself on account of his numerous engagements; and the application to Mr. Jones was renewed. It was hinted, that

his compliance would be of no small advantage to him, at his entrance into life; that it would procure him some mark of distinction, which would be pleasing to him; and above all, that it would be a reflection upon this country, if the king should be obliged to carry the manuscript to France. Incited by these motives, and principally the last, unwilling to be thought churlish or morose, and eager for reputation, he undertook the work, and sent the specimen of it to his Danish majesty, who returned his approbation of the style and method, but desired that the whole translation might be perfectly literal, and the oriental images accurately preserved. The task would have been far easier to him, if he had been directed to finish it in Latin; for the acquisition of a French style was infinitely more tedious, and it was necessary to have every chapter corrected by a native of France, before it could be offered to the discerning eye of the public, since in every language there are certain peculiarities of idiom, and nice shades of meaning, which a foreigner can never attain to perfection. The work, however arduous and unpleasant, was completed in a year, not without repeated hints from the secretary's office, that it was expected with great impatience by the court of Denmark. The translation was not, however, published until 1770. Forty copies upon large paper were sent to Copenhagen; one of them, bound with uncommon elegance, for the king himself: and the others as presents to his courtiers."

What reward he received for this undertaking is but obscurely related. His Danish majesty, we are told, sent him a diploma, constituting him a member of the royal society of Copenhagen, and recommended him in the strongest terms, to the favour and benevolence of his own sovereign. In all this there seems but an inadequate recompense for a work which at that time perhaps no person could have executed but himself *.

* Mr. Jones, in a letter to one of his correspondents, says, "When he (the King of Denmark) was considering what recompense he should bestow upon me, a noble friend of mine informed his majesty, that I neither wished for, nor valued money, but was anxious only for some honorary mark of his approbation." Whether Mr. Jones had instructed his noble friend to use this language, does not appear, but it is certain that he felt a degree of disappointment. In 1773, when he published an abridged Life of Nadir Shah, in his preface he takes an opportunity to lament that the profession of literature leads to no benefit or true glory whatsoever; and adds, "Unless a man can assert his own independence in active life, it will avail him little, to be favoured by the learned, esteemed by the eminent, or *recommended even to kings*."

His noble pupil being removed to Harrow, Mr. Jones had an opportunity of renewing his intimacy with Dr. Sumner, who had always estimated his talents and learning at their full value. While here, he transcribed a Persian grammar, which he had three years before composed for the use of a schoolfellow destined for India, and also began a Dictionary of the Persian language, in which the principal words were illustrated from the most celebrated authors of the East; but he appears to have been aware of the expence attending this work, and was unwilling to continue it, unless the East India company would purchase it. In 1770 he issued proposals for a new edition of Meninski's Dictionary, which was to have been published in 1773, but the scheme was dropt for want of encouragement.

Amidst these occupations, so far beyond the common reach of literary industry, he became a serious inquirer into the evidences of Christianity, about which he appears at this time to have entertained some doubts. In this, as in all his studies, his application was intense, and his inquiries conducted upon the fairest and most liberal principles. The result was a firm belief in the authenticity and inspiration of the Holy Scriptures, and a life dignified by purity of conduct, and the exercise of every Christian virtue.

In 1770, he passed the winter on the Continent with the Spencer family, during which, he informs one of his correspondents, his occupations were "music, with all its sweetness and feeling; difficult and abstruse problems in mathematics; and the beautiful and sublime in poetry and painting." He wrote also in English a tract on "Education in the analytic manner;" a tragedy founded on the story of Mustapha, who was put to death by his father Soliman; and made various translations from the oriental poets. He appears on this tour to have been less intent on those objects of curiosity which usually interest travellers, than on adding to his knowledge of languages, and habituating himself to composition in all its modes, from the gay and familiar letter of friendship, to the serious and philosophical disquisition. Of the "Tract on Education," just mentioned, a fragment only remains, which his biographer has published. It appears to include the plan which he pursued in his own case. The tragedy has been totally lost, except part of a preface in which he professes to have taken Shakspeare for his model, not by adopting

his sentiments, or borrowing his expressions, but by aiming at his manner, and by striving to write as he supposes he would have written himself, if he had lived in the eighteenth century. The loss of such a curiosity cannot be too much regretted, unless our regret should be lessened by reflecting on the hazard of any attempt to bring Shakspeare on the modern stage. It is surely not less difficult than that of Mason, who unsuccessfully strove to write as the Greek tragedians "would have written, had they lived in the eighteenth century."

On his return from this tour, he appears to have contemplated his situation as not altogether corresponding with the feelings of an independent mind, and with the views he entertained of aiming at the dignity and usefulness of a public character. The advice given by some of his friends, when he left Harrow school, probably now recurred to his memory, and was strengthened by additional and more urgent motives, for he finally determined on the law as a profession; and, having resigned his charge in lord Spencer's family, was admitted into the Temple on the 19th of September, 1770, in the twenty-fourth year of his age. Those who consider the study of the law as incompatible with a mind devoted to the acquisition of polite literature, and with a taste delighting in frequent excursions to the regions of fancy, will be ready to conclude that Mr. Jones would soon discover an invincible repugnance to his new pursuit. But the reverse was in a great measure the fact. He found nothing in the study of the law so dry or laborious as not to be overcome by the same industry which had enabled him to overcome, almost in childhood, the difficulties which frequently deter men of mature years; and he was stimulated by what appears to have predominated through life, an honest ambition to rise to eminence in a profession which, although sometimes successfully followed by men of dull capacity, does not exclude the most brilliant acquirements. Still, however, while labouring to qualify himself for the bar, he regarded his progress in literature as too important or too delightful to be altogether interrupted; and from the correspondence published by lord Teignmouth, it appears that he snatched many an hour from his legal inquiries, to meditate plans connected with his oriental studies. What he executed, indeed, did not always correspond with what he projected, but we find that within the first two years of his residence

in the Temple, he sketched the plan of an epic poem, and of a Turkish history, and published a French letter to Anquetil du Perron, who, in his Travels in India, had treated the university of Oxford, and some of its learned members and friends of Mr. Jones, with disrespect. In this letter he corrected the petulance of the French writer with more asperity than perhaps his maturer judgment would have approved, but yet without injustice, for Perron stood convicted not only of loose invective, but of absolute falsehood. — Besides these Mr. Jones published, in 1772, a small volume of poems, consisting chiefly of translations from the Asiatic languages, with two elegant prose dissertations on Eastern poetry, and on the arts commonly called imitative. Most of these poems had been written long before this period, but were kept back until they had received all the improvements of frequent revisal, and the criticisms of his friends.

From his first entrance into the university, until Michaelmas 1768, when he took his bachelor's degree, he had kept terms regularly, but from this period to 1773, only occasionally. During the Encænia, in Easter-term 1773, he took his master's degree, and composed an oration which he intended to have spoken in the theatre; but which was not published till about ten years after. In the beginning of 1774, he published his "Commentaries on Asiatic poetry," which have been already noticed as having been begun in 1766, and finished in 1769, when he was only in his twenty-third year. The same motives which induced him to keep back his poems, prevailed in the present instance; a diffidence in his own abilities, and a wish to profit by more mature examination, as well as by the opinions of his friends. By the preface to this work, it would appear that he was not perfectly satisfied with the profession in which he had engaged, and that had circumstances permitted, he would have been better pleased to have devoted his days to an uninterrupted course of study. But such was his fate, that he must now renounce polite literature; and having been admitted to the bar in 1774, he adhered to this determination inflexibly for some years*, during which his books and manuscripts, except such as related to law and oratory, remained locked up at Oxford,

* About this time he issued proposals for publishing his father's mathematical works, in which, however, either for want of time or encouragement, he proceeded no farther.

He seems to have been seriously convinced that the new science he was about to enter upon was too extensive to admit of union with other studies; and he accordingly pursued it with his usual avidity, endeavouring to embrace the whole of jurisprudence in its fullest extent, and to make himself not only the technical but the philosophical lawyer. For some time he had but little practice, but it gradually came in, and with it a very considerable share of reputation. Towards the end of the year 1776, he was appointed a commissioner of bankrupts, a favour which he seems inclined to estimate beyond the value usually put upon it by professional men. Notwithstanding his determination to suspend the study of ancient literature, there was a gratification in it which he found it impossible to resign, while his practice continued so scanty as to afford him any disposable time. In the year last mentioned, we find him reading the Grecian orators again and again, and translating the most useful orations of Isæus. Some part of his time, likewise, he devoted to philosophical experiments and discoveries, attended the meetings of the royal society, of which he had been elected a fellow in 1772, and kept up an extensive epistolary intercourse with many of the literati of Europe. In these letters, subjects of law seldom occur, unless as an apology for his barrenness on topics more congenial. From the commencement of the unhappy contest between Great Britain and America, he was decidedly against the measures adopted by the mother country.

In 1778, he published his translation of the "Orations of Isæus," in causes concerning the succession to property at Athens; with a prefatory discourse, notes historical and critical, and a commentary. This work he dedicated to earl Bathurst, who among all his illustrious friends, was as yet his only benefactor, by conferring on him the place of commissioner of bankrupts. The elegant style, profound research, and acute criticism, displayed in this translation, attracted the applause of every judge of classical learning. His next publication was a Latin ode to liberty, under the title of "*Julii Melesigoni ad Libertatem*," a name formed by the transposition of the letters of "*Gulielmus Jonesius*." In this ode, the author of which was soon known, he made a more ample acknowledgment of his political principles; and this, it is feared, had an unfavourable influence on the hopes which he was encouraged to entertain of promotion

by the then administration. In 1780, there was a vacant seat on the bench of Fort William in Bengal, to which the kindness of lord North led him to aspire; but, for some time, he had very little prospect of success. While this matter was in suspense, on the resignation of sir Roger Newdigate, he was advised to come forward as a candidate for the representation of the university of Oxford in parliament; but, finding that there was no chance of success, he declined the contest before the day of election. His principles on the great question of the American war were so avowedly hostile, not only to the measures pursued by administration, but to the sentiments entertained by the majority of the members of the university, that, although he might be disappointed, he could not be surprised at his failure, and accordingly appears to have resigned himself to his former pursuits with tranquil satisfaction.

During this year (1780), he published "An Inquiry into the legal mode of suppressing Riots, with a constitutional plan of Future Defence," a pamphlet suggested by the dreadful riots in London, of which he had been a witness. His object is to prove that the common and statute laws of the realm then in force, give the civil state in every county a power, which, if it were perfectly understood and continually prepared, would effectually quell any riot or insurrection, without assistance from the military, and even without the modern Riot-Act. In a speech which he intended to have delivered at a meeting of the freeholders of Middlesex in September following, he more explicitly declared his sentiments on public affairs, and in language rather stronger than usual with him, although suited to the state of popular opinion in that county.

During a short visit to Paris, he appears to have formed the design of writing a history of the war. On his return, however, he recurred to his more favourite studies, and his biographer has printed a curious memorandum, dated 1780, in which Mr. Jones resolves to learn no more rudiments of any kind, but to perfect himself in the languages he had already acquired, viz. Greek, Latin, Italian, French, Spanish, Portuguese, Hebrew, Arabic, Persian, Turkish, German, and English, as the means of acquiring a more accurate knowledge of history, arts, and sciences. With such wonderful acquisitions, he was now only in his thirty-third year!

In the winter of 1780-1, he found leisure to complete

his translation of "Seven ancient Poems" of the highest reputation in Arabia, which, however, were not published till 1783: and he celebrated, about the same time, the nuptials of lord Althorpe with Miss Bingham, in an elegant ode, entitled "The Muse recalled." In his professional line he published an "Essay on the Law of Bailments," a subject handled under the distinct heads of analysis, history, and synthesis; in which mode he proposed at some future period to discuss every branch of English law, civil and criminal, private and public. His object in all his legal discussions was to advance law to the honours of a science. It may be doubted which at this time predominated in his mind, his professional plans, or his more favourite study of the eastern poets. He now, however, undertook a work in which he might gratify both duty and inclination, by translating an Arabian poem on the Mahommedan law of succession to the property of intestates. The poem had indeed but few charms to reward his labour by delighting his fancy, but in the prospect of obtaining a judge's seat in India, he foresaw advantages from every opportunity of displaying his knowledge of the Mahommedan laws.

In 1782 he took a very active part among the societies formed to procure a more equal representation in the commons house of parliament. The speech which he delivered at the London tavern on this subject was long admired for its elegance, perspicuity, and independent spirit. He was also elected a member of the society for constitutional information, and bestowed considerable attention to the objects it professed. The "Dialogue between a farmer and a country gentleman on the Principles of Government," which he wrote some time before, was circulated by this society with much industry. When the dean of St. Asaph (afterwards his brother-in-law) was indicted for publishing an edition of it in Wales, Mr. Jones sent a letter to lord Kenyon, then chief justice of Chester, avowing himself to be the author, and maintaining that every position in it was strictly conformable to the laws and constitution of England.

On the succession of the Shelburne administration, whose views of political affairs were in some respects more consonant to Mr. Jones's principles than those of their predecessors, by the particular interest of lord Ashburton, he achieved the object to which for some time past he had

anxiously aspired. In March 1783 he was appointed a judge of the supreme court of judicature at Fort William, on which occasion the honour of knighthood was conferred on him. In April following he married a young lady to whom he had been long attached, Anna Maria Shipley, eldest daughter of the bishop of St. Asaph. He had now secured, as his friend lord Ashburton congratulated him, "two of the first objects of human pursuit, those of ambition and love."

His stay in England after these events was very short, as he embarked for India in the month of April. During the voyage his mind was sensibly impressed with the importance of the public station he was now about to fill, and began to anticipate the objects of inquiry which would engage his attention, and the improvements he might introduce in India from the experience of a life, much of which had passed in acquiring a knowledge of its learning and laws. Among other designs, very honourable to the extent of his benevolent intentions, which he formed at his outset, we find the publication of the gospel of St. Luke in the Arabic, the Psalms in Persian verse, and various law tracts in Persian and Arabic. He intended also to compose elements of the laws of England, a history of the American war, already noticed, and miscellaneous poems, speeches and letters, on subjects of taste, oratory, or general polity. But the pressure of his official duties during the short remainder of his life, prevented his completing most of those designs.

He arrived at Calcutta in September, and was eagerly welcomed by all who were interested in the acquisition of a magistrate of probity and independence, of a scholar who was confessedly at the head of oriental literature, and one in the prime and vigour of life, who bade fair to be long the ornament of the British dominions in India. His own satisfaction was not less lively and complete. He had left behind him the inconstancy and the turbulence of party, and felt no longer the anxieties of dependence and delay. New scenes were inviting his enthusiastic research, scenes which he had delighted to contemplate at a distance, and which promised to enlarge his knowledge as a scholar, and his usefulness as a public character. He was now brought into those regions, whose origin, manners, language, and religion, had been the subject of his profound inquiries; and while his curiosity was heightened, he drew nearer to the means of gratification.

He had not been long in his new situation before he began, with his usual judgment, to divide his time into such regular portions, that no objects connected with duty or science should interfere. One of his first endeavours was to institute a society in Calcutta, the members of which might assist him in those scientific pursuits which he foresaw would be too numerous and extended for his individual labour; and he had no sooner suggested the scheme than it was adopted with avidity. The new association assembled for the first time in January 1784. The government of Bengal readily granted its patronage, and Mr. Hastings, then governor general, who had ever been a zealous encourager of Persian and Sanscrit literature, was offered the honorary title of president; but, as his numerous engagements prevented his acquiescence, sir William Jones was immediately and unanimously placed in the chair. The importance of this society has been long acknowledged, and their "Transactions" are a sufficient testimony of their learning, acuteness, and perseverance, qualities the more remarkable that they have been found in men most of whom embarked for India with views of a very different kind, and which might have occupied their whole attention without their incurring the imputation of neglect or remissness.—To detail the whole of sir William Jones's proceedings and labours, as president of this society, would be to abridge their Transactions, of which he lived to see three volumes published; but the following passage from lord Teignmouth's narrative appears necessary to complete this sketch of his life.

Soon after his arrival "he determined to commence the study of the Sanscrit. His reflection had before suggested that a knowledge of this ancient tongue would be of the greatest utility, in enabling him to discharge with confidence and satisfaction to himself, the duties of a judge; and he soon discovered, what subsequent experience fully confirmed, that no reliance could be placed on the opinions or interpretations of the professors of the Hindoo law, unless he were qualified to examine their authorities and quotations, and detect their errors and misrepresentations. On the other hand, he knew that all attempts to explore the religion or literature of India through any other medium than a knowledge of the Sanscrit, must be imperfect and unsatisfactory; it was evident that the most erroneous and discordant opinions on these subjects had been circulated by the ignorance of those who had collected their

information from oral communications only, and that the pictures exhibited in Europe, of the religion and literature of India, could only be compared to the maps constructed by the natives, in which every position is distorted, and all proportion violated. As a lawyer, he knew the value and importance of original documents and records, and as a scholar and man of science, he disdained the idea of amusing the learned world with secondary information on subjects which had greatly interested their curiosity, when he had the means of access to the original sources. He was also aware, that much was expected by the literati of Europe, from his superior abilities and learning, and he felt the strongest inclination to gratify their expectations in the fullest possible extent."

The plan to be promoted by his knowledge of the Sanscrit was at this time very distant as to probability of execution, but he had carefully weighed it in his mind, and was gradually preparing the way for its accomplishment. It was, indeed, worthy of his great and liberal mind, to provide for the due administration of justice among the Indians, by compiling a digest of Hindu and Mahommedan laws, similar to that which Justinian gave to his Greek and Roman subjects. When he had made such progress in the language as might enable him to take a principal part in this important design, he imparted his views to lord Cornwallis, then (1788) governor general, in a long letter, which will ever remain a monument of his extensive understanding, benevolence, and public spirit. That his plan met with acceptance from lord Cornwallis will not appear surprizing to those who knew that excellent nobleman, who, while contemplating the honour which such an undertaking would confer on his own administration, conceived the highest hopes from sir William Jones's offer to co-operate, or rather to superintend the execution of it. "At the period," says his biographer, "when this work was undertaken by sir William Jones, he had not resided in India more than four years and a half; during which time he had not only acquired a thorough knowledge of the Sanscrit language, but had extended his reading in it so far as to be qualified to form a judgment upon the merit and authority of the authors to be used in the compilation of his work; and although his labour was only applied to the disposition of materials already formed, he was enabled by his previous studies to give them an arrangement superior to any exist-

ing, and which the learned natives themselves approved and admired. In the dispensations of Providence, it may be remarked, as an occurrence of no ordinary nature, that the professors of the Braminical faith should so far renounce their reserve and distrust as to submit to the direction of a native of Europe, for compiling a digest of their own laws."

In 1789 the first volume of the "Asiatic Researches" was published, and the same year sir William Jones finished his translation of "Sacontala, or the Fatal Ring," an ancient Indian drama, and one of the greatest curiosities that the literature of Asia had yet brought to light. In 1794 he published, as an institute, prefatory to his larger work, a translation of the ordinances of Menu, who is esteemed by the Hindus the first of created beings, and not only the oldest, but the holiest of legislators. The judgment and candour of the translator, however, led him to appreciate this work no higher than it deserved, as not being calculated for general reading, but exhibiting the manners of a remarkable people in a remote age, as including a system of despotism and priestcraft, limited by law, yet artfully conspiring to give mutual support, and as filled with conceits in metaphysics and natural philosophy, which might be liable to misconstruction. Amidst these employments, he still carried on his extensive correspondence with his learned friends in Europe, unfolding with candour his various pursuits and sentiments, and expressing such anxiety about every branch of science, as proved that even what he called relaxation, was but the diversion of his researches from one channel into another. In addition to the various studies already noticed, botany appears to have occupied a considerable share of his attention; and in this, as in every new acquisition, he disdained to stop at a moderate progress, or be content with a superficial knowledge.

The indisposition of lady Jones in 1793, rendered it absolutely necessary that she should return to England, and her affectionate husband proposed to follow her in 1795, but still wished to complete a system of Indian laws before he left the situation in which he could promote this great work with most advantage. But he had not proceeded long in this undertaking before symptoms appeared of that disorder which deprived the world of one of its brightest ornaments. The following account of his dissolution is given in the words of his biographer.

"On the evening of the twentieth of April, or nearly about that date, after prolonging his walk to a late hour, during which he had imprudently remained in conversation, in an unwholesome situation, he called upon the writer of these sheets, and complained of aguish symptoms, mentioning his intention to take some medicine, and repeating jocularly an old proverb, that 'an ague in the spring is medicine for a king.' He had no suspicion at the time of the real nature of his indisposition, which proved, in fact, to be a complaint common in Bengal, an inflammation in the liver. The disorder was, however, soon discovered by the penetration of the physician, who, after two or three days, was called in to his assistance; but it had then advanced too far to yield to the efficacy of the medicines usually prescribed, and they were administered in vain. The progress of the complaint was uncommonly rapid, and terminated fatally on the twenty-seventh of April 1794. On the morning of that day his attendants, alarmed at the evident symptoms of approaching dissolution, came precipitately to call the friend who has now the melancholy task of recording the mournful event. Not a moment was lost in repairing to his house. He was lying on his bed in a posture of meditation; and the only symptom of remaining life was a small degree of motion in the heart, which after a few seconds ceased, and he expired without a pang or groan. His bodily suffering, from the complacency of his features and the ease of his attitude, could not have been severe; and his mind must have derived consolation from those sources where he had been in the habit of seeking it, and where alone, in our last moments, it can ever be found."

Thus ended the life of a man who was the brightest example of rational ambition, and of extensive learning, virtue, and excellence, that modern times have produced; a man who must ever be the subject of admiration, although it can happen to the lot of few to equal, and, perhaps, of none to excel him. When we compare the shortness of his life with the extent of his labours, the mind is overpowered; yet his example, however disgraceful to the indolent, and even apparently discouraging to the humble scholar, will not be without the most salutary effects, if it be allowed to prove that no difficulties in science are insurmountable by regular industry, that the human faculties can be exalted by exercise beyond the common degrees

with which we are apt to be satisfied, and that the finest taste is not incompatible with the profoundest studies. It was the peculiar felicity of this extraordinary man, that the whole plan of his life appears to have been the best that could have been contrived to forward his views and to accomplish his character. In tracing its progress we see very little that could have been more happily arranged: few adverse occurrences, and scarcely an object of serious regret, especially when we consider how gently his ambition was chastened, and his integrity purified, by the few delays which at one time seemed to cloud his prospects. In 1799 his Works were published in six volumes quarto, and have been since reprinted in thirteen volumes octavo, with the addition of his life by lord Teignmouth, which first appeared in 1804. Among the public tributes to his memory are, a monument by Flaxman in University college, at the expence of lady Jones; a monument in St. Paul's, and a statue at Bengal, both voted by the hon. East India company. A society of gentlemen at Bengal who were educated at Oxford, subscribed a sum for a private dissertation on his character and merits, which was adjudged to Mr. Henry Philpots, M. A. of Magdalen college. Among the many poetical tributes paid to his memory, that by the rev. Mr. Maurice, of the British Museum, seems entitled to the preference, from his accurate knowledge of sir William Jones's character and studies.

"A mere catalogue of the writings of sir William Jones," says his biographer, "would shew the extent and variety of his erudition; a perusal of them will prove that it was no less deep than miscellaneous. Whatever topic he discusses, his ideas flow with ease and perspicuity, his style is always clear and polished; animated and forcible, when his subject requires it. His philological, botanical, philosophical, and chronological disquisitions, his historical researches, and even his Persian grammar, whilst they fix the curiosity and attention of the reader, by the novelty, depth, or importance of the knowledge displayed in them, always delight by elegance of diction. His compositions are never dry, tedious, nor disgusting; and literature and science come from his hands adorned with all their grace and beauty. No writer, perhaps, ever displayed so much learning, with so little affectation of it." With regard to his law publications, it is said that his "Essay on Bailments" was sanctioned by the approbation of lord Mans-

field; and all his writings in this department shew that he had thoroughly studied the principles of law as a science. As to his opinion of the British constitution, it appears from repeated declarations that occur in his letters, and particularly in his 10th discourse, delivered to the Asiatic society in 1793, that he considered it as the noblest and most perfect that ever was formed. With regard to his political principles, he was an enlightened and decided friend to civil and religious liberty. Like many others of the same principles, he entertained a favourable opinion of the French revolution at its commencement, and wished success to the exertions of that nation for the establishment of a free constitution; but subsequent events must have given him new views, not so much of the principles on which the revolution was founded, as of the measures which have been adopted by some of its zealous partizans. To liberty, indeed, his attachment was enthusiastic, and he never speaks of tyranny or oppression but in the language of detestation. He dreaded, and wished to restrain, every encroachment on liberty; and though he never enlisted under the banners of any party, he always concurred in judgment and exertion with those who wished to render pure and permanent the constitution of his country.

As a judge in India, his conduct was strictly conformable to the professions which he made in his first charge to the grand jury at Calcutta. On the bench he was laborious, patient, and discriminating; his charges to the grand jury, which do not exceed six, exhibit a veneration for the laws of his country; a just and spirited encomium on the trial by jury, as the greatest and most invaluable right derived from them to the subject; a detestation of crimes, combined with mercy to the offender; occasional elucidations of the law; and the strongest feelings of humanity and benevolence. His knowledge of the Sanscrit and Arabic eminently qualified him for the administration of justice in the supreme court, by enabling him to detect misrepresentations of the Hindu or Mohammedan laws, and to correct impositions in the form of administering oaths to the followers of Brahma and Mohammed. The inflexible integrity with which he discharged the solemn duty of this station will long be remembered in Calcutta, both by Europeans and natives.

It might naturally be inquired by what arts or method he was enabled to attain that extraordinary degree of know-

ledge for which he was distinguished. His faculties were naturally vigorous and strengthened by exercise; his memory, as we have before observed, was, from early life, singularly retentive; his emulation was ardent and unbounded; and his perseverance invincible. In India his studies began with the dawn; and, with the intermission of professional duties, were continued throughout the day. Another circumstance, which has been exemplified in some other instances that might be mentioned, and which gave him peculiar advantage in the exercise of his talents, was "the regular allotment of his time to particular occupations, and a scrupulous adherence to the distribution which he had fixed;" so that "all his studies were pursued without interruption or confusion." With sir William Jones it was a favourite opinion, "that all men are born with an equal capacity for improvement."

It is needless to add any thing in commendation of his private and social virtues. The independence of his integrity, his probity and humanity, and also his universal philanthropy and benevolence, are acknowledged by all who knew him. In every domestic relation, as a son, a brother, and a husband, he was attentive to every dictate of love, and to every obligation of duty. In his intercourse with the Indian natives he was condescending and conciliatory; liberally rewarding those who assisted him, and treating his dependents as friends. His biographer records the following anecdote of a circumstance that occurred after his demise: "The pundits who were in the habit of attending him, when I saw them at a public durbar a few days after that melancholy event, could neither restrain their tears for his loss, nor find terms to express their admiration at the wonderful progress which he had made in the sciences which they professed." Upon the whole, we may join with Dr. Parr, who knew his talents and character, in applying to sir William Jones his own words, "It is happy for us that this man was born."

Having attained, by the assiduous exertion of his abilities, and in a course of useful service to his country and mankind, a high degree of reputation, and by economy that did not encroach upon his beneficence, a liberal competence, he was prepared, one would have thought, at the age of forty-seven years, to enjoy dignity with independence. His plans, and the objects of his pursuit, in the prospect of future life, were various and extensive; and he

would naturally indulge many pleasing ideas in the view of returning, at a fixed period, to his native country, and to beloved friends, who would anxiously wish for his arrival. Few persons seemed to be more capable of improving and enjoying prolonged life than sir William Jones; and few persons seemed to be better prepared for a more exalted state of progressive improvement, and of permanent felicity, than that to which the most distinguished and prosperous can attain within the regions of mortality.—Since his death lady Jones has presented to the royal society a collection of MSS. Sanscrit and Arabic, which he reckoned inestimable, and also another large collection of Eastern MSS. of which a catalogue, compiled by Mr. Wilkins, is inserted in the 13th volume of sir William Jones's Works, 8vo edition.[1]

JONES (WILLIAM), a late venerable and pious divine of the church of England, was born at Lowick in Northumberland, July 30, 1726. His father was Morgan Jones, a Welsh gentleman, a descendant of Colonel Jones (but of very different principles) who married a sister of Oliver Cromwell. His mother was Sarah, the daughter of the Rev. Mr. Lettin, of Lowick. He was remarkable from his childhood for unwearied industry and *ingenium versatile*. As soon as he was of the proper age, he was admitted, on the nomination of the duke of Dorset, a scholar at the Charter-house, where he made a rapid progress in Greek and Latin, and laid the foundation of that knowledge which has since given him a distinguished name in the Christian world. His turn for philosophical studies soon began to shew itself; for meeting, when at the Charter-house, with Zachary Williams, author of a magnetical theory, which is now lost, he copied some of his tables and calculations, was shewn the internal construction of his instrument for finding the variation of the compass in all parts of the world; and saw all the diagrams by which his whole theory was demonstrated and explained. At this school, too, he commenced an acquaintance with the late earl of Liverpool, which was farther cultivated at the university, where they were of the same college, and continued to the last, notwithstanding the great difference in their future destination, to entertain a respect for each other.

[1] Life by lord Teignmouth.—Johnson and Chalmers's Poets, 1810.—Rees's Cyclopædia.—Nichols's Bowyer.

When about eighteen years of age, he left the school, and went to University-college, Oxford, on a Charterhouse exhibition. Among the several companions of his studies whom he loved and respected, there was no one dearer to him than Mr. George Horne, afterwards bishop of Norwich. Between them "there was a sacred friendship; a friendship made up of religious principles, which increased daily, by a similitude of inclinations, to the same recreations and studies." Having taken the degree of B.A. in 1749, he was ordained a deacon by Dr. Thomas, bishop of Peterborough; and in 1751 was ordained a priest by another Dr. Thomas, bishop of Lincoln, at Bugden. On leaving the university, his first situation was that of curate of Finedon in Northamptonshire. There he wrote "A full Answer to bishop Clayton's Essay on Spirit," published in 1753. In this tract, many curious and interesting questions are discussed, and several articles in the religion and learning of heathen antiquity explained, particularly the Hermetic, Pythagorean, and Platonic Trinities. In 1754 he married Elizabeth, daughter of the Rev. Brook Bridges, and went to reside at Wadenhoe in Northamptonshire, as curate to his brother-in-law, the Rev. Brook Bridges, a gentleman of sound learning, singular piety, and amiable manners.

While residing here he drew up "The Catholic Doctrine of the Trinity," which he had been revolving in his mind for some years. When this valuable work came to a third edition in 1767, he added to it "A Letter to the common people, in answer to some popular arguments against the Trinity," which the Society for promoting Christian knowledge have since printed separately, and admitted into their list of books. Here likewise he engaged in a favourite work, for which he was eminently qualified, as the event proved, and for which some of his friends subscribed among them 300*l.* for three years, to enable him to supply himself with an apparatus sufficient for the purpose of making the experiments necessary to his composing a treatise on philosophy. Accordingly, in 1762, he published "An Essay on the first principles of Natural Philosophy," 4to, the design of which was to demonstrate the use of natural means, or second causes, in the economy of the material world, from reason, experiments, and the testimony of antiquity; and in 1781 he published a larger work in 4to, under the title of "Physiological Disquisi-

tions, or Discourses on the Natural Philosophy of the Elements." As it was ever his study to make philosophy the handmaid of religion, he has in this work embraced every opportunity of employing natural knowledge in the illustration of divine truth and the advancement of virtue. When the first volume was published, the late earl of Bute, the patron of learning and learned men, was so satisfied with it, that he desired the author not to be intimidated through fear of expence from pursuing his philosophical studies, and likewise commissioned him to direct Mr. Adams, the mathematical instrument maker, to supply him with such instruments as he might want for making experiments, and put them to his account. His lordship also handsomely offered him the use of any books he might have occasion for.

Mr. Jones's work on the Trinity having procured him much reputation, archbishop Secker presented him, first to the vicarage of Bethersden in Kent in 1764, and soon after to the more valuable rectory of Pluckley in the same county, as some reward for his able defence of that important doctrine. The income he derived from his vicarage not being equal to what he expected, it was thought expedient by his friends, that he should eke out his slender pittance by taking a few pupils; and having undertaken the tuition of two young gentlemen, he continued the practice for many years after he removed to Pluckley. In 1766 he preached the "Visitation Sermon" before archbishop Secker at Ashford, greatly to the satisfaction of his grace and the whole audience. Owing to some delicacy, it was not printed at the time, though much wished; but in 1769 the substance of it was published in the form of a "Letter to a young gentleman at Oxford intended for holy orders, containing some seasonable cautions against errors in doctrine." On the publication of "The Confessional," the archbishop considered Mr. Jones as a proper person to write an answer to it; and accordingly he drew up some remarks, but had then neither health nor leisure to fit them for the press. But a new edition being called for of the "Answer to an Essay on Spirit," Mr. Jones thought it advisable to add, by way of sequel, the remarks he had originally drawn up on the principles and spirit of the "Confessional," which were published in 1770.

It is mentioned in bishop Porteus's Life of archbishop Secker, that all the tracts, written by Dr. Sharp in the

Hutchinsonian controversy, were submitted to his grace's inspection previous to their publication, who corrected and improved them throughout; from whence we are to conclude he approved them. But whatever his prejudices were originally against what is called Hutchinsonianism, and they were supposed at one time to be pretty strong, they must have been greatly done away before he became the patron of Mr. Jones. When the "Essay on the first principles of Natural Philosophy" was published, his grace observed to a gentleman who saw it lying on his table, "this work of Mr. Jones's is not to be treated with neglect; it is sensibly and candidly written, and if it is not answered, we little folks shall conclude it is, because it cannot be answered:" and he told Mr. Jones himself by way of consolation (knowing probably how difficult it was to get rid of old prejudices) that he must be contented to be accounted, for a time, an heretic in philosophy. In 1773 Mr. Jones collected together into a volume, Disquisitions on some select subjects of Scripture, which had been before printed in separate tracts; and, in 1776, in the character of a "Presbyter of the church of England," he published, in a Letter to a friend at Oxford, "Reflections on the growth of Heathenism among modern Christians."

When he was induced to remove from Pluckley, and accept the perpetual curacy of Nayland in Suffolk, he went thither to reside with his family. Soon after, he effected an exchange of Pluckley for Paston in Northamptonshire, which he visited annually, but he determined to settle at Nayland for the remainder of his days, nor was he (as his biographer notices with some regret for neglected merit) ever tempted to quit that post by any offer of higher preferment. The "Physiological Disquisitions" before alluded to, having received their last revise, were published in 1771, and the impression was soon sold off. A notion, says his biographer, is entertained by some persons, that the elementary philosophy naturally leads to Atheism, and sir Isaac Newton himself is charged with giving countenance to materialism by his æther; but nothing can be farther from the truth. "It is," adds Mr. Stevens, "the aim and study of the elementary, called the Hutchinsonian, philosophy, not to confound God and nature, but to distinguish between the Creator and the creature; not with the heathens to set up the heavens for God, but to believe and confess, with all true worshippers,

"that it is Jehovah who made the heavens." And to maintain that the operations in nature are carried on by the agency of the elements, which, experiment demonstrates, is no more excluding God from being the Creator of the world, than to maintain that motion once given to a watch will continue without the immediate application of the artist's hand every moment to it, is asserting that the watch made itself. Let any one read the Physiological Disquisitions, and he will soon be convinced that North and South are not more opposite than Hutchinsonianism and materialism.

The figurative language of the Holy Scripture having been always his favourite study, after revolving the subject in his mind for many years, Mr. Jones drew up a course of lectures, which were delivered in the parish church of Nayland, in Suffolk, in the year 1786. Music was a favourite relaxation with him, and he understood both theory and practice. His treatise on the "Art of Music" is reckoned to display a profound knowledge of the subject, and his compositions (a morning and evening cathedral service, ten church pieces for the organ, with four anthems in score for the use of the church of Nayland) are greatly admired, as of the old school, in the true classical stile. By the advice of his learned and judicious friend, bishop Horne, then become his diocesan, to whose opinion he always paid the greatest deference, he put forth, in 1790, two volumes of "Sermons" on moral and religious subjects, in which were included some capital discourses on Natural History, delivered on Mr. Fairchild's foundation (the Royal Society appointing the preacher) at the church of St. Leonard, Shoreditch, several successive years, on Tuesday in Whitsun week. At the preaching of these sermons, the audience was not large, but it increased annually, as the fame of the preacher was noised abroad, whose manner was no less animated and engaging, than the subject was profound and important, and at the last sermon the church was full.

When democratical principles were spreading with much rapidity in 1792, Mr. Jones wrote the letter of "Thomas Bull to his brother John," which was disseminated throughout the kingdom, was admirably calculated to open the eyes of the populace, and produced a considerable effect.

In 1792 he published a valuable collection of disserta-

tions, extracts, &c. in defence of the church of England, under the title of "The Scholar armed against the Errors of the Time," 2 vols. 8vo; and on the death of bishop Horne in 1792, Mr. Jones, out of affectionate regard to the memory of the venerable prelate, his dear friend and patron, undertook the task of recording his life, which was published in 1795, and the second edition in 1799, with a new preface, containing a concise but luminous exposition of the leading opinions entertained by Mr. Hutchinson on certain interesting points on theology and philosophy.

In the autumn of 1798 he was presented by the archbishop of Canterbury to the sinecure rectory of Hollingbourn in Kent, benevolently intended, as a convenient addition to his income, after the discontinuance of pupils; but in the following year he lost his wife, which was soon followed by another affliction, probably occasioned by the shock her death gave him, a paralytic attack which deprived him of the use of one side. In this infirm state of body, but with full exercise of his faculties, he lived several months. At length, he suddenly quitted his study, and retired to his chamber, from whence he came out no more, breaking off in the middle of a letter to a friend, which, after abrupt transition from the original subject, he left unfinished, with these remarkable words, the last of which are written particularly strong and steady. "I begin to feel as well as understand, that there was no possible way of taking my poor broken heart from the fatal subject of the grief that was daily preying upon it to its destruction, but that which Providence hath been pleased to take, of turning my thoughts from my mind, to most alarming symptoms of approaching death." Like many other good and pious men before him, he had long very much dreaded the pains of death; but, to his own great comfort, this dread he completely overcame. The sacrament had been frequently administered to him during his confinement; and he received it, for the last time, about a week prior to his death. A little while previous to his dissolution, as his curate was standing by his bed-side, he requested him to read the 71st psalm, which was no sooner done than he took him by the hand, and said with great mildness and composure, "If this be dying, Mr. Sims, I had no idea what dying was before;" and then added, in a somewhat stronger tone of voice, "thank God, thank God, that it is no worse." He continued sensible after this just long enough

to take leave of his children (a son and daughter), who, being both settled at no great distance, had been very much with him, and had done every thing in their power to alleviate his sorrows; and, on the morning of Feb. 6, 1800, he expired without a groan or a sigh.

Besides the works already mentioned, Mr. Jones was the author of A Preservative against the publications of modern Socinians. A Letter to a Gentleman at Oxford, against Errors in Doctrine. The Grand Analogy; or, the Testimony of Nature and Heathen Antiquity to the Truth of a Trinity in Unity. A Detection of the Principles and Spirit of a book entitled The Confessional. On the Mosaic Distinction of Animals into clean and unclean. The Sacrifice of Isaac reconciled with the Divine Laws; and the meaning is shewn, so far as it is opened in the Scripture. An Enquiry into the Circumstances and Moral Intention of the Temptation of Jesus Christ. A Survey of Life and Death; with some Observations on the Intermediate State. Considerations on the Life, Death, and Burial of the Patriarchs. On the metaphorical Application of Sleep, as an Image of Death in the Scriptures. An Essay on Confirmation. Lectures on the figurative Language of the Scriptures; with a supplemental Lecture on the Use and Intention of some remarkable Passages of the Scriptures, not commonly understood. Sermons, in two volumes, 8vo; besides several single Sermons preached on various occasions. The Book of Nature, or the Sense of Things; in two Parts. Letters from a Tutor to his Pupils. The Churchman's Catechism. The Constitution of the Church of Christ demonstrated. Six Letters on Electricity. A Treatise on the Art of Music, with Plates of Examples. A Morning and Evening Service. Observations in a Journey to Paris, by way of Flanders, in the year 1776. Considerations on the Religious Worship of the Heathens, as bearing unanswerable Testimony to the Principles of Christianity. A Letter to the Church of England, by an old Friend and Servant of the Church. A Letter to three converted Jews, lately baptized and confirmed in the Church of England. A Letter to the Honourable L. K. on the Use of the Hebrew Language. Short whole-length of Dr. Priestley. Collection of smaller Pieces; among which are the Learning of the Beasts, and Two Letters to a Predestinarian, printed in the Anti-Jacobin Review and Magazine for January and February, 1800,

&c. &c. &c. All these have been reprinted in an edition of his Works, 1801, in 12 vols. 8vo, and afford proofs of talents, zeal, piety, and learning, which are highly creditable to him. Mr. Jones was a man of strong attachments, and of strong aversions. In the pursuit of what he considered to be truth, he knew no middle paths, and would listen to no compromises. Such ardent zeal frequently brought on him the charge of bigotry, which perhaps he was the better enabled to bear, as he had to contend with men whose bigotry, in their own way, cannot easily be exceeded. It must be confessed at the same time that his judgment was by no means equal to his ardour in promulgating or vindicating his opinions; and that all the useful purposes of his writings might have been promoted with more moderation in his style and sentiments. With this exception, however, which is greatly overbalanced by the general excellence of his character as a man and an author, he deserves to be ranked among the most able defenders of the doctrines and discipline of the church of England.[1]

JONSIUS, or JONSENIUS (JOHN), a learned philological writer, was born Oct. 20, 1624, at Flensburg in the duchy of Sleswick. He was first educated at the school of Flensburg, and that of Kiel, and very early discovered such a talent for music, that when he went to Hamburgh, and afterwards to Crempen, he was enabled to support himself by his musical skill. In the autumn of 1645, he went to Rostock, where he studied the languages and philosophy, and probably theology, as he became a preacher in 1647. In the same year he was admitted doctor in philosophy. Leaving Rostock in 1649, he returned to Flensburg to be co-rector of the schools, an office which he filled with great credit for a year, and had for one of his scholars the celebrated Marquard Gudius. The smallness of his salary obliging him to give up his situation, he went in 1650 to Konigsberg, where he taught philosophy, and in 1652 accepted the place of rector of the schools at Flensburg. In 1656 he was presented to the rectorate of the school belonging to the cathedral; but partly owing to the bad air of the place, and partly to some discouragements and domestic troubles, he determined to leave his native country for Leipsic; and while there, the senate of Francfort offered him the place of sub-rector, which he

[1] Life by Wm. Stevens, esq, first printed in the Anti-Jacobin Review.

accepted, but did not enjoy long, as he died of a violent hæmorrhage in April 1659. He was the author of various philological dissertations, which indicated great learning and critical acumen; but his principal work is his "De Scriptoribus historiæ philosophicæ, libri IV." Francfort, 1659, 4to. This soon became very scarce, which determined Dornius to publish a new edition in 1716, continued to that time, with learned notes. Both editions are highly praised, as valuable works, by Grævius, Baillet, and Brucker. Jonsius had announced other useful treatises, the completion of which was prevented by his untimely death.[1]

JONSON (BENJAMIN), or JOHNSON, for so he, as well as some of his friends, wrote his name, was born in Hartshorn-lane near Charing-cross, Westminster, June 11, 1574, about a month after the death of his father. Dr. Bathurst, whose life was written by Mr. Warton, informed Aubrey that Jonson was born in Warwickshire, but all other accounts fix his birth in Westminster. Fuller says, that "with all his industry he could not find him in his cradle, but that he could fetch him from his long coats: when a little child, he lived in Hartshorne-lane near Charing-cross." Mr. Malone examined the register of St. Margaret's Westminster, and St. Martin's in the Fields, but without being able to discover the time of his baptism. His family was originally of Annandale in Scotland, whence his grandfather removed to Carlisle in the time of Henry VIII. under whom he held some office. But his son being deprived both of his estate and liberty in the reign of queen Mary, went afterwards in holy orders, and, leaving Carlisle, settled in Westminster.

Our poet was first sent to a private school in the church of St. Martin's in the Fields, and was afterwards removed to Westminster-school. Here he had for his preceptor the illustrious Camden, for whom he ever preserved the highest respect, and, besides dedicating one of his best plays to him, commemorates him in one of his epigrams, as the person to whom he owed all he knew. He was making very extraordinary progress at this school, when his mother, who, soon after her husband's death, had married a bricklayer, took him home to learn his step-father's business. How long he continued in this degrading occupation is uncertain: according to Fuller he soon left it, and went to

[1] Chaufepie.—Saxii Onomasticon.

Cambridge, but necessity obliged him to return to his father, who, among other works, employed him on the new building at Lincoln's-inn, and here he was to be seen with a trowel in one hand and a book in the other. This, Mr. Malone thinks, must have been either in 1588 or 1593, in each of which years, Dugdale informs us, some new buildings were erected by the society. Wood varies the story, by stating that he was taken from the trowel to attend Sir Walter Raleigh's son abroad, and afterwards went to Cambridge; but young Raleigh was not born till 1594, nor ever went abroad, except with his father in 1617 to Guiana, where he lost his life. So many of Jonson's contemporaries, however, have mentioned his connection with the Raleigh family, that it is probable he was in some shape befriended by them, although not while he worked at his father's business, for from that he ran away, enlisted as a common soldier, and served in the English army then engaged against the Spaniards in the Netherlands. "Here," says the author of his life in the Biographia Britannica, "he acquired a degree of military glory which rarely falls to the lot of a common man in that profession. In an encounter with a single man of the enemy, he slew his opponent, and stripping him, carried off the spoils in the view of both armies." As our author's fame does not rest on his military exploits, it can be no detraction to hint, that one man killing and stripping another is a degree of military prowess of no very extraordinary kind. His biographer, however, is unwilling to quit the subject until he has informed us, that "the glory of this action receives a particular heightening from the reflection, that he thereby stands singularly distinguished above the rest of his brethren of the poetical race, very few of whom have ever acquired any reputation in arms."

On his return he is said to have resumed his studies, and to have gone to St. John's college, Cambridge. This fact rests chiefly upon a tradition in that college, supported by the gift of several books now in the library with his name in them. As to the question why his name does not appear in any of the lists, it is answered that he was only a sizar, who made a short stay, and his name could not appear among the admissions, where no notice was usually taken of any young men that had not scholarships; and as to matriculation, there was at that time no register. If he went to St. John's, it seems probable enough that

the shortness of his stay was occasioned by his necessities; and this would be the case whether he went to Cambridge in 1588, as Mr. Malone conjectures, or after his return from the army, perhaps in 1594. In either case he was poor, and received no encouragement from his family in his education. His persevering love of literature, however, amidst so many difficulties, ought to be mentioned to his honour.

Having failed in these more creditable attempts to gain a subsistence, he began his theatrical career, at first among the strolling companies, and was afterwards admitted into an obscure theatre called the Green Curtain, in the neighbourhood of Shoreditch, from which the present Curtain-road seems to derive its name. He had not been there long, before he attempted to write for the stage, but was not at first very successful either as an author or actor. Meres enumerates him among the writers of tragedy; but no tragedy of his writing exists, prior to 1598, when his comedy of "Every Man in his Humour" procured him a name. Dexter, in his "Satyromastix," censures his acting as awkward and mean, and his temper as rough and untractable.

During his early engagements on the stage, he had the misfortune to kill one of the players in a duel, for which he was thrown into prison, "brought near the gallows," but afterwards pardoned. While in confinement, a popish priest prevailed on him to embrace the Roman catholic faith, in which he continued about twelve years. As soon as he was released, which appears to have been about 1595, he married, to use his own expression, "a wife who was a shrew, yet honest to him," and endeavoured to provide for his family by his pen. Having produced a play which was accidentally seen by Shakspeare, he resolved to bring it on the stage, of which he was a manager, and acted a part in it himself. What play this was, we are not told, but its success encouraged him to produce his excellent comedy of "Every Man in his Humour," which was performed on the same stage in 1598. Oldys, in his manuscript notes on Langbaine, says that Jonson was himself the master of a play-house in Barbican, which was at a distant period converted into a dissenting meeting-house. He adds that Ben lived in Bartholomew-close, in the house which was inhabited, in Oldys's time, by Mr. James, a letter-founder. Mention is made in his writings, of his theatre, of the Sun and Moon tavern, in Aldersgate-

street, and of the Mermaid. But the want of dates renders much of this information useless.

In the following year he produced the counterpart of his former comedy, entitled "Every Man out of his Humour," and continued to furnish a new play every year until he was called to assist in the masks and entertainments given in honour of the accession of king James to the throne of England, and afterwards on occasions of particular festivity at the courts of James and Charles I. But from these barbarous productions, he occasionally retired to the cultivation of his comic genius, and on one occasion gave an extraordinary proof of natural and prompt excellence in his "Volpone," which was finished within the space of five weeks.

His next production indicated somewhat of that rough and independent spirit which neither the smiles nor terrors of a court could repress. It was, indeed, a foolish ebullition for a man in his circumstances to ridicule the Scotch nation in the court of a Scotch king, yet this he attempted in a comedy entitled "Eastward-Hoe," which he wrote in conjunction with Chapman and Marston, although, as Mr. Warton has remarked, he was in general "too proud to assist or be assisted." The affront, however, was too gross to be overlooked, and the three authors were sent to prison, and not released without much interest. Camden and Selden are supposed to have supplicated the throne in favour of Jonson on this occasion. At an entertainment which he gave to these and other friends on his release, his mother, "more like an antique Roman than a Briton, drank to him, and showed him a paper of poison, which she intended to have given him in his liquor, after having taken a portion of it herself, if sentence upon him (of pillory, &c.) had been carried into execution." The history of the times shews the probable inducement Jonson had to ridicule the Scotch. The court was filled with them, and it became the humour of the English to be jealous of their encroachments. Jonson, however, having obtained a pardon, endeavoured to conciliate his offended sovereign by taxing his genius to produce a double portion of that adulation in which James delighted.

His connexion with Shakspeare, noticed above, has lately become the subject of a controversy. Pope, in the preface to his edition of Shakspeare, says, "I cannot help thinking that these two poets were good friends, and lived

on amicable terms, and in offices of society with each other. It is an acknowledged fact that Ben Jonson was introduced upon the stage, and his first works encouraged by Shakspeare. And after his death, that author writes 'To the Memory of his beloved Mr. William Shakspeare,' which shows as if the friendship had continued through life." Mr. Malone, the accuracy of whose researches are entitled to the highest respect, has produced many proofs of their mutual dislike, amounting, as he thinks on the part of Jonson, to malignity. Mr. Steevens and Mr. George Chalmers are inclined likewise to blame Jonson; but Dr. Farmer considered the reports of Jonson's pride and malignity as absolutely groundless. Mr. O. Gilchrist, in a pamphlet lately published, has vindicated Jonson with much acuteness, although without wholly effacing the impression which Mr. Malone's proofs and extracts are calculated to make. That Jonson was at times the antagonist of Shakspeare, and that they engaged in what Fuller calls "Wit-combats," may be allowed, for such occurrences are not uncommon among contemporary poets; but it is inconsistent with all we know of human passions and tempers that a man capable of writing the high encomiastic lines alluded to by Pope, could have at any time harboured *malignity* in his heart against Shakspeare. Malignity rarely dies with its object, and more rarely turns to esteem and veneration.

Jonson's next play, "Epicæne, or the Silent Woman," did not appear until 1609, and amply atoned for his seeming neglect of the dramatic muse. It is perhaps the first regular comedy in the language, and did not lose much of this superiority by the appearance of his "Alchemist," in 1610. His tragedy, however, of "Cataline," in 1611, as well as his "Sejanus," of both which he entertained a high opinion, serve only to confirm the maxim that few authors know where their excellence lies. The "Cataline," says Dr. Hurd, is a specimen of all the errors of tragedy.

In 1613 he went to Paris, where he was admitted to an interview with cardinal Perron, and with his usual frankness told the cardinal that his translation of Virgil was "nought." About this time he commenced a quarrel with Inigo Jones, and made him the subject of his ridicule in a comedy called "Bartholomew-Fair," acted in 1614. Jones was architect or machinist to the masques and entertain-

ments for which Jonson furnished the poetry, but the particular cause of their quarrel does not appear. "Whoever," says lord Orford, "was the aggressor, the turbulent temper of Jonson took care to be most in the wrong. Nothing exceeds the grossness of the language that he poured out, except the badness of the verses that were the vehicle. There he fully exerted all that brutal abuse which his contemporaries were willing to think wit, because they were afraid of it; and which only serves to show the arrogance of the man who presumed to satirize Jones and rival Shakspeare. With the latter, indeed, he had not the smallest pretensions to be compared, except in having sometimes written absolute nonsense. Jonson translated the ancients, Shakspeare transfused their very soul into his writings." If Jonson was the rival of Shakspeare, he deserves all this; but with no other claims than his "Cataline," and "Sejanus," how could he for a moment fancy himself the rival of Shakspeare?

"Bartholomew Fair" was succeeded by the "Devil's an Ass," in 1616, and by an edition of his Works in folio, in which his "Epigrams" were first printed, although they appear to have been written at various times, and some long before this period. He was now in the zenith of his fame and prosperity. Among other marks of respect, he was presented with the honorary degree of M. A. by the university of Oxford. He had been invited to this place by Dr. Corbet, senior student, and afterwards dean of Christchurch and bishop of Norwich. According to the account he gave of himself to Drummond, he was M. A. of both universities.

Wood informs us that he succeeded Daniel as poet-laureat, in Oct. 1619, as Daniel did Spenser. Mr. Malone, however, has very clearly proved that neither Spenser nor Daniel enjoyed the office now known by that name. King James, by letters patent dated February 3, 1615-16, granted Jonson an annuity or yearly pension of one hundred marks during his life, "in consideration of the good and acceptable service heretofore done, and hereafter to be done, by the said B. J." On the 23d of April, 1630, king Charles by letters patent, reciting the former grant, and that it had been surrendered, was pleased "in consideration (says the patent) of the good and acceptable service done unto us and our father by the said B. J. and especially to encourage him to proceed in those services of his wit and

pen, which we have enjoined unto him, and which we expect from him," to augment his annuity of one hundred marks to one hundred pounds per annum during his life, payable from Christmas 1629. Charles at the same time granted him a tierce of Canary Spanish wine yearly during his life, out of his majesty's cellars at Whitehall; of which there is no mention in the former grant. Soon after this pension was settled on him, he went to Scotland to visit his intimate friend and correspondent, Drummond of Hawthornden, to whom he imparted many particulars of his life and his opinions on the poets of his age. After his return from this visit, which appears to have afforded him much pleasure, he wrote a poem on the subject; but this, with several more of his productions, was destroyed by an accidental fire, and he commemorated his loss in a poem entitled "An Execration upon Vulcan."

Although it is not our purpose to notice all his dramatic pieces, it is necessary to mention, that in 1629 he produced a comedy called the "New Inn, or the light heart," which was so roughly handled by the audience, that he was provoked to write an "Ode to Himself," in which he threatened to abandon the stage. Threats of this kind are generally impotent, and Jonson gained nothing but the character of a man who was so far spoiled by public favour as to overrate his talents. Feltham and Suckling reflected on him with some asperity on this occasion, while Randolph endeavoured to reconcile him to his profession. His temper, usually rough, might perhaps at this time have been exasperated by disease, for we find that his health was declining from 1625 to 1629 *, when his play was condemned. He was also suffering about this time the usual vexations which attend a want of œconomy; in one case of pecuniary embarrassment, king Charles relieved him by the handsome present of an hundred pounds. This contradicts a story related by Cibber and Smollett, that when the king heard of his illness, he sent him ten pounds, and that Jonson said to the messenger, "His Majesty has sent me ten pounds, because I am old and poor, and live in an alley; go and tell him that his soul lives in an alley." Jonson's

* The fire above-mentioned Oldys fixes in this year, and says, that it destroyed a History of Henry V. of which Jonson had gone through eight of his nine years, and in which it is said he was assisted by Sir George Carew, Sir Robert Cotton, and the celebrated Selden. Oldys's MS Notes to Langbaine in Brit. Mus.

blunt manners and ready wit make the reply sufficiently credible, had the former part of the story been true, but the lines of gratitude which he addressed to his majesty are a satisfactory refutation. Jonson, however, continued to be thoughtlessly lavish and poor, although in addition to the royal bounty he is said to have enjoyed a pension from the city, and received occasional assistance from his friends. The pension from the city appears to have been withdrawn in 1631, if it be to it he alludes in the post-script of a letter in the British Museum, dated that year, "Yesterday the barbarous court of aldermen have withdrawn their chandler-ly pension for verjuice and mustard 33*l.* 6*s.* 8*d.*" * Sutton, the founder of the Charter-house, is said to have been one of his benefactors, which renders it improbable that Jonson could have intended to ridicule

* This letter, which is addressed to the Earl of Newcastle, shows so much of his temper and spirit at this time, that a longer extract may be excused.

"I myself being no substance, am faine to trouble you with shaddowes, or what is less, an apologue, or fable, in a dream. I being stricken with the palsy in 1628, had, by Sir Thomas Badger, some few months synce, a foxe sent mee, for a present, which creature, by handling, I endeavoured to make tame, as well for the abating of my disease as the delight I took in speculation of his nature. It happened this present year 1631, and this verie weeke being the weeke ushering Christmas, and this Tuesday morning in a dreame (and morning dreames are truest), to have one of my servants come to my bed-side, and tell mee, Master, master, the fox speaks! Whereat mee thought I started and trembled, went down into the yard to witness the wonder. There I found my Reynard in his tenement, the tubb I had hired for him, cynically expressing his own lott, to be condemn'd to the house of a poet, where nothing was to be seen but the bare walls, and not any thing heard but the noise of a sawe dividing billates all the weeke long, more to keepe the family in exercise, than to comfort any person there with fire, save the paralytic master; and went on in this way, as the Fox seemed the better fabler of the two. I, his master, began to give him good words, and stroake him; but Reynard, barking, told mee this would not doe, I must give him meate. I, angry, call'd him stinking vermine. Hee reply'd, looke into your cellar, which is your larder too, youle find a worse vermin there. When presently, calling for a light, mee thought I went down, and found all the floor turn'd up, as if a colony of moles had been there, or an army of salt-petre vermin. Whereupon I sent presently into Tuttle-street for the king's most excellent mole-catcher, to release mee, and hunt them: but hee, when he came and viewd the place, and had well marked the earth turned up, took a handfull, smelt to it, and said, Master, it is not in my power to destroy this vermin; the K. or some good man of a noble nature must helpe you: this kind of mole is call'd a want, which will destroy you and your family, if you prevent not the worsting of it in tyme. And, therefore, God keepe you, and send you health.

"The interpretation both of the fable and dream is, that I, waking, doe find *want* the worst and most working vermin in a house; and therefore, my noble lord, and next the king my best patron, I am necessitated to tell it you. I am not so impudent to borrow any sum of your lordship, for I have no faculty to pay; but my needs are such, and so urging, as I do beg what your bounty can give mee, in the name of good letters, and the bond of an ever-gratefull and acknowledging servant to your honour."

so excellent a character on the stage: yet, according to Mr. Oldys, "Volpone" was intended for him. But although it is supposed that Jonson sometimes laid the rich under contributions by the dread of his satire, it is not very likely that he would attack such a man as Sutton.

The "Tale of a Tub," and the "Magnetic Lady," were his last dramatic pieces, and bear very few marks of his original powers. He penned another masque in 1634, and we have a "New Year's Ode" dated in 1635, but the remainder of his life appears to have been wasted in sickness of the paralytic kind, which at length carried him off, Aug. 16, 1637, in the sixty-third year of his age. Three days afterwards he was interred in Westminster-abbey, at the north-west end near the belfrey, with a common pavement stone laid over his grave, with a short and irreverend inscription of "O rare Ben Jonson," cut at the expence of sir John Young of Great Milton in Oxfordshire. His death was lamented as a public loss to the poetical world. About six months after this event, his contemporaries joined in a collection of elegies and encomiastic poems, which was published under the title of "Jonsonius Virbius; or the Memory of Ben Jonson revived by the friends of the Muses." Dr. Duppa, bishop of Chichester, was the editor of this volume, which contained verses by lords Falkland and Buckhurst, sir John Beaumont, sir Francis Wortley, sir Thomas Hawkins, Messrs. Henry King, Henry Coventry, Thomas May, Dudley Diggs, George Fortescue, William Habington, Edmund Waller, J. Vernon, J. Cl. (probably Cleveland) Jasper Mayne, Will. Cartwright, John Rutter, Owen Feltham, George Donne, Shakerley Marmion, John Ford, R. Brideoak, Rich. West, R. Meade, H. Ramsay, T. Terrent, Rob. Wasing, Will. Bew, and Sam. Evans. A subscription also was entered into for a monument in the Abbey, but prevented by the rebellion. The second earl of Oxford contributed the bust in basrelievo which is now in Poet's-corner. Jonson had several children, but survived them all. One of them was a poet, and, as Mr. Malone has discovered, the author of a Drama written in conjunction with Brome. It should seem that he was not on good terms with his father. Fuller says that "Ben was not happy in his children."

As many points of his character are obscure or disputed, it may not be unnecessary in this place to exhibit the evidence of his contemporaries, or of those who lived at no

great distance of time. The following particulars Aubrey collected from Dr. Bathurst, sir Bennet Hoskyns, Lacy the player, and others*.

"I remember when I was a scholar at Trin. Coll. Oxon. 1646, I heard Mr. Ralph Bathurst (now dean of Welles) say, that Ben: Johnson was a Warwyckshire man. 'Tis agreed that his father was a minister; and by his epistle D. D. of Every Man — to Mr. W. Camden, that he was a Westminster scholar, and that Mr. W. Camden was his schoolmaster. His mother, after his father's death, married a bricklayer, and 'tis generally † said that he wrought for some time with his father-in-lawe, and particularly on the garden wall of Lincoln's inne next to Chancery lane; and that a knight, a bencher, walking thro', and hearing him repeat some Greeke verses out of Homer, discoursing with him and finding him to have a witt extraordinary, gave him some exhibition to maintain him at Trinity college in Cambridge, where he was ——: then he went into the Lowe Countryes, and spent some time, not very long, in the armie; not to the disgrace of [it], as you may find in his Epigrames. Then he came into England, and acted and wrote at the Greene Curtaine, but both ill; a kind of nursery or obscure playhouse somewhere in the suburbs (I think towards Shoreditch or Clerkenwell). Then he undertook again to write a play, and did hitt it admirably well, viz. *Every Man* — which was his first good one. Sergeant Jo. Hoskins of Herefordshire was his *Father*. I remember his sonne (sir Bennet Hoskins, baronet, who was something poetical in his youth) told me, that when he desired to be adopted his sonne, No, sayd he, 'tis honour enough for me to be your brother: I am your father's sonne: 'twas he that polished me: I do acknowledge it. He was (or rather had been) of a clear and faire skin. His habit was very plain. I have heard Mr. Lacy the player say, that he was wont to weare a coate like a coachman's coate, with slitts under the arm-pitts. He would many times exceede in drinke: Canarie was his beloved liquour: then he would tumble home to bed; and when he had thoroughly perspired, then to studie. I have seen his studyeing chaire, which was of strawe, such as old women

* For the transcription of this article the Reader is indebted to Mr. Malone's Historical Account of the English Stage. It is perhaps unnecessary to add, that Aubrey's MSS. are in the Ashmolean Museum, Oxford.

† A few contractions in the manuscript are not retained in this copy.

used: and as Aulus Gellius is drawn in. When I was in Oxon: Bishop Skinner (Bp. of Oxford) who lay at our college was wont to say, that he understood an author as well as any man in England. He mentions in his Epigrames, a son that he had, and his epitaph. Long since in king James time, I have heard my uncle Davers (Danvers) say, who knew him, that he lived without Temple Barre at a combe-maker's shop about the Elephant's castle. In his later time he lived in Westminster, in the house under which you passe as you go out of the church-yard into the old palace; where he dyed. He lyes buried in the north-aisle, the path square of stones, the rest is lozenge, opposite to the scutcheon of Robert de Ros, with this inscription only on him, in a pavement square of blue marble, 14 inches square, O RARE BEN: JONSON: which was done at the charge of Jack Young, afterwards knighted, who walking there when the grave was covering, gave the fellow eighteen pence to cutt it."

Mr. Zouch, in his Life of Walton, has furnished the following information from a MS. of Walton's in the Ashmolean Museum.

"I only knew Ben Jonson: But my Lord of Winton (Dr. Morley, bishop of Winchester) knew him very well; and says, he was in the 6°, that is, the upermost fforme in Westminster scole, at which time his father dyed, and his mother married a brickelayer, who made him (much against his will) help him in his trade; but in a short time, his scolemaister, Mr. Camden, got him a better employment, which was to atend or acompany a son of sir Walter Rauley's in his travills. Within a short time after their return, they parted (I think not in cole bloud) and with a loue sutable to what they had in their travilles (not to be comended). And then Ben began to set up for himselfe in the trade by which he got his subsistance and fame, of which I need not give any account. He got in time to have 100*l.* a yeare from the king, also a pension from the cittie, and the like from many of the nobilitie and some of the gentry, which was well pay'd, for love or fere of his railing in verse, or prose, or boeth. My lord told me, he told him he was (in his long retyrement and sickness, when he saw him, which was often) much afflickted, that hee had profained the scripture in his playes, and lamented it with horror: yet that, at that time of his long retyrement, his pension (so much as came in) was giuen to a woman

that gouern'd him (with whome he liu'd & dyed nere the Abie in Westminster;) and that nether he nor she tooke much care for next weike: and wood be sure not to want wine; of which he usually took too much before he went to bed, if not oftener and soner. My lord tells me, he knowes not, but thinks he was born in Westminster. The question may be put to Mr. Wood very easily upon what grounds he is positive as to his being born their; he is a friendly man, and will resolve it. So much for brave Ben. —— Nov. 22 (16) 80."

Fuller, in addition to what has been already quoted, says that "he was statutably admitted into Saint John's-college in Cambridge, where he continued but few weeks for want of further maintenance, being fain to return to the trade of his father-in-law. And let not them blush that have, but those that have not a lawful calling." He helped in the building of the new structure of Lincoln's-Inn, when having a trowell in his hand, he had a book in his pocket. Some gentlemen pitying that his parts should be buried under the rubbish of so mean a calling, did by their bounty manumise him freely to follow his own ingenuous inclinations. Indeed his parts were not so ready to run of themselves as able to answer the spur, so that it may be truly said of him, that he had an elaborate wit wrought out by his own industry. He would sit silent in learned company, and suck in (besides wine) their several humours into his observation. What was ore in others, he was able to refine to himself. He was paramount in the dramatique part of poetry, and taught the stage an exact conformity to the laws of comedians. His comedies were above the *Volge* (which are only tickled with downright obscenity), and took not so well at the first stroke as at the rebound, when beheld the second time; yea, they will endure reading, and that with due commendation, so long as either ingenuity or learning are fashionable in our nation. If his later be not so spriteful and vigorous as his first pieces, all that are old will, and all that desire to be old should, excuse him therein." To his article of Shakspeare, Fuller subjoins, "Many were the wit-combates betwixt (Shakspeare) and Ben Johnson, which two I behold like a Spanish great gallion, and an English man of war; master Johnson (like the former) was built far higher in learning; solid, but slow in his performances. Shakspeare, with the English man of war, lesser in bulk, but lighter in

sailing, could turn with all tides, tack about and take advantage of all winds, by the quickness of his wit and invention."

The following particulars are transcribed from Oldys' MS additions to Langbaine. Oldys, like Spence, picked up the traditions of his day, and left them to be examined and authenticated by his readers. Such contributions to biography are, no doubt, useful, but not to be received with implicit credit.

"Mr. Camden recommended (Jonson) to sir Walter Raleigh, who trusted him with the care and instruction of his eldest son Walter, a gay spark, who could not brook Ben's rigorous treatment, but, perceiving one foible in his disposition, made use of that to throw off the yoke of his government. And this was an unlucky habit Ben had contracted, through his love of jovial company, of being overtaken with liquor, which sir Walter did of all vices most abominate, and hath most exclaimed against. One day, when Ben had taken a plentiful dose, and was fallen into a sound sleep, young Raleigh got a great basket, and a couple of men, who laid Ben in it, and then with a pole carried him between their shoulders to sir Walter, telling him their young master had sent home his tutor. This I had from a MS memorandum-book written in the time of the civil wars by Mr. Oldisworth, who was secretary, I think, to Philip earl of Pembroke. Yet in 1614, when sir Walter published his History of the World, there was a good understanding between him and Ben Jonson; for the verses, which explain the grave frontispiece before that history, were written by Jonson, and are reprinted in his 'Underwoods,' where the poem is called "The Mind of the frontispiece to a book;" but he names not this book."

"About the year 1622 some lewd, perjured, woman deceived and jilted him; and he writes a sharp poem on the occasion. And in another poem, called his picture, left in Scotland, he seems to think she slighted him for his mountain belly and his rocky face." We have already seen by bishop Morley's account that he lived with a woman in his latter days, who assisted him in spending his money.

"Ben Jonson," says Oldys, "was charged in his "Poetaster," 1601, with having libelled or ridiculed the lawyers, soldiers, and players; so he afterwards joined an apolo-

getical dialogue at the end of it, wherein he says he had been provoked for three years on every stage by slanderers, as to his self-conceit, arrogance, insolence, railing, and plagiarism by translations. As to law, he says he only brought in Ovid chid by his father for preferring poetry to it. As to the soldiers, he swears by his Muse they are friends; he loved the profession, and once proved or exercised it, as I take it, and did not shame it more then with his actions, than he dare now with his writings. And as to the players, he had taxed some sparingly, but they thought each man's vice belonged to the whole tribe. That he was not moved with what they had done against him, but was sorry for some better natures, who were drawn in by the rest to concur in the exposure or derision of him. And concludes, that since his comic muse had been so ominous to him, he will try if tragedy has a kinder aspect.

"A full show of those he has exposed in this play is not now easily discernible. Besides Decker, and some touches on some play that has a Moor in it (perhaps Titus Andronicus; I should hope he did not dare to mean Othello) some speeches of such a character being recited in Act III. Scene IV. though not reflected on, he makes Tucca call Histrio the player, 'a lousy slave, proud rascal, you grow rich, do you? and purchase your twopenny tear-mouth; and copper-laced scoundrels,' &c. which language should not come very natural from him, if he ever had been a player himself; and such it seems he was before or after."—

Howel in one of his letters delineates what the late Mr. Seward considered as the leading feature of Jonson's character.

"I was invited yesterday to a solemn supper by B. J. where you were deeply remembered. There was good company, excellent cheer, choice wines, and jovial welcome. One thing intervened which almost spoiled the relish of the rest, that B. began to engross all the discourse; to vapour extremely of himself; and by vilifying others to magnify his own muse. T. Ca. buzzed me in the ear, that though Ben had barrelled up a great deal of knowledge, yet it seems he had not read the ethics, which, amongst other precepts of morality, forbid self-commendation, declaring it to be an ill-favoured solecism in good manners."

The account Jonson gave of himself to Drummond is not uninteresting. It was first published in the folio edi-

tion of Drummond's Works, 1711. "He," Ben Jonson, "said that his grandfather came from Carlisle, to which he had come from Annandale in Scotland; that he served king Henry VIII. and was a gentleman. His father lost his estate under queen Mary, having been cast in prison and forfeited; and at last he turned minister. He was posthumous, being born a month after his father's death, and was put to school by a friend. His master was Camden. Afterwards he was taken from it, and put to another craft, viz. to be a bricklayer, which he could not endure, but went into the Low Countries, and returning home he again betook himself to his wonted studies. In his service in the Low Countries, he had, in the view of both the armies, killed an enemy, and taken the *opima spolia* from him; and since coming to England, being appealed to in a duel, he had killed his adversary, who had hurt him in the arm, and whose sword was ten inches longer than his. For this crime he was imprisoned, and almost at the gallows. Then he took his religion on trust of a priest, who visited him in prison. He was twelve years a papist; but after this he was reconciled to the church of England, and left off to be a recusant. At his first communion, in token of his true reconciliation, he drank out the full cup of wine. He was master of arts in both universities. In the time of his close imprisonment under queen Elizabeth, there were spies to catch him, but he was advertised of them by the keeper. He had an epigram on the spies. He married a wife, who was a shrew, yet honest to him. When the king came to England, about the time that the plague was in London, he (Ben Jonson) being in the country at sir Robert Cotton's house, with old Camden, saw in a vision his eldest son, then a young child, and at London, appear unto him with the mark of a bloody cross on his forehead, as if it had been cut with a sword; at which, amazed, he prayed unto God, and in the morning he came to Mr. Camden's chamber to tell him, who persuaded him it was but an apprehension, at which he should not be dejected. In the mean time came letters from his wife, of the death of that boy in the plague. He appeared to him, he said, of a manly shape, and of that growth he thinks he shall be at the resurrection.

"He was accused by sir James Murray to the king, for writing something against the Scots in a play called "Eastward Hoe," and voluntarily imprisoned himself with Chap-

man and Marston, who had written it amongst them, and it was reported should have their ears and noses cut. After their delivery, he entertained all his friends; there were present Camden, Selden, and others. In the middle of the feast, his old mother drank to him, and showed him a paper which she designed (if the sentence had past) to have mixed among his drink, and it was strong and lusty poison; and to show that she was no churl, she told that she designed first to have drank of it herself.

"He said he had spent a whole night in lying looking to his great toe, about which he had seen Tartars and Turks, Romans and Carthaginians, fight, in his imagination.

"He wrote all his verses first in prose, as his master Camden taught him; and said that verses stood by sense, without either colours or accent.

"He used to say, that many epigrams were ill because they expressed in the end what should have been understood by what was said before, as that of sir John Davies; that he had a pastoral entitled 'The May-lord;' his own name is Alkin; Ethra, the countess of Bedford; Mogbel Overberry, the old countess of Suffolk; an enchantress; other names are given to Somerset, his lady, Pembroke, the countess of Rutland, lady Worth. In his first scene Alkin comes in mending his broken pipe. He bringeth in, says our author, clowns making mirth and foolish sports, contrary to all other pastorals. He had also a design to write a fisher or pastoral play, and make the stage of it in the Lomond Lake; and also to write his foot-pilgrimage thither, and to call it a discovery. In a poem he calleth Edinburgh,

'The heart of Scotland, Britain's other eye.'

"That he had an intention to have made a play like Plautus's Amphitryo, but left it off; for that he could never find two so like one to the other, that he could persuade the spectators that they were one.

"That he had a design to write an epic poem, and was to call it Chorologia, of the worthies of his country raised by Fame, and was to dedicate it to his country. It is all in couplets, for he detested all other rhimes. He said he had written a discourse of poetry both against Campion and Daniel, especially the last, where he proves couplets to be the best sort of verses, especially when they are broke like hexameters, and that cross rhimes and stanzas,

because the purpose would lead beyond eight lines, were all forced."

Ben Jonson, continues Drummond, "was a great lover and praiser of himself, a contemner and scorner of others, given rather to lose a friend than a jest; jealous of every word and action of those about him, especially after drink, which is one of the elements in which he lived; a dissembler of the parts which reign in him; a bragger of some good that he wanted, thinking nothing well done, but what either he himself or some of his friends have said or done. He is passionately kind and angry, careless either to gain or keep; vindictive, but if he be well answered at himself, interprets best sayings and deeds often to the worst. He was for any religion, as being versed in both; oppressed with fancy, which hath over-mastered his reason, a general disease in many poets. His inventions are smooth and easy, but above all he excelleth in a translation. When his play of the Silent Woman was first acted, there were found verses after on the stage against him, concluding, that that play was well named the Silent Woman, because there was never one man to say *plaudite* to it." Drummond adds, "In short, he was in his personal character the very reverse of Shakspeare, as surly, ill-natured, proud, and disagreeable, as Shakspeare with ten times his merit was gentle, good-natured, easy, and amiable."

Lord Clarendon's character of our author is more favourable, and from so accurate a judge of human nature, perhaps more valuable. "His name," lord Clarendon says, "can never be forgotten, having by his very good learning, and the severity of his nature and manners, very much reformed the stage; and indeed the English poetry itself. His natural advantages were, judgment to order and govern fancy, rather than excess of fancy, his productions being slow and upon deliberation, yet then abounding with great wit and fancy, and will live accordingly; and surely as he did exceedingly exalt the English language in eloquence, propriety, and masculine expressions, so he was the best judge of, and fittest to prescribe rules to poetry and poets, of any man who had lived with, or before him, or since: if Mr. Cowley had not made a flight beyond all men, with that modesty yet, as to ascribe much of this to the example and learning of Ben Jonson. His conversation was very good, and with the men of most note; and he had for many years an extraordinary kindness for Mr. Hyde (lord

Clarendon), till he found he betook himself to business, which he believed ought never to be preferred before his company. He lived to be very old, and till the palsy made a deep impression upon his body and his mind."

From these accounts it may surely be inferred that Jonson in his life-time occupied a high station in the literary world. So many memorials of character, and so many eulogiums on his talents, have not fallen to the lot of many writers of that age. His failings, however, appear to have been so conspicuous as to obscure his virtues. Addicted to intemperance, with the unequal temper which habitual intemperance creates, and disappointed in the hopes of wealth and independence, which his high opinion of his talents led him to form, degenerating even to the resources of a libeller who extorts from fear what is denied to genius, he became arrogant, and careless of pleasing even those with whom he associated. Of the coarseness of his manners there can be no doubt, but it appears at the same time that his talents were such as made his temper be tolerated for the sake of his conversation. As to his high opinion of himself, he did not probably differ from his contemporaries, who hailed him as the reformer of the stage, and as the most learned of critics; and it is no great diminution of his merit, that an age of more refinement cannot find enough to justify the superior light in which he was contemplated. It is sufficient that he did what had not been done before, that he displayed a judgment to which the stage had been a stranger, and furnished it with examples of regular comedy which have not been surpassed. His memory was uncommonly tenacious, and his learning certainly superior to that of most of his contemporaries. Pope gives him the praise of having "brought critical learning into vogue," and having instructed both the actors and spectators in what was the proper province of the dramatic muse. His "English Grammar," and his "Discoveries," both written in his advanced years, display an attachment to the interests of literature, and a habit of reflection, which place his character as a scholar in a very favourable point of view. The editor of a recent edition of his Discoveries, justly attributes to them "a closeness and precision of style, weight of sentiment, and accuracy of classical learning."

Yet whatever may be thought of his learning, it is greatly over-rated, when opposed or preferred to the

genius of his contemporary Shakspeare. Jonson's learning contributed very little to his reputation as a dramatic poet. Where he seems to have employed it most, as in his "Cataline," it only enables him to encumber the tragedy with servile versifications of Sallust, when he should have been studying nature and the passions. Dryden, whose opinions are often inconsistent, considers Jonson as the greatest man of his age, and observes, that "if we look upon him when he was himself (for his last plays were but his dotages) he was the most learned and judicious writer any theatre ever had." In another place (preface to the "Mock Astrologer"), he says "that almost all Jonson's pieces were but *crambe bis cocta*, the same humour a little "varied and written worse."

It is certain that his high character as a dramatic writer has not descended to us undiminished. Of his fifty dramas, there are not above three which preserve his name on the stage, but these indeed are excellent. It was his misfortune to be obliged to dissipate on court masks and pageants those talents which concentrated might have furnished dramas equal to his "Volpone," "Alchemist," and the "Silent Woman." Contrasted with the boundless and commanding genius of Shakspeare, Dr. Johnson has hit his character with success in his celebrated prologue.

> "Then Jonson came, instructed from the school,
> To please by method, and invent by rule.
> His studious patience, and laborious art,
> With regular approach assay'd the heart:
> Cold approbation gave the ling'ring bays,
> For they who durst not censure, scarce could praise."

Among his poems there are few which can be specified as models of excellence. The "Hymn" from "Cynthia's Revels," the "Ode to the Memory of sir Lucius Cary," and "Sir H. Morison," one of the first examples of the Pindaric, or irregular ode, and some of his songs, and "Underwoods," are brightened by occasional rays of genius, and dignified simplicity, but in general he was led into glittering and fanciful thoughts, and is so frequently captivated with these as to neglect his versification. Although he had long studied poetry, it does not appear that he could pursue a train of poetical sentiment or imagery so far as to produce any great work. His best efforts were such as he could execute almost in the moment of conception, and frequently with an epigrammatic turn which is

very striking. He once meditated an epic poem, but his habitual irregularities and love of company denied the necessary perseverance.

His works were printed thrice in folio in the seventeenth century, and thrice in the eighteenth. The last edition in seven volumes, 8vo, with notes and additions by Mr. Whalley, appeared in 1756, and is esteemed the most valuable, but will probably be superseded by an edition which is said to be preparing by the acute editor of Massinger's works.[1]

JORDAENS (JACOB), a painter of history and portraits, possessed of very superior abilities in his art, was born at Antwerp in 1594. He first studied with Adam Van Oort, whose daughter he married at an early period of his life; but it was to Rubens he stood indebted for the principal part of his knowledge; though it is dubious whether he ever was admitted into the school of that master. Certain it is, however, that he more forcibly carried into effect his principles than any of his disciples, except Vandyke. It is said by Sandrart, that Rubens was jealous of him, but this assertion is generally thought to be unfounded; yet if so great a man were capable of that mean passion, certainly the talents of Jordaens might well excite it. He painted with almost incredible force and brilliancy. Neither Rubens nor Tintoretto, in that respect, excel him; his compositions are full of bustle, and designed with great truth, even grandeur of form. His defect (and it must be allowed that it is a great one, in an art whose principal end is to adorn, to improve, to please mankind) is grossness of subject and of form; not indecent, but vulgar, low common life. His power to give rotundity and relief to his figures, is amazing; and his execution is of the most masterly kind. The French have possessed themselves of many of his principal works; two are particularly noticeable in the gallery of the Louvre, the Flemish celebration of Twelfth night, known by the appellation of "Le Roi boit," and Christ driving the money-changers from the temple. He was remarkable for the rapidity of his execution, and appears to have studied his figures and effects by candle-light, or in bright sun-shine. Having obtained great renown and success, he died in 1678.[2]

[1] Biog. Brit.—Johnson and Chalmers's English Poets, for which the above sketch was written.

[2] Pilkington.—Argenville, vol. III.—Sir Joshua Reynolds's Works; see Index.—Rees's Cyclopædia.

JORDAN (CHARLES STEPHEN), a person distinguished more by his connections than by his works, was born at Berlin in 1702, and discovered early a taste for letters. He was brought up to the church, but becoming acquainted with Frederic, then prince, and afterwards king of Prussia, a friendship commenced between them of no common sincerity; and when Frederic came to the throne, he prevailed on Jordan to abandon the church and come to court. Here he became the confidential friend of Frederic, and had the courage to give him on all occasions the best advice, and to oppose to his face such measures as he thought hurtful. Notwithstanding this freedom he was advanced to several posts of profit and honour, and became at length vice-president of the academy of sciences at Berlin; where he died in 1745. The king of Prussia erected a mausoleum over him, and also honoured him with the following eloge: "Jordan," says he, "was born with parts, lively, penetrating, yet capable of application; his memory vast and retentive; his judgment sure, his imagination brilliant; always governed by reason, yet without stiffness in his morals; open in conversation, full of politeness and benevolence; cherishing truth, and disguising it; humane, generous, ready to serve; a good citizen; faithful to his friends, his master, and his country." His merits as an author do not give us so high an idea of him as the above eloge, or as the more interesting account given by Thibault. His only writings were, "L'Histoire d'un voyage litéraire," in France, England, and Holland. "Un Recueil de Littérature, de Philosophie, & de Histoire." A Life of M. de la Croze, in French, &c.[1]

JORDANO LUCA.—See GIORDANO.

JORDEN (EDWARD), an English physician, and considerable writer on chemistry and mineralogy, was born in 1569, at High Halden in Kent, and probably educated at Hart-hall, Oxford. He visited foreign universities, and took his degree of doctor in that of Padua. After his return, he practised in London, where he became a member of the college of physicians, and was in high reputation for learning and abilities. He injured his fortune by engaging in a project to manufacture alum. We are ignorant where his works were situated; but it is certain, he obtained a grant from James I. of the profits of them, which

[1] Dict. Hist.—Thibault's Anecdotes of Frederic II. king of Prussia, vol. II. p. 427.

was revoked at the importunity of a courtier; and though he made application for redress, he never obtained it, notwithstanding the king appeared particularly sensible of the hardship of his case. He spent the latter part of his life at Bath, and died there, of the gout and stone, in January 1632.[1]

JORTIN (Dr. JOHN), a learned English divine, was born in the parish of St. Giles's, Middlesex, Oct. 23, 1698. His father, Renatus, was a native of Bretagne in France; came over to England about 1685, when protestantism was no longer tolerated in that country; was made a gentleman of the privy-chamber in 1691; became afterwards secretary to lord Orford, sir George Rooke, and sir Cloudesly Shovel; and was cast away with the last, when his ship struck upon the rocks of Scilly, Oct. 22, 1707. His mother was Martha Rogers, of an ancient and respectable family in Bucks, which had produced some clergymen, distinguished by their abilities and learning. He was educated at the Charter-house, where he made a good proficiency in Greek and Latin: French he learned at home, and he understood and spoke that language well.

In May 1715, he was admitted of Jesus-college, Cambridge; and, about two years after, recommended by his tutor Dr. Styan Thirlby, who was very fond of him, and always retained a friendship for him, to make extracts from Eustathius, for the use of Pope's "Homer." He was not employed directly by Pope, nor did it ever happen to him to see the face of that poet: for, being of a shy modest nature, he felt no impulse to force his way to him; nor did the other make inquiry about him, though perfectly satisfied with what he had done for him. He took the degree of B. A. in 1718-19, and M. A. in 1722: he had been chosen fellow of his college soon after the taking of his first degree. This year he distinguished himself by the publication of a few Latin poems, entitled, "Lusus Poetici;" which were well received, and were twice reprinted, with additions. In Sept. 1723, he entered into deacon's orders, and into priest's the June following. In Jan. 1726-7, he was presented by his college to Swavesey, near Cambridge; but, marrying in 1728, he resigned that living, and soon after settled himself in London, where he was engaged as a reader and preacher at a chapel in New-street, near Russell-street, Bloomsbury.

[1] Ath. Ox. vol. I.—Aikin's Biog. Memoirs of Medicine.

In this town he spent the next twenty-five years of his life: for though, in 1737, the earl of Winchelsea gave him the living of Eastwell in Kent, where he resided a little time, yet he very soon quitted it, and returned to London. Here for many years he had employment as a preacher, in the abovementioned and other chapels; with the emoluments of which occasional services, and a competency of his own, he supported himself and family in a decent though private manner, dividing his leisure hours between his books and his friends, especially those of the literati, with whom he always kept up a close and intimate connection. In 1730, he published "Four Sermons upon the Truth of the Christian Religion:" the substance of which was afterwards incorporated in a work, entitled, "Discourses concerning the Truth of the Christian Religion, 1746," 8vo.

In 1731, he published "Miscellaneous Observations upon Authors, ancient and modern," in 2 vols. 8vo. This is a collection of critical remarks, of which, however, he was not the sole, though the principal, author: Pearce, Masson, Dr. Taylor, Wasse, Theobald, Dr. Robinson, Upton, Thirlby, and others, were contributors to it. This work was highly approved by the learned here, and was translated into Latin at Amsterdam, and continued on the same plan by D'Orville and Burman. In 1751, archbishop Herring, unsolicited, gave him the living of St. Dunstan in the East, London. This prelate had long entertained a high and affectionate regard for him; had endeavoured to serve him in many instances with others; and afterwards, in 1755, conferred upon him the degree of D. D. This same year, 1751, came out his first volume of "Remarks upon Ecclesiastical History," 8vo. This work was inscribed to the earl of Burlington; by whom, as trustee for the Boylean Lecture, he had, through the application of bishop Herring and bishop Sherlock, been appointed, in 1749, to preach that lecture. There is a preface to this volume of more than forty pages, which, with much learning and ingenuity, displays a spirit of liberty and candour. These "Remarks upon Ecclesiastical History" were continued, in four succeeding volumes, down to the year 1517, when Luther began the work of reformation; two, published by himself, in 1752 and 1754; and two, after his death, in 1773.

In 1755, he published "Six Dissertations upon different Subjects," 8vo. The sixth dissertation is, "On the state of the dead, as described by Homer and Virgil;" and the remarks in this, tending to establish the great antiquity of the doctrine of a future state, interfered with Warburton in his "Divine Legation of Moses," and drew upon him from that quarter a very severe attack. He made no reply; but in his "Adversaria" was the following memorandum, which shews that he did not oppose the notions of other men, from any spirit of envy or contradiction, but from a full persuasion that the real matter of fact was as he had represented it. "I have examined," says he, "the state of the dead, as described by Homer and Virgil; and upon that dissertation I am willing to stake all the little credit that I have as a critic and philosopher. I have there observed, that Homer was not the inventor of the fabulous history of the gods: he had those stories, and also the doctrine of a future state, from old traditions. Many notions of the Pagans, which came from tradition, are considered by Barrow, Serm. viii. vol. II. in which sermon the existence of God is proved from universal consent."

In 1758, appeared his "Life of Erasmus," in one vol. 4to; and in 1760, another vol. 4to, containing "Remarks upon the Works of Erasmus," and an "Appendix of Extracts from Erasmus and other Writers." In the preface to the former volume, he says, that "Le Clerc, while publishing the Works of Erasmus at Leyden, drew up his Life in French, collected principally from his letters, and inserted it in the 'Bibliotheque Choisie;' that, as this Life was favourably received by the public, he had taken it as a groundwork to build upon, and had translated it, not superstitiously and closely, but with much freedom, and with more attention to things than to words; but that he had made continual additions, not only with relation to the history of those days, but to the life of Erasmus, especially where Le Clerc grew more remiss, either wearied with the task, or called off from these to other labours." After mentioning a few other matters to his *readers*, he turns his discourse to his *friends*; "recommending himself to their favour, whilst he is with them, and his name, when he is gone hence; and intreating them to join with him in a wish, that he may pass the evening of a studious and unambitious life in an humble but not a slothful obscurity, and never forfeit the kind continuance of their accustomed approbation."

The plan of this work, however, is highly objectionable, unless as a book to be consulted. It contains, in that respect, a vast mass of facts and opinions respecting Erasmus and his contemporaries, put together in chronological order, and of great importance in ecclesiastical or biographical researches.

But whatever Dr. Jortin's wishes might be as to retirement, he was to live hereafter neither so studiously nor so obscurely as his imagination had figured out to him: more public scenes than any he had yet been engaged in still awaited him. For, Hayter, bishop of London, with whom he had been upon intimate terms, dying in 1762, and Osbaldiston, who was also his friend, succeeding to that see, he was made domestic chaplain to this bishop in March, admitted into a prebend of St. Paul's the same month, and in October presented to the living of Kensington, whither he went to reside soon after, and there performed the office of a good parish-priest as long as he lived. In 1764, he was appointed archdeacon of London, and soon after had the offer of the rectory of St. James, Westminster; which, however, he refused, from thinking his situation at Kensington more to his honour, as well as better adapted to his now advanced age. Here he lived occupied (when his clerical functions permitted) amongst his books, and enjoying himself with his usual serenity, till Aug. 27, 1770: when, being seized with a disorder in the breast and lungs, he grew continually worse in spite of all assistance; and, without undergoing much pain in the course of his illness, died Sept. 5, in his 72d year. He preserved his understanding to the last; and, in answer to a female attendant who offered him something, "No," said he, with much composure, "I have had enough of every thing." He was buried in the new church-yard at Kensington, as he had directed; and had a flat stone laid over him, with this inscription, dictated by himself:

Joannes Jortin
Mortalis esse desiit,
Anno Salutis 1770,
Ætatis 72.

He left a widow and two children, Rogers Jortin*, of Lincoln's-inn, in the profession of the law; and Martha, mar-

* This son died in July 1795. He had considerable practice in the court of Exchequer. His wife, who survived him, was one of the daughters of Dr. Maty.

ried to the rev. Samuel Darby, fellow of Jesus-college, in Cambridge, and afterwards rector of Whatfield, in Suffolk.

Besides his principal works, which have already been mentioned, there are some other things of a smaller nature; as, "Remarks upon Spenser's Poems," 1734, 8vo, at the end of which are some "Remarks upon Milton;" "Remarks on Seneca," printed in the "Present State of the Republic of Letters," for Aug. 1734; "A Sermon preached at the Consecration of Pearce bishop of Bangor," 1747; a few "Remarks on Tillotson's Sermons," given to his friend Dr. Birch, and printed in the appendix to Birch's Life of that prelate, 1752; "Letter to Mr. Avison, concerning the Music of the Ancients," subjoined to a second edition of Avison's "Essay on Musical Expression," 1753, and a few "Remarks on Phillips's Life of Cardinal Pole," printed in an appendix to "Neve's Animadversions" upon that History, 1766. In 1771, the year after his death, 4 volumes of his "Sermons," in 8vo, were inscribed by his son Rogers Jortin, esq. to his parishioners of St. Dunstan's, at whose request they were published; and these, being well received by the public, were reprinted in 1772, with the addition of 3 volumes more. At the end of the 7th vol. are "Four Charges, delivered to the Clergy of the Archdeaconry of London." His whole Works have lately been reprinted, including his Life of Erasmus, by Messrs. White and Cochrane, in an uniform edition.

Besides great integrity, great humanity, and other qualities which make men amiable as well as useful, this learned person was of a very pleasant and facetious turn; as his writings abundantly shew. He had, nevertheless, great sensibility, and could express himself with warmth, and even with some degree of indignation, when he thought the occasion warranted him to do so. For instance, he had a great respect and fondness for critical learning, which he so much cultivated; and though he knew and allowed it to have been disgraced by the manners of proud, fastidious, and insolent critics, yet he thought the restoration of letters, and the civilization of Europe, so much indebted to it, that he could ill bear to see it contemptuously treated. Hence a little tartness sometimes in his writings, when this topic falls in his way.

For the motto of his "Life of Erasmus," he chose the following words of Erasmus himself: "illud certe præ-

sagio, de meis lucubrationibus, qualescunque sunt, candidius judicaturam Posteritatem: tametsi nec de meo seculo queri possum." Yet it is certain that he had very slight notions of posthumous fame or glory, and of any real good which could arise from it; as appears from what he has collected and written about it, in a note upon Milton, at the end of his "Remarks upon Spenser." He would sometimes complain, and doubtless with good reason, of the low estimation into which learning was fallen; and thought it discountenanced and discouraged, indirectly at least, when ignorant and worthless persons were advanced to high stations and great preferments, while men of merit and abilities were overlooked and neglected. Yet he laid no undue stress upon such stations and preferments, but entertained just notions concerning what must ever constitute the chief good and happiness of man, and is himself believed to have made the most of them. Dr. Parr has drawn his character with his usual elegance and discrimination. "Jortin," says he, "whether I look back to his verse, to his prose, to his critical, or to his theological works, there are few authors to whom I am so much indebted for rational entertainment, or for solid instruction. Learned he was, without pedantry. He was ingenious without the affectation of singularity. He was a lover of truth, without hovering over the gloomy abyss of scepticism, and a friend to free inquiry, without roving into the dreary and pathless wilds of latitudinarianism. He had a heart which never disgraced the powers of his understanding. With a lively imagination, an elegant taste, and a judgment most masculine, and most correct, he united the artless and amiable negligence of a school-boy. Wit without ill-nature, and sense without effort, he could at will scatter upon every subject; and in every book the writer presents us with a near and distinct view of the real man."[1]

JOSEPH, or JOSIPPON (BEN GORION, or GORIONIDES), i. e. the son of Gorion, a Jewish historian, is sometimes confounded by the rabbins with the more celebrated historian Josephus. He lived about the end of the ninth, or beginning of the tenth century, and left a History of the Jews, in Hebrew, which Gagnier translated into Latin, Oxford, 1706, 4to. There is also an edition in Hebrew and Latin, Gotha, 1707, 4to. It is obvious from internal

[1] Nichols's Life of Bowyer.—Disney's Life of Jortin.

evidence, that this work could not have been written earlier than the ninth century; and that the author was, according to all appearance, a Jew of Languedoc.[1]

JOSEPH, a celebrated capuchin, better known by the name of FATHER JOSEPH, was born November 4, 1577, at Paris, where his father, John de Clerc, had an office in the palace. After pursuing his studies with success, he visited Italy and Germany, entered into the army, and gave his family the most flattering expectations of his future fortune, when he suddenly renounced the world, and took the capuchins' habit in 1599. He afterwards preached, and discharged the office of a missionary with reputation, was entrusted with the most important commissions by the court, and contributed much to the reformation of Fontevrauld. He sent capuchin missionaries into England, Canada, and Turkey, and was the intimate confidant of cardinal Richelieu, to whom he was servilely devoted. Father Joseph founded the new order of Benedictine nuns of Calvary, for whom he procured establishments at Angers. Louis XIII. had nominated him to the cardinalate, but he died at Reuel, before he had received that dignity, December 18, 1638. The parliament attended his funeral in a body. The abbé Richard has published two lives of this capuchin, in one of which, in 2 vols. 12mo, he represents him as a saint; and in the other, entitled "Le véritable Pere Joseph," as an artful politician, and courtier. This last is most esteemed, and probably most to be credited.[2]

JOSEPH of Exeter, or JOSEPHUS ISCANUS, a writer of considerable taste and elegance, in an age generally reputed barbarous, was a native of Devonshire, and flourished in the close of the twelfth, and the commencement of the thirteenth centuries. He was an ecclesiastic, and patronized by Baldwin, archbishop of Canterbury. Some say that he was a priest of the cathedral of Exeter, from which he took his name. According to Camden, he accompanied Richard I. of England into the Holy Land, and was a great favourite with that prince. By archbishop Baldwin's interest he was made archbishop of Bourdeaux, where he is supposed to have died in the reign of Henry III. and to have been buried in the cathedral of that city. He

[1] Moreri in art. Ben Gorion.—Lardner's Works.—Dict. Hist.—Saxii Onom.
[2] Moreri.—Dict. Hist.

was author of two epic poems in Latin heroics. The first, in six books, is on the Trojan war; the other is entitled "Antiochesis," the war of Antioch, or the Crusade; of this last only a fragment remains, in which the heroes of Britain are celebrated. His style is not only for the most part pure, but rich and ornamented, and his versification approaches the best models of antiquity. His diction is compounded chiefly of Ovid, Statius, and Claudian, the favourite poets of the age, and wants only Virgilian chastity. "Italy," says Warton in his History of English Poetry, "had at that time produced no poet comparable to him." He was also author of love verses, epigrams, and miscellaneous poems. His "De Bello Trojano, lib. V." was published at Basil, 1541, 8vo; Lond. 1675, 8vo; Francfort, 1620, 4to, and ibid. 1623; Amst. 1702, 4to. All that remains of his "Antiochesis" is printed in Warton's "History of English Poetry." His love-verses, &c. are lost.[1]

JOSEPHIN. See ARPINO.

JOSEPHUS (FLAVIUS), the celebrated historian of the Jews, was born at Jerusalem, of parents who belonged to the illustrious Asmonean family, about the year 37. He soon discovered great acuteness and penetration, and made so quick a progress in the learning of the Jews, that he was occasionally consulted by the chief priests and rulers of the city, even at the age of sixteen. For the purpose of studying the history and tenets of the several Jewish sects, he became for three years a pupil of Banun, a hermit, who had acquired great fame for wisdom; and with him lived a recluse and abstemious life. After this he became of the sect of the Pharisees, of which he was a very great ornament. In the year 63, he went to Rome, where a Jew comedian, who happened to be in favour with Nero, served him much at court, by making him known to Poppæa, whose protection was very useful to him, and enabled him to procure liberty for some of his countrymen. Upon his return to his country, where he found all things in confusion, he had the command of some troops, and distinguished himself at the siege of Jotapata, which he defended seven weeks against Vespasian and Titus, but was taken prisoner. A short time after, Vespasian granted him his life,

[1] Leland.—Bak.—Pits.—Prince's Worthies of Devon.—Warton's Hist. of Poetry.

at the intercession of Titus, who had conceived a great esteem for him. He now visited Egypt, and took up his residence at Alexandria, where he doubtless studied the Grecian and Egyptian philosophy. His patron, Titus, carried him with him to the siege of Jerusalem, after the taking of which, he attended Titus to Rome, where Vespasian gave him the freedom of the city, and settled a pension upon him. At Rome he cultivated the Greek language, and began to write his History. He continued to experience favour under Titus and Domitian, and lived beyond the 13th year of Domitian, when he was fifty-six; for his books of "Antiquities" end there; and after that period he composed his books against Apion. In what year he died is uncertain.

His "History of the Jewish War and the Destruction of Jerusalem," in seven books, was composed at the command of Vespasian; first in the Hebrew language, for the use of his own countrymen, and afterwards in the Greek. It is singularly interesting and affecting, as the historian was an eye-witness of all he relates. With the very strong colouring of an animated style and noble expression, he paints to the imagination, and affects the heart. National vanity and partiality, however, led him to imagine that all knowledge and wisdom had originated in Judea, and had flowed thence through all the nations of the earth; a notion which, says Brucker, gave rise to many errors and misrepresentations in his writings. The authenticity of the celebrated passage in Josephus, respecting our Saviour, is ably vindicated by our learned countryman Jacob Bryant, in his "Vindiciæ Flavianæ."

Josephus's "Jewish Antiquities," in 20 books, written in Greek, is also a very noble work; their history is deduced from the origin of the world to the 12th year of Nero, when the Jews began to rebel against the Romans. At the conclusion of the "Antiquities," he subjoined the "History of his own Life," although in the editions of his Works it has usually been considered as a distinct production. He wrote also two books against Apion, a grammarian of Alexandria, and a great adversary of the Jews. These contain many curious fragments of ancient historians. We have also a discourse of his "upon the Martyrdom of the Maccabees," which is a master-piece of eloquence; but its authenticity has been doubted, and Whiston would not admit it in his translation.

The works of Josephus, with Latin versions, have been often published: but the best editions are those of Hudson, Oxford, 1720, 2 vols. fol.; and of Havercamp, at Amsterdam, 1727, in 2 vols. folio. They have also been translated into modern languages; into English by L'Estrange, and again by Whiston, in 2 vols. fol.[1]

JOVINIAN, a supposed heretic of the fourth century, was an Italian monk, and observed all the austerities of a monastic life for a time, and taught some points of doctrine directly opposite to the growing superstitions; for this he was expelled Rome, and fled to Milan, with an intent to engage Ambrose, bishop of that place, and the emperor Theodosius, who was then in that city, in his favour; but Syricius, then bishop of Rome, dispatched three presbyters to Milan, Crescentius, Leopardus, and Alexander, with letters to that church, which are still extant in Ambrose's works, acquainting them with the proceedings of himself and his followers, in consequence of which he was rejected by Ambrose, and driven out of the town by the emperor. From Milan, Jovinian returned to the neighbourhood of Rome, where his followers continued to assemble under his direction, till the year 398, when the emperor Honorius commanded him and his accomplices to be whipped and banished into different islands. Jovinian himself was confined to Boas, a small island on the coast of Dalmatia, where he died about the year 406. Jovinian wrote several books, which were answered by Jerome in the year 392, but in such a manner as to render it difficult to know what were Jovinian's errors, or what his general character, except that he was no friend to celibacy or fasting.[2]

JOVIUS (PAUL), or PAULLO GIOVIO, an Italian historian, was a native of Como, and was born in 1483. Being early deprived of his father, he was educated under the care of his elder brother Benedict, who was also a historical writer. After having studied at Padua, Milan, and Pavia, he took the degree of M. D. and practised for some time; but an early propensity led him to the study and composition of history. Having completed a volume, he presented it to Leo X. at Rome, in 1516, who expressed a very high opinion of him, and gave him a pension and the rank of knighthood. Jovius now became intimate with

[1] Life in Works.—Lardner's Works.—Cave, vol. I.—Saxii Onomast.—Brucker.

[2] Moreri.—Milner's Church Hist. vol. II. p. 276.—Mosheim.

the literati of Rome, and wrote several Latin poems, which appeared in the "Coryciana," and other collections. After the death of Leo, Adrian VI. presented him to a canonry in the cathedral of Como, and Clement VII. appointed him one of his attendant courtiers, provided him with a handsome establishment in the Vatican, gave him the precentorship of Como, and lastly the bishopric of Nocera. During the sacking of the city of Rome, in 1527, Jovius was robbed of a considerable sum of money and of his manuscripts, but recovered the latter. Under the pontificate of Paul III. he wished to exchange his bishopric of Nocera for that of Como, and even carried his ambition to the place of cardinal, but was disappointed in both. His favourite residence was at a beautiful villa on the banks of the lake of Como, where he pursued his studies, and in his museum made a collection of portraits of eminent characters, to each of which he affixed an inscription, or brief memoir, some highly favourable, others sarcastically severe. These memoirs have been frequently printed under the title "Elogia doctorum Virorum," and the portraits, engraved in wood, have been published under the title of "Musæi Joviani Imagines," Basil, 1577. About two years before his death, he quitted his retirement, and took up his residence in Florence, where he died in 1552, and was buried in the church of St. Laurence, in that city.

His historical works, which are all in the Latin tongue, written with great facility, were first printed at Florence, 1550—52, in 2 vols. fol, and again at Strasburgh, in 1556. They are to be read with great caution, as he was not unjustly accused of flattery and malignity, and of having sacrificed his talents to servile and interested purposes. He indeed openly acknowledges the venality of his writings, and is said to have asserted that he had two pens, the one of iron, and the other of gold, which he made use of alternately, as occasion required. But his greatest blemish is the defective or perverted morality with which his works abound; yet with all this, says his late biographer, the writings of Jovius cannot be wholly rejected without the loss of much important information, copiously narrated and elegantly expressed.

His other writings are a small tract, "De Piscibus Romanis," published in 1524, fol. and reprinted in 1527, 8vo; the lives of the twelve Visconti lords and dukes of

Milan; a description of the island of Great Britain, of Muscovy, of the lake of Como; and the eulogies of men who have distinguished themselves in arms. Three of the last books of the history of Paul, with some works of his brother Benedict, have lately been discovered among the domestic MSS. of a descendant of the family. His brother BENEDICT appears to have been equally conversant with science and literature. Among his writings are, the history of Como, his native place; a treatise on the transactions and manners of the Swiss; a collection of 100 letters; several translations from the Greek, and some specimens of Latin poetry.[1]

JOUBERT (FRANCIS), a learned priest of Montpellier, whose father was syndic of the states of Languedoc, which office he himself held before he became an ecclesiastic, was born in 1689. He wrote an explanation of the history of Joseph, 12mo; "Caractere essentiel aux Prophêtes," 12mo; "Lettres sur l'Interpretation des Saintes Ecritures," 12mo; and Explanations of the prophecies of Jeremiah, Ezekiel, Daniel, 5 vols. 12mo; of the Minor Prophets, 6 vols. 12mo; of the Revelations, 2 vols. 12mo. His attachment to the Jansenists occasioned his being confined six weeks in the Bastille on false suspicions. He died 1763, aged seventy-four.[2]

JOUBERT (LAURENT), a learned physician, and royal professor at Montpellier, was born at Valence, in the province of Dauphiné, in France, on the 16th of December, 1529, of a good family. After he had finished his school education, he went to Montpellier, where he was matriculated in the faculty of medicine on the 1st of March, 1550, and took his degree of bachelor the following year. He afterwards studied at Padua, where he attended the lectures of the celebrated Fallopius, and at some other places; but, returning to Montpellier, he finished his exercises, and received the degree of doctor in 1558. The manner in which he had performed his acts procured for him so much of the confidence and esteem of Honoré Castellan, that this professor, being summoned to court in the following year, to hold the office of first physician of Catharine de Medicis, queen of Henry II. he nominated Joubert to give the lectures in the schools during his absence;

[1] Tiraboschi.—Niceron, vol. XXV.—Roscoe's Leo—Saxii Onomasticon.
[2] Dict. Hist.

and Joubert acquitted himself in so distinguished a manner, that on the death of professor Rondelet in 1566, he was immediately named his successor in the chair. He was likewise the second successor of Rondelet, in the dignity of chancellor, having followed Saporta in 1574. He was called to Paris by Henry III. in 1579, who entertained hopes that Joubert would be able to cure the barrenness of Louisa de Lorraine, his queen. But his attempts proved unsuccessful; and he returned to Montpellier with the title of physician in ordinary to the king, and continued to practise there to his death, October 21, 1583.

His Latin works, written with correctness and elegance, have been frequently reprinted under the title of "Operum Latinorum Tomus primus et secundus." The first edition is that of Lyons, in 1582, folio; the subsequent ones appeared at Francfort, in 1599, 1645, and 1668, also in fol. He published also some medical treatises in French, particularly a treatise on "Laughter, its causes and effects," 1579, 8vo; but of all his works, that in which he ventured to raise his voice against popular medical errors, was the most distinguished; "Erreurs populaires touchant la Médécine," Bourdeaux, 1579. This was printed ten successive times in the course of six months; a degree of favour, however, which it appears to have acquired by its levity of manner, and the indelicacy of some of the subjects.[1]

JOUVENCI, or rather JOUVANCEY (JOSEPH DE), a celebrated Jesuit, was born September 14, 1643, at Paris. He taught rhetoric with uncommon reputation at Caen, la Fleche, and Paris. At length he was invited to Rome, in 1669, that he might continue "The History of the Jesuits," with more freedom than he could have done in France, and died in that city May 29, 1719. His principal works are, two volumes of Latin Speeches, 12mo; a small tract entitled "De ratione discendi et docendi," much esteemed; Notes, in Latin, on Persius, Juvenal, Terence, Horace, Martial, Ovid's Metamorphoses, &c. The fifth part of the "History of the Jesuits," in Latin, from 1591 to 1616, fol.; as a supplement to Fathers Orlandino, Sacchini, and Poussines. All Jouvenci's works are written in pure Latin, and in this consists their prin-

[1] Gen. Dict.—Niceron, vol. XXXV.—Rees's Cyclopædia, from Eloy and Haller.

cipal excellence. His History of the Jesuits, in which he undertakes to justify his brother, Pere Guignard, who was hanged by sentence of parliament on account of Chatel's infamous attempt, and to represent him as a martyr, being printed at Rome, 1710, fol. made much noise, and was condemned by two decrees of the parliament of Paris; one Feb. 22, 1713; the other, March 24th the same year. This last sentence suppresses the work, and contains the declaration which had been demanded from the Jesuits. Several pieces appeared on this occasion against P. Jouvenci's history, 1713, 12mo.[1]

JOUVENET (JOHN), an historical painter, born at Rouen, in Normandy, in 1644, received his first instructions from his father; but his principal teacher was Poussin, and his most useful studies the works of that master. He had a ready invention, and was therefore employed to adorn the apartments of Versailles and the Trianon. In the hospital of the invalids at Paris, he painted the twelve apostles; each figure 14 feet high. It must be acknowledged, however, that he failed in true taste. His style partakes too much of French flippancy; the substitution of something striking for what is solid and good; and his colouring is heavy. In the latter end of his life, he was struck with a palsy on his right side, and after having tried to no purpose the virtue of mineral waters, despaired of being able to paint any longer; but in one of his lectures happening to take the pencil into his left hand, and trying to retouch a piece before him, the attempt succeeded so well, that it encouraged him to make others; till at length he determined to finish with his left hand a large cieling, which he had begun in the grand hall of the parliament at Rouen, and a large piece of the Annunciation, in the choir of the church of Paris. These last works are no ways inferior to any of his best. He died at Paris in 1717.[2]

JOY, JOYE, or GEE (JOHN), one of the early promoters of the reformation, was a native of the county of Bedford, and educated at Peterhouse, in Cambridge, where he took the degree of B. A. in 1513, and that of M. A. in 1517, and the same year was admitted a fellow. In 1527, being a strenuous advocate for the doctrines of the reformation, and an intimate friend of the celebrated Tindale, he was

[1] Moreri.—Dict. de L'Avocat.—Saxii Onomast.
[2] Argenville, vol. IV.—Pilkington.

accused of heresy, which obliged him to resign his fellowship; and finding himself in danger from the continual persecutions of Wolsey, sir Thomas More, and Fisher, he retired to Germany, where he continued many years. He had a concern in the superintendance of Tindale's Bible, printed at Antwerp in 1533, and is ranked by Ames as a printer himself; but, not content with corrections of the press, he took liberties with the translation, of which Tindale complained with justice, and Joy published an apology. Of these the reader will find ample information in Lewis. When Joy returned to England is not known, but it is said that he died in 1553, and was buried in his native country. Besides his translations of some parts of the Bible, he published, 1. "On the unity and schism of the ancient church," Wesal, 1534, 8vo. 2. "The subversion of More's false foundation," Embden, 1534, 12mo. 3. "Epistle to the prior of Newenham," Strasburgh, 1527, 8vo. 4. "Commentary on Daniel, from Melancthon," &c. Geneva, 1545, Lond. 1550, 8vo. 5. "A present consolation for the sufferance of persecution for righteousness," 1544, 12mo: and other works, enumerated by Tanner.[1]

JOYNER (WILLIAM), alias LYDE, second son of William Joyner, alias Lyde *, of Horspath, near Oxford, by Anne his wife, daughter and coheir of Edward Leyworth, M. D. of Oxford, was born in St. Giles's parish there, April 1622, educated partly in Thame, but more in Coventry free-school, elected demy of Magdalen-college, 1626, and afterwards fellow. But, "upon a foresight of the utter ruin of the church of England by the presbyterians in the time of the rebellion," he changed his religion for that of Rome, renounced his fellowship, 1644, and being taken into the service of the earl of Glamorgan, went with him into Ireland, and continued there till the royal cause declined in that country. He then accompanied that earl in his travels abroad; and some time after being recommended to the service of the hon. Walter Montague, abbot of St. Martin, near Pontoise, he continued several years in his family as his steward, esteemed for his learning, sincere

* In the Gent. Mag. for 1781, p. 38, is a curious Latin epitaph, taken from the parish church of St. Mary Magdalen, Oxford, on Edward Joyner, alias Lyde, who was probably the elder brother of William.

[1] Tanner.—Bale.—Lewis's History of the Translations of the Bible.—Ames's and Herbert's Typographical Antiquities.

piety, and great fidelity. At his return he lived very retired in London; till, on the breaking out of the popish plot in 1678, he retired to Horspath, where some time after he was seized for a Jesuit, or priest, and bound to appear at the quarter-sessions at Oxford. Being found to be a mere lay-papist, and discharged, he went to Ickford, an obscure village in Buckinghamshire, near Thame, and there spent many years in devout retirement. In 1687 he was restored to his fellowship by James II. but expelled from it after a year's enjoyment, and retired to his former recess, where, says Wood, his apparel, which was formerly gay, was then very rustical, little better than that of a day-labourer, and his diet and lodging suitable. In one of his letters to Wood, April 12, 1692, he told him that "the present place of his residence is a poor thatcht-house, where the roof is of the same stuff in the chamber where he lodged, which he assured me was never guilty of paying chimney-tax. However, he hoped that all this would not make a person neglected and despicable who had formerly slept in the royal palaces of France, under a roof fretted and embossed with gold; whereas, this is doubly and trebly interweaved only with venerable cobwebs, which can plead nothing of rarity besides the antiquity." This personage has written, 1. "The Roman Empress," a comedy, Lond. 1670, 4to. 2. "Some Observations on the Life of Cardinal Pole," 1686, 8vo. 3. Various Latin and English poems, scattered in several books, especially a large English copy in "Horti Carolini Rosa altera," 1640. He died at Ickford, Sept. 14, 1706. He was great uncle to Thomas Philips, canon of Tongres, who wrote the "Life of Cardinal Pole," published in 1766.[1]

JUAN (DON GEORGE), a learned Spanish mathematician, knight of Malta, and commander of the band of gentlemen marine guards, was chosen, with Ulloa, to attend the French academicians, who went to Peru, for the purpose of measuring a degree on the meridian, in order to determine the earth's figure. They embarked May 26, 1735. Ulloa undertook the historical part of the voyage, which appeared translated into French, Amsterdam, 1752, 2 vols. 4to; and D. George Juan the astronomical part, who accordingly published a large work on the earth's figure, printed in Spanish. On his return he went to Paris, 1745,

[1] Ath. Ox. vol. II.—Biog. Dram.

where the academy of sciences admitted him a member. He died at Madrid, 1773, leaving several works in Spanish on naval affairs, a translation of which would be useful.[1]

JUDA, or JEHUDA, HAKKADOSH, or the SAINT, a rabbi celebrated for his learning and riches, according to the Jewish historians, lived in the time of the emperor Marcus Antoninus, whom he made a proselyte to Judaism; and it was by his order that Jehuda compiled the Mishna, the history of which is briefly this: The sect of the Pharisees, after the destruction of Jerusalem, prevailing over the rest, the study of traditions became the chief object of attention in all the Jewish schools. The number of these traditions had, in a long course of time, so greatly increased, that the doctors, whose principal employment it was to illustrate them by new explanations, and to confirm their authority, found it necessary to assist their recollection by committing them, under distinct heads, to writing. At the same time, their disciples took minutes of the explanations of their preceptors, many of which were preserved, and grew up into voluminous commentaries. The confusion which arose from these causes was now become so troublesome, that, notwithstanding what Hillel had before done in arranging the traditions, Jehuda found it necessary to attempt a new digest of the oral law, and of the commentaries of their most famous doctors. This arduous undertaking is said to have employed him forty years. It was completed, according to the unanimous testimony of the Jews, which in this case there is no sufficient reason to dispute, about the close of the second century. This Mishna, or first Talmud, comprehends all the laws, institutions, and rules of life, which, beside the ancient Hebrew scriptures, the Jews supposed themselves bound to observe. Notwithstanding the obscurities, inconsistencies, and absurdities with which this collection abounds, it soon obtained credit among the Jews as a sacred book. But as the Mishna did not completely provide for many cases which arose in the practice of ecclesiastical law, and many of its prescriptions and decisions were found to require further comments and illustrations, the task of supplying these defects was undertaken by the rabbis Chiiam and Oschaiam, and others, disciples of Jehudah; who not only wrote explanations of the Mishna, but made material additions to

[1] Dict. Hist.—Cyclopædia, art. Degree.

that voluminous compilation. These commentaries and additions were collected by the rabbi Jochanan ben Eliezer, probably in the fifth century, under the name of the "Gemara," because it completed the Mishna. This collection was afterwards called the Jerusalem Gemara, to distinguish it from another of the same kind made in Babylon, at the beginning of the sixth century.[1]

JUDAH (LEO), one of the reformers, son of John Judah, a German priest, was born in 1482, in Alsace. Some authors have reported that he was a converted Jew, but father Simon has proved that he neither was a Jew, nor of Jewish extraction, but the son of the above John Judah, or de Juda, who, according to the custom of those times, kept a concubine, by whom he had this Leo. He was educated at Slestadt, and thence in 1502, was sent to Basil to pursue his academical studies. Here he had for a fellow-student, the afterwards much celebrated Zuinglius; and from him, who had at a very early age been shocked at the superstitious practices of the church of Rome, he received such impressions, as disposed him to embrace the reformed religion. Having obtained his degree of M. A. in 1512, he was appointed minister of a Swiss church, to the duties of which he applied himself with indefatigable zeal, preaching boldly in defence of the protestant religion. At length he was appointed by the magistrates and ecclesiastical assembly of Zurich, pastor of the church of St. Peter in that city, and became very celebrated as an advocate, as well from the press as the pulpit, of the reformed religion, for about eighteen years. At the desire of his brethren, he undertook a translation, from the Hebrew into Latin, of the whole Old Testament; but the magnitude of the work, and the closeness with which he applied to it, impaired his health; and before he had completed it, he fell a sacrifice to his labours, June 9, 1542, when he was about sixty years of age. The translation was finished by other hands, and was printed at Zurich in 1543, and two years afterwards it was reprinted at Paris by Robert Stephens, accompanying the Vulgate version, in adjoining columns, but without the name of the author of the new version. Judah was likewise the author of "Annotations upon Genesis and Exodus," in which he was assisted by Zuinglius, and upon the four gospels, and the greater part

[1] Brucker.—Saxii Onomast.

of the epistles. He also composed a larger and smaller catechism, and translated some of Zuinglius's works into Latin. The Spanish divines, notwithstanding the severity of the Inquisition, did not hesitate to reprint the Latin Bible of Leo Judah, with the notes ascribed to Vatablus, though some of them were from the pen of Calvin. Some particulars of Judah and of this translation, not generally known, may be found in a book written by a divine of Zurich, and printed in that city in 1616, entitled "Vindiciæ pro Bibliorum translatione Tigurina."[1]

JUDEX (MATTHEW), one of the principal writers of the Centuries of Magdeburg, was born Sept. 21, 1528, at Tippolswald, in Misnia. His inclination to literature induced his father to send him to study at Dresden: but the college of Wittenberg being more to his mind, he removed thither, and afterwards was driven, by necessity, to Magdeburg. Here he supported himself by being tutor in the family of a lawyer, who sent him with his son to Wittenberg, in 1546. This gave him an opportunity of completing his own studies; and he obtained the degree of M. A. in this university, 1548. He then returned to Magdeburg, and taught the second form there for some years; and in 1554, was chosen minister of St. Ulric's church.

In 1559, he quitted his church at Magdeburg, being promoted to the divinity professor's chair at Jena in 1559; but did not keep possession of it above eighteen months, being deprived by order of John Frederic duke of Saxony. He remained, however, six months longer at Jena, and thence returning to Magdeburg, was obliged, in six months more, to retire to Wismar. He suffered many persecutions and vexations, which appear to have shortened his days, as he died in 1564, in the very prime of life. He was a man of good morals, laborious, zealous, learned; and wrote a great many books on religious controversies; and one, very rare, "De Typographiæ inventione," Copenhagen, 1566, 8vo. He understood music very well, and had some knowledge of mathematics. He could write verses both in Latin and Greek, and had designed to write an ecclesiastical history of his own time. Besides the share he had in the first two Centuries of Magdeburg, he was concerned in the German translation of the first three Centuries. These Centuries form an ecclesiastical history, carried

[1] Melchior Adam.—Simon's Bibl. Critiques.—Saxii Onomast.

down to 1298, and were compiled by various protestant divines of Magdeburg. The title is "Historia ecclesiastica congesta per Magdeburgenses, et alios," Basil, 1562, 13 vols. folio, which is the best edition.[1]

JUENNIN (GASPARD), a learned divine of the congregation of the oratory, was born in 1650, at Varembon in Bresse, in the diocese of Lyons. He taught theology in several houses of the Oratory, and in the seminary de St. Magloire, at Paris, where he died December 16, 1713. His principal works are, a "Treatise on the Sacraments," 2 vols. folio, in Latin; "Theological Institutions," 7 vols. 12mo, also in Latin. This last was condemned at Rome, and by M. Godet, bishop of Chartres, and cardinal de Bissy, as reviving the errors of Jansenius. Cardinal de Noailles also prohibited it in his diocese, but was afterwards satisfied with the explanation given him by the author. Juennin wrote against the mandates of M. Godet and cardinal de Bissy; which two apologetical defences were published in 12mo, without any name. He also left an "Abridged System of Divinity," by question and answer, for the use of persons going to be examined for holy orders; "La Théorie practique des Sacremens," 3 vols. 12mo, without the author's name; "Théologie Morale," 6 vols. 12mo; "Cas de Conscience sur la vertu de Justice et d'Equité," 4 vols. 12mo.[2]

JUGLARIS (ALOYSIUS), an Italian Jesuit, and a celebrated writer of panegyrics, was born at Nice, and admitted into the society in 1622. He taught rhetoric for the space of ten years. Being afterwards called to the court of Savoy, to be entrusted with the education of prince Charles Emanuel, he began to publish his first works at Turin. He died at Messina, Nov. 15, 1653. All his works were printed together at Lucca, in 1710. This collection contains, 1. A hundred panegyrics upon Jesus Christ; printed the first time at Genoa in 1641. 2. Forty panegyrics written in honour of Lewis XIII. printed at Lyons in 1644. 3. Many inscriptions, epitaphs, and encomiums, upon several subjects; printed likewise at Lyons in the same year. 4. Panegyrics upon the greatest bishops that have been in the church; printed also at Lyons in the same year, and reprinted at Genoa in 1653, with this title, "Pars Secunda Elogiorum humana complectens."[3]

[1] Gen. Dict.—Moreri. [2] Moreri.—Dict. Hist. [3] Ibid.

JULIAN, a Roman emperor, commonly, although perhaps not very justly, styled the Apostate, was the younger son of Constantius, brother of Constantine the Great. He was the first fruit of a second marriage of his father with Basilina, after the birth of Gallus, whom he had by Galla his first consort. He was born Nov. 6, in the year 331, at Constantinople; and, according to the medals of him, named Flavius Claudius Julianus. During the life of Constantine, he received the first rudiments of his education at the court of Constantinople; but, upon the death of this emperor, all his relations being suspected of criminal actions, Julian's father was obliged to seek his safety by flight; and his son Julian's escape was entirely owing to Marc, bishop of Arethusa, without whose care he had inevitably perished in the persecution of his family. As soon as the storm was over, and Constantius, the son of Constantine, quietly seated on the imperial throne, he sent young Julian to Eusebius, bishop of Nicomedia, who was related to him by his mother's side, and who educated him in the Christian faith; but at the same time employed an eunuch called Mardonius, who was a pagan, to teach him grammar, while Eulolius, a Christian of doubtful character, was his master in rhetoric. Julian made a very quick progress in learning; and, being sent afterwards to Athens to complete his education, he became the darling of that nursery of polite literature, and particularly commenced an acquaintance with St. Basil and Gregory of Nazianzen. This last, however, observed something in him which rendered his sincerity in the Christian faith suspected: and it is certain, that, notwithstanding all the care of his preceptor Eusebius, this young prince was entirely perverted by Maximus, an Ephesian philosopher and magician. His cousin Constantius the emperor was advertised of his conduct; and Julian, to prevent the effects, and save his life, professed himself a monk, and took the habit, but, under this character in public, he secretly embraced paganism. Some time before, his brother Gallus and he had taken orders, and executed the office of reader in the church; but the religious sentiments of the two brothers were widely different.

As soon as Julian had attained the age of manhood, according to the Roman law, Constantius, at the solicitation of his consort, the empress Eusebia, raised him to the dignity of Cæsar, on his birth-day, Nov. 6, in the year 355;

and at the same time the emperor gave him his sister Helena in marriage, and made him general of the army in Gaul. Julian filled his command with surprizing abilities, and shewed himself every way equal to the trust; which was the more extraordinary, as he had never any instructions in the military art. The principal officers under him, from whom he was to expect assistance, were very backward in performing this service; restrained apparently by the danger of seeming too much attached to him, and thereby incurring the emperor's displeasure, whose jealousy on this head was no secret. Under all these disadvantages, our young warrior performed wonders: he was not afraid to undertake the enterprize of driving the barbarians out of Gaul; and he completed the design in a very little time, having obtained one of the most signal victories of that age, near Strasbourg. In this battle he engaged no less than seven German kings, one of whom was the famous Chrodomairus; who had always beaten the Romans till this time, but was now Julian's prisoner. The defeat of the Salii and Chamavi, French people, followed at the heels of this victory; and the Germans, being conquered again, were constrained to beg a peace. Our hero was crowned with these glorious laurels, when Constantius, who was hard pressed by the Persians, sent for a detachment of troops from the army in Gaul to augment his forces. This order was ill relished by the Gauls, who were reluctant to fight out of their own country. Julian took advantage of this ill humour, and got himself declared emperor by the army; but, not being able to prevail with Constantius to acknowledge him in that character, he went with these troops to Illyria, where he continued till the death of Constantius, which happened Nov. 2, 361.

Julian no sooner saw himself master of the world, than he threw off all the disguise of his religion, for it merely was a disguise. There appears very little reason to think that Julian had ever cordially embraced, or ever studied with attention, the principles of Christianity. Had this been the case, he might have seen that those principles led to a conduct very opposite to that which he beheld in the conduct of Constantius, whose cruelty to his relations perhaps first excited his hatred against Christianity. From his youth he had practised dissimulation with consummate artifice, and it was rather hypocrisy than Christianity which he had now to shake off. Accordingly he now expressly

professed himself a pagan, ordered their temples to be set open, and re-established their worship: he also assumed the character and station of the sovereign pontiff, and was invested with the whole pagan ceremonial, resolving to efface the mark of his baptism by the blood of the heathen sacrifices. In short, he resolved to effect the utter ruin of Christianity, and in this attempt united solid judgment with indefatigable assiduity. Neither address nor dexterity was wanting, nor all that the wit or prudence of man could do. We find, indeed, in this emperor all the great qualities which a projector could conceive, or an adversary would require, to secure success. He was eloquent and liberal, artful, insinuating, and indefatigable; which, joined to a severe temperance, a love of justice, and a courage superior to all trials, first gained him the affections, and soon after the peaceable possession, of the whole empire. He had been, as we have just remarked, compelled to profess the Christian religion to the time when he assumed the purple; but his aversion to his uncle Constantine and his cousin Constantius, on account of the cruelties exercised on his family, had prejudiced him against the Christian religion; and his attachment to some Platonic sophist, who had been employed in his education, gave him as violent a bias towards paganism. He was ambitious; and paganism, in some of its theurgic rites, had flattered and encouraged his views of the diadem. He was vain, which made him aspire to the glory of re-establishing the ancient rites. He was very learned, and fond of Grecian literature, the very soul of which, in his opinion, was the old theology: but, above all, notwithstanding a considerable mixture of enthusiasm, his superstition was excessive, and what nothing but the blood of hecatombs could appease.

With these dispositions he came to the empire, and consequently with a determined purpose of subverting the Christian and restoring the pagan worship. His predecessors had left him the repeated experience of the inefficacy of downright force. The virtue of the past times then rendered this effort fruitless, the numbers of the present would have made it now dangerous: he found it necessary, therefore, to change his ground. His knowledge of human nature furnished him with arms; and his knowledge of the faith he had abandoned, enabled him to direct those arms to most advantage. He began with re-establishing pagan-

ism by law, and granting a full liberty of conscience to the Christians. On this principle, he restored those to their civil rights who had been banished on account of their religion, and even affected to reconcile to a mutual forbearance the various sects of Christianity. Yet he put on this mask of moderation for no other purpose than to inflame the dissensions in the church. He then fined and banished such of the more popular clergy as had abused their power, either in exciting the people to burn and destroy pagan temples, or to commit violence on an opposite sect: and it cannot be denied, but that in the turbulent and insolent manners of some of them, he found a plausible pretext for this severity. He proceeded to revoke and take away those immunities, honours, and revenues, which his uncle and cousin had granted to the clergy. Neither was his pretence for this altogether unreasonable. He judged the grants to be exorbitant; and, besides, as they were attendant on a national religion, when the establishment came to be transferred from Christianity to paganism, he concluded they must follow the religion of the state. But there was one immunity he took away, which no good policy, even under an establishment, should have granted them; and this was an exemption from the civil tribunals. He went still farther: he disqualified the Christian laity for bearing offices in the state; and even this the security of the established religion may often require. But his most illiberal treatment of the Christians, was his forbidding the professors of that religion to teach polite letters, and the sciences, in the public schools; and Amm. Marcellinus censures this part of his conduct as a breach in his general character of humanity, (lib. xx. c. 10.) His more immediate design, in this, was to hinder the youth from taking impressions to the disadvantage of paganism; his remoter view, to deprive Christianity of the support of human literature. Not content with this, he endeavoured even to destroy what was already written in defence of Christianity. With this view he wrote to the governor and treasurer-general of Egypt, to send him the library of George bishop of Alexandria, who, for his cruelty and tyranny, had been torn in pieces by the people: nay, to such a length did his aversion to the name of Christ carry him, as to decree, by a public edict, that his followers should be no longer called Christians, but Galileans; well knowing the efficacy of a nick-name to render a profession ridiculous. In the

mean time, the animosities between the different sects of Christianity, furnished him with the means of carrying on these projects. Being, for example, well assured that the Arian church of Edessa was very rich, he took advantage of their oppressing and persecuting the Valentinians to seize every thing belonging to that church, and divided the plunder among his soldiers; scornfully telling the Edessians, he did this to ease them of their burthens, that they might proceed more lightly, and with less impediment, in their journey to heaven. He went farther still, if we may believe the historian Socrates, and, in order to raise money to defray the extraordinary expence of his Persian expedition, he imposed a tax or tribute on all who would not sacrifice to the pagan idols. The tax, it is true, was proportioned to every man's circumstances, but was as truly an infringement upon his act of toleration. And though he forbore persecuting to death by law, which would have been a direct contradiction to that act, yet he connived at the fury of the people, and the brutality of the governors of provinces, who, during his short reign, brought many martyrs to the stake. He put such into governments, whose inhumanity and blind zeal for their country superstitions were most distinguished. And when the suffering churches presented their complaints to him, he dismissed them with cruel scoffs, telling them, their religion directed them to suffer without murmuring.

Such were Julian's efforts to subvert Christianity; and it cannot be denied, that the behaviour of many of the Christians at that time furnished pretence enough for most of the proceedings against them in the view of state-policy. Besides that they branded the state religion, and made a merit of affronting the public worship, it is well known that they were continually guilty of seditions; and did not scruple to assert, that nothing hindered them from engaging in open rebellion, but the improbability of succeeding in it for want of numbers. During these measures, his projects to support and reform paganism went hand in hand with his attempts to destroy Christianity. He wrote, and he preached, in defence of the Gentile superstition, and has himself acquainted us with the ill-success of his ministry at Berœa. Of his controversial writings, his answerer, Cyril, hath given us a large specimen, by which we see he was equally intent to recommend paganism, and to discredit revelation. In his reformation of the Gentile super-

stition, he endeavoured to hide the absurdity of its traditions by moral and philosophical allegories. These he found provided for him principally by philosophers of his own sect, the Platonists. For they, not without the assistance of the other sects, had, ever since the appearance of Christianity, been refining the theology of paganism, to oppose it to that of revelation; under pretence, that their new-invented allegories were the ancient spirit of the letter, which the first poetical divines had thus conveyed to posterity. He then attempted to correct the morals of the pagan priesthood, and regulate them on the practice of the first Christians. In his epistle to Arsacius, the chief priest of Galacia, he not only requires of them a personal behaviour void of offence, but that they reform their household on the same principle: he directs, that they who attend at the altar should abstain from the theatre, the tavern, and the exercise of all ignoble professions; that in their private character they be meek and humble; but that, in the acts and offices of religion, they assume a character conformable to the majesty of the immortal gods, whose ministers they are. And, above all, he recommends to them the virtues of charity and benevolence. With regard to discipline and religious policy, he established readers in divinity; planned an establishment for the order and parts of the divine offices; designed a regular and formal service, with days and hours of worship. He had also decreed to found hospitals for the poor, monasteries for the devout, and to prescribe and enjoin initiatory and expiatory sacrifices; with instructions for converts, and a course of penance for offenders; and, in all things, to imitate the church discipline at that time. In this way he endeavoured to destroy Christian principles, and at the same time to establish Christian practice.

But as the indifference and corruptions of Paganism, joined to the inflexibility and perseverance of the Christians, prevented his project from advancing with the speed he desired, he grew chagrined, and even threatened, after his return from the Persian expedition, effectually to ruin the Christian religion. He had before, in pursuance of his general scheme of opposing revelation to itself, by setting one sect against another, written to the body or community of the Jews; assuring them of his protection, his concern for their former ill usage, and his fixed purpose to screen them from future oppression, that they

might be at liberty, and in a disposition to redouble their vows for the prosperity of his reign; and concluded with a promise, that, if he came back victorious from the Persian war, he would rebuild Jerusalem, restore them to their possessions, live with them in the holy city, and join with them in their worship of the great God of the universe. The rebuilding of the temple at Jerusalem was thought a sure means of destroying Christianity, since the final destruction of that temple had been foretold both by Christ and his apostles; if therefore the lye could be given to their predictions, their religion would be no more. This scheme, therefore, he set about immediately. The completing of such an edifice would be a work of time, and he pleased himself with the glory of atchieving so bold an enterprize. Accordingly, the attempt was made, and what was the consequence will be seen by the following account of it from Ammianus Marcellinus. "Julian, having been already thrice consul, taking Sallust præfect of the several Gauls for his colleague, entered a fourth time on this high magistracy. It appeared strange to see a private man associated with Augustus; a thing of which, since the consulate of Dioclesian and Aristobulus, history afforded no example. And although his sensibility of the many and great events, which this year was likely to produce, made him very anxious for the future, yet he pushed on the various and complicated preparations for this expedition with the utmost application: and, having an eye in every quarter, and being desirous to eternize his reign by the greatness of his achievements, he projected to rebuild, at an immense expence, the proud and magnificent temple of Jerusalem, which, after many combats, attended with much bloodshed on both sides, during the siege by Vespasian, was, with great difficulty, taken and destroyed by Titus. He committed the conduct of this affair to Alypius of Antioch, who formerly had been lieutenant in Britain. When, therefore, this Alypius had set himself to the vigorous execution of his charge, in which he had all the assistance that the governor of the province could afford him, horrible balls of fire breaking out near the foundations, with frequent and reiterated attacks, rendered the place from time to time inaccessible to the scorched and blasted workmen; and the victorious element continuing in this manner, obstinately and resolutely bent, as it were, to drive them to a distance, Alypius thought best to give over the enterprize. In the

mean time, though Julian was still at Antioch when this happened, yet he was so wholly taken up by the Persian expedition, that he had not leisure to attend to it. He set out soon after upon that expedition, in which he succeeded very well at first; and, taking several places from the Persians, he advanced as far as Ctesipho without meeting with any body to oppose him. However, there passed several engagements in this place, in which it is said the Romans had almost always the advantage; but the distressed condition of their army, for want of necessaries, obliged them to come to a decisive battle. This was begun June 26, in the year 363, and victory appeared to declare itself on their side; when Julian, who was engaged personally in the fight without his helmet, received a mortal wound upon his head, which put a period to his life the following night." This fact of the interruption given to the rebuilding of the temple of Jerusalem has been denied by some modern infidels, but nothing of the kind seems better attested; and although it may be supposed that the eruption was not without natural causes, and that the seeds of it lay in the bowels of the earth, yet, as Dr. Jortin observes, the fire's breaking out at the very instant when the Jews and Pagans were attempting to rebuild the temple, its being renewed upon their renewed attempt to go on, and ceasing when they gave over, are circumstances which plainly shew a providential interposition.

We have, in the course of his memoir, had occasion to exhibit some qualities to the disadvantage of Julian; yet we must in justice add, that he was sober and vigilant, free from the debaucheries of women; and, to sum up all, remarkably mild, merciful, good-natured, and, in general, most amiable; except in his passions which arose from his aversion to Christianity. He not only encouraged letters by his patronage, but was himself a learned writer. As a philosopher, he strictly adhered to the Alexandrian or Eclectic school. He professes himself a warm admirer of Pythagoras and Plato, and recommends an union of their tenets with those of Aristotle. The later Platonists, of his own period, he loads with encomiums, particularly Jamblichus, whom he calls "The Light of the World," and "The Physician of the Mind." Amidst the numerous traces of an enthusiastic and bigoted attachment to Pagan theology and philosophy, and of an inveterate enmity to Christianity, which are to be found in his writings, the

candid reader will discern many marks of genius and erudition. Concerning the manners of Julian, Libanius writes, that no philosopher, in the lowest state of poverty, was ever more temperate, or more ready to practise rigorous abstinence from food, as the means of preparing his mind for conversing with the gods. Like Plotinus, Porphyry, Jamblichus, and others of this fanatical sect, he dealt in visions and extasies, and pretended to a supernatural intercourse with divinities. Suidas relates, probably from some writings of the credulous Eunapius now lost, an oracular prediction concerning his death. Besides his answer to St. Cyril, and "Misopogon," he wrote some other discourses, epistles, &c. in which are many proofs of genius and erudition, conveyed in an elegant style. And his rescripts in the Theodosian code shew, that he made more good laws, in the short time of his reign, than any emperor either before or after him. His works were published in Greek and Latin by Spanheim in 1696, 2 vols. fol.; and a selection from them in England by Mr. Duncombe, 1784, 2 vols. 8vo, translated principally from La Bleterie, who wrote an excellent Life of Julian.[1]

JULIEN (PETER), an eminent French sculptor, professor of the schools of sculpture and painting, a member of the French Institute and of the legion of honour, was born at Paulien, in the department of the Haute-Loire, in 1731. He was the pupil first of Samuel, a sculptor in Puy en Velay, with whom he remained two years, after which he was placed at Lyons under Riache, another artist, where he made great progress in sculpture, and after gaining a prize at the academy of Lyons, came to Paris. Here he entered the school of William Coustou, statuary to the king, in 1765, and gained the prize of sculpture for a beautiful bas-relief, representing Sabinus offering his chariot to the vestals, when the Gauls were about to invade Rome. There was a simplicity in the style, taste, and character of this piece which struck the connoisseurs as something different from what they had been accustomed to see in the modern school. The artist, according to the custom of the times, enjoyed the usual pension for three years at Paris, and did not go to Rome until 1768, where, his fame having preceded him, he was employed by the

[1] Cave.—La Bleterie's Life.—Mosheim and Milner.—Gibbon's History.—Saxii Onomast.

president Belenger to execute a mausoleum in marble for his wife and daughter. Besides the other labours enjoined to the pensionary artists, Julien made copies, in marble, for the president Ocardi, of the Apollo Belvidere, the Flora in the Farnese palace, and the Gladiator in the Borghese palace, all which are now in the collection at Versailles. He was afterwards recalled to Paris to assist Coustou in the mausoleum for the dauphin and dauphiness. Of this he executed the figure of immortality, and had the charge of removing the whole to the cathedral of Sens, where it now is.

His fame being fully established, he was, although otherwise a man of great modesty, ambitious of a seat in the academy of painting and sculpture, and with that view presented them with a Ganymede, but notwithstanding its acknowledged merit, he did not at this time succeed. In 1779, however, he made a second effort, and his "Dying Gladiator" procured him immediate admission into the academy. He was then employed by the king to make the statue of La Fontaine, which is reckoned his masterpiece in that style. He also executed various bas-relievos for the castle of Rambouillet, and a woman bathing, which is now in the hall of the Senate at Paris, and allowed to be one of the finest specimens of modern art. His last work was the statue of Nicolas Poussin, for the hall of the Institute. This excellent artist died, after a long illness, at Paris in January 1804.[1]

JULIEN (SIMON), another able French artist, and a member of the ancient academy of painting, was born in 1736, of poor parents at the village of Carigliano near Locarno in Swisserland, and was first a pupil of Bardon at Marseilles; and afterwards of Carlo Vanloo at Paris, where having gained the prize of the academy, he was sent to the French school at Rome under Natoire. The sight of the ancient and modern works of that city determined him to abandon the manner taught in France, and adopt that of the great masters of Italy. This procured him, among the wits, the name of Julien the apostate, to distinguish him from others of the same name, and of the same school. His successes at Rome prolonged his stay there for ten years, after which he returned to Paris, and distinguished himself by various works of great merit. He

[1] Dict. Hist.

painted for the hotel of the princess Kinski a St. Dominic, and several decorations for ceilings, mentioned in the "Recueil des curiosités de Paris," which attracted the attention of connoisseurs and strangers. Among the works which he exhibited to the academy, when nominated a member, was the "Triumph of Aurelian," executed for the duke de Rochefoucault. In the saloon of St. Louis, he exhibited in 1788, his fine picture, "Study spreading her flowers over Time," a work of admirable composition. This was sent into England, and engraved. Among other capital performances from his hand may be mentioned his Jupiter and Juno, and Aurora and Titan. His last important work was an altar-piece for the chapel of the archbishop of Paris at Conflans, representing St. Anthony in a trance. Notwithstanding his merit, we have to add that this artist died poor, in 1799.[1]

JULIO ROMANO. See PIPPI.

JUNCKER, or JUNKER (CHRISTIAN), was born Oct. 16, 1668, at Dresden. He acquired great knowledge of the belles lettres and medals, and was successively teacher at Schleusingen, Eysenach, and Altenburg, where he died June 19, 1714. He had been admitted a member of the royal society at Berlin in 1711.[1] He left a great number of German translations from ancient authors, and several editions of classic authors, with notes, in the style of those published by Minellius; also, "Schediasma de Diariis eruditorum;" "Centuria feminarum eruditione et scriptis illustrium;" "Theatrum Latinitatis universæ Regherо-Junkerianum," "Lineæ eruditionis universæ et Historiæ Philosophicæ;" "Vita Lutheri ex nummis," "Vita Ludolphi," &c. He was historiographer to the Ernestine branch of the house of Saxony. Poverty obliged him to write rather in haste, which may be discovered in his works.[2]

JUNCKER (GOTTLOB JOHN), a learned physician, was born on the 3d of June, 1680, at Londorff, near Giessen, in Hesse. He pursued his medical studies at Marpurg and Erfurt, and afterwards took the degree of M. D. at Halle, in 1718. He became subsequently a distinguished professor in this university, and attained a high reputation as physician to the public hospital. He died at Halle, Oct. 25, 1759. His works, which are chiefly compilations, have

[1] Dict. Hist. [2] Ibid.—Moreri.—Saxii Onomast.

been much esteemed, and are still occasionally referred to, especially as they contain the best and most compendious view of the doctrines of Stahl, which he espoused and taught. They are as follows: 1. "Conspectus Medicinæ Theoretico-practicæ, Tabulis 137 primarios morbos, methodo Stahlianâ tractandos, exhibens," Halle, 1718, 4to; 2. "Conspectus Chirurgiæ," &c. ibid. 1721, 4to; 3. "Cohspectus Formularum Medicarum," &c. ibid. 1723, 4to; 4. "Conspectus Therapeiæ generalis, &c. Tabulis 20 methodo Stahlianâ conscriptus," ibid. 1725, 4to; 5. "Conspectus Chemiæ Theoretico-practicæ in formâ Tabularum repræsentatus, &c. Tomus prior," ibid. 1730, 4to. This is an elementary work on chemistry, according to the principles of Becher and Stahl. 6. "Conspectus Physiologiæ," ibid. 1735, 4to; and 7. "Conspectus Pathologiæ," ibid. 1736, 4to. Juncker likewise published many academical theses on medical, chirurgical, and philosophical subjects.[1]

JUNCTIN (FRANCIS), in Italian Giuntino, a celebrated mathematician and astrologer of the sixteenth century, was born 1523, at Florence. He published Commentaries, in Latin, on the Sphæra of Holywood or Sacro Bosco, 1577 and 1578, 2 vols. 8vo; "Speculum Astrologiæ," Lugd. 1581, 2 vols. fol. and other works relating to astronomy. There is also a treatise written by him in French on the comet which appeared in 1577, 8vo; and another on the reformation of the calendar by Gregory XIII. 8vo, in Latin. He had quitted the Carmelite order, and became a protestant, but returned afterwards to the Catholic church, and spent the chief of his life at Lyons, where his conduct was very irregular. He died 1590.[2]

JUNGERMAN (GODFREY), a native of Leipsic, was the first who published an ancient Greek translation of "Cæsar's Commentaries," Francfort, 1606, 2 vols. 4to, a work much in request; and gave a Latin version of the "Pastorals" of Longus, with notes, Han. 1605, 8vo. Some of his letters are also printed. He died August 16, 1610, at Hanau. LEWIS JUNGERMAN, his brother, born also at Leipsic, was an excellent botanist, and to him are attributed, "Hortus Eystettensis," "Catalogus plantarum quæ circa Altorfinum nascuntur," Altorf, 1646, 8vo; and

[1] Rees's Cyclopædia from Eloy and Haller.
[2] Moreri.—Bibl. Franc. de La Croix du Maine, vol. I.

"Cornucopiæ Floræ Giessensis," Giessæ, 1623, 4to. He died June 7, 1653, at Altorf. Gaspard Jungerman, another brother, was also a man of learning.[1]

JUNGIUS (JOACHIM), an eminent mathematician, physician, and botanist, the son of a schoolmaster at Lubec, in Germany, was born October 21, 1587. His mother was daughter to a clergyman of the cathedral church at Lubec. Jungius, having unfortunately been deprived of his father very early in life (for he was stabbed one evening upon his return home from a convivial party), was obliged to depend almost entirely upon his own exertions for knowledge; yet in his youth, he became a very subtle logician, and ingenious disputant, and thus prepared his mind for that clearness of investigation and accuracy of judgment, which were so eminently conspicuous in the works which he published at a more advanced period of his life. Selecting the study of medicine as a profession, he travelled over a great part of Italy and Germany, in order to cultivate the acquaintance of the most distinguished physicians of that time. He had previously graduated with distinguished honour at the university of Giessen A. D. 1607, and remained there a few years as mathematical tutor. In 1625 he was chosen professor of physic at Helmstadt, but, on account of the Danish war, he was obliged, soon after his appointment, to fly to Brunswick, whence he soon returned to Helmstadt, and in 1629 was appointed rector of the school at Hamburgh.

Jungius seems to have eminently distinguished himself in the several studies of theology, medicine, mathematics, metaphysics, and botany, upon all which pursuits his opinions and observations are handed down to us in his writings, though the most famous part of his work, entitled "Doxoscopiæ Physicæ Minores," is upon the last mentioned subject, botany. This book was first printed at Hamburgh, in 4to, A. D. 1662, and again, in 1679, under the care of Martin Fogel, with this additional title, "Præcipuarum opinionum physicarum." A copy of the former edition of this work is in the Linnæan library, having been presented to Linnæus by his pupil, professor P. D. Gisèke, of Hamburgh. The botanical part of it, included in the third section of the second part, occupies about 100 pages, and contains many judicious and acute rules for making distinct

[1] Gen. Dict.—Moreri.—Saxii Onomast.—Haller Bibl. Bot.

species of plants, as well as some curious remarks upon genera. He was a great critic in botanical nomenclature; and constructed a variety of terms which agree with those of Linnæus, and his remarks upon botanical discrimination have been of considerable advantage to succeeding botanists, and many of his definitions are repeatedly made use of by our immortal countryman, Ray. He was the first who projected and raised a literary society in Germany, though this institution did not share a better fate than the one which had just before been founded in this country (and which appears to have served for its model) by Hugh Latimer, Thomas Linacre, and others, for the purpose of discussing and illustrating Aristotle's philosophy. They both flourished but for a short period, though the Heunetic or Ereunetic society, as it was called, established by professor Jungius, was on a far more comprehensive plan than the other, and may indeed be considered as having, in some measure, embraced the same views with which the royal society was afterwards instituted in Great Britain. The fame of Jungius was originally diffused through this country by his noble pupil, the honourable Charles Cavendish, who appears to have studied under him at Hamburgh. This gentleman was brother to the earl of Newcastle, who had the care of Charles I. when a youth.

After a long life, spent in the acquirement and diffusion of general philosophical knowledge, and having always manifested a strong attachment to the Lutheran church, professor Jungius departed this life September 23, 1657, and was buried in the church of St. John at Hamburgh, where a handsome tablet was inscribed to his memory by his friend and pupil, Michael Kirsten. The following is a list of his works, as given by Martin Fogel, who edited the second edition of his "Doxoscopiæ." 1. "Logica Hamburgensis," Hamb. 1638, 8vo. 2. "Geometria Empirica," Rostock and Hamb. 4to. 3. "Doxoscopiæ Physicæ Minores, sive Isagoge Physica Doxoscopica." Hamb. 1662, 4to. 4. "Kurzer Bericht von der Didactica oder Lehrkunst Wolfgangi Ratichii, durch Christoph. Helvicum und Joach. Jungium," Giessen, 1614, 4to. 5. "Disputationes de naturali Dei cognitione: de potentiâ activâ; de loco Aristotelis, lib. 3. de cœlo, t. 66: de figuris locum replentibus: de relationibus: de notionibus secundis: de demonstratione tritermina: de definitionibus," &c.[1]

[1] Chaufepie.—Rees's Cyclopædia.—Saxii Onomasticon.

JUNIUS (ADRIAN), a learned Hollander, was born, in 1511 or 1512, at Hoorn, of which place his father had been secretary, and five times burgomaster. Having passed through his first studies at Haerlem and Louvain, he fixed upon physic for his profession, and, for his improvement, resolved to travel abroad. Accordingly, going first to France, he put himself under the care of James Houlier, a celebrated physician at Paris. Thence he went to Bologna in Italy, where he was admitted M. D. and afterwards, passing through several parts of Germany, arrived in England, and became physician to the duke of Norfolk in 1543, and was afterwards retained in that quality by a certain great lady. He continued in England several years, and wrote many books there; among others, a Greek and Latin lexicon, to which he added above 6500 words. He dedicated this work, in 1548, to Edward VI. with the title of king. Edward not being acknowledged such by the pope, our author, who was of that religion, fell under the displeasure of the court of Rome for his dedication, and was prosecuted for it a long time after. His works were put into the "Index Expurgatorius," where he was branded as a Calvinist, and an author "damnatæ memoriæ," of condemned memory; a disgrace which gave him great uneasiness and concern; and, in order to be freed from it, having laid his case before cardinal Granville, he applied, by the advice of Arias Montanus, directly to the pope, and prepared an apology, shewing the indispensable necessity he was under of giving Edward the title of king, and at the same time protesting he had always been a good catholic.

Before the death of Edward, he returned to his own country, and led a sedentary life, closely pursuing his studies; but, upon the accession of queen Mary, he returned thither; and, being a very good poet, he published, in 1554, an epithalamium on the marriage of Philip II. with that queen, entitled "Philippis." This address could not fail of introducing him in a favourable light to that court, whence he would probably have made a considerable fortune, had not the turbulent state of those times driven him home again. He confined himself some time in Hoorn, but, after a while, settled at Haerlem; and repaired the disappointment he sustained respecting his finances in England, by marrying a young woman of fortune, which he knew how to improve by making the most of his dedi-

cations to his books, of which he published three at Haerlem in 1556. Some years after, he accepted an offer from the king of Denmark, to be his physician, with a considerable salary, and removed to Copenhagen; but neither liking the climate nor genius of the inhabitants, he left the country about 1564, very abruptly, without taking leave of the king. Returning to Haerlem, he practised physic, and was made principal of the college, or great school, in that town. He continued there till the place was besieged by the Spaniards in 1573, when he found means to escape, by obtaining leave to attend the prince of Orange, who desired his assistance as a physician; but lost his library, in which he had left a great many works which had cost him much pains and labour; and the loss was aggravated by this circumstance, that they were almost fit for the press. In this exigency he went to Middleburgh, where the prince had procured him a public salary to practise physic; but the air of the country did not agree with his constitution, and he fell into some disorders, which, with the grief he felt for the loss of his library, put an end to his life in 1575. There was a design to have given him a professorship at Leyden, which university was but just rising when he died. He had a prodigious memory, which enabled him to treasure up a vast stock of learning. Besides his skill in physic, which was his profession, he was an historian, poet, philosopher, and understood perfectly eight languages. His works make up 24 articles, among which are, "Lexicon Græco-Latinum," 1548; "Adagiorum ab Erasmo omissorum centuriæ octo & dimidia," 1558; which last was published after his death, as others of his pieces were.[1]

JUNIUS, or DU JON (FRANCIS), professor of divinity at Leyden, was descended of a noble family, and born at Bourges in 1545. At the age of thirteen he began to study the law, and afterwards went to Geneva, to study the languages; but being restrained in his pursuits for want of a proper support from his family, he resolved to get his bread by teaching school, which he pursued till 1565, when he was made minister of the Walloon church at Antwerp. But as this was both a troublesome and dangerous post, on account of the tumultuous conflicts between the papists and protestants at that time, he was soon obliged to withdraw into Germany. He went first to Heidelberg,

[1] Gen. Dict.—Niceron, vol. VII.—Saxii Onomasticon.

where the elector, Frederic III. received him very graciously. He then made a visit to his mother, who was still living at Bourges; after which, returning to the Palatinate, he was made minister of the church of Schoon there. This was but a small congregation; and, while he held it, he was sent by the elector to the prince of Orange's army, during the unsuccessful expedition of 1568. He continued chaplain to that prince till the troops returned into Germany; when he resumed his church in the Palatine, and resided upon it till 1579. This year his patron, the elector, appointed him to translate the Old Testament jointly with Tremellius, which employment brought him to Heidelberg. He afterwards read public lectures at Neustadt, till prince Casimir, administrator of the electorate, gave him the divinity-professor's chair at Heidelberg. He returned into France with the duke de Bouillon; and paying his respects to Henry IV. that prince sent him upon some mission into Germany. Returning to give an account of his success, and passing through Holland, he was invited to be divinity-professor at Leyden; and, obtaining the permission of the French ambassador, he accepted the offer in 1592. He had passed through many scenes of life, and he wrote an account of them himself this year: after which, he filled the chair at Leyden with great reputation for the space of ten years, when he died of the plague in 1602.

He was married no less than four times, and by his third wife had a son, who is the subject of the next article. The titles of his works are sixty-four in number, among which are, "Commentaries" on the first three chapters of Genesis, the prophecies of Ezekiel, Daniel, and Jonah; "Sacred Parallels" and "Notes" upon the book of Revelation; "Hebrew Lexicon;" "Grammar of the Hebrew Tongue;" "Notes on Cicero's Epistles to Atticus." But what he is chiefly, and almost only, known for now, is his Latin version of the Hebrew text of the Bible, jointly with Tremellius. He was a man of great learning and pious zeal, and his life by Melchior Adam affords many interesting particulars of him in both characters. In the account of his life written by himself, he relates that in his youth he was seduced into atheism, from which he represents himself as almost miraculously redeemed, and this appears to have made a lasting impression on him.[1]

[1] Melchior Adam.—Gen. Dict.—Niceron, vol. XVI.

JUNIUS (FRANCIS, or FRANÇOIS DU JON), son of the preceding, was born at Heidelberg in 1589, and received the first elements of his education at Leyden, apparently with a view to letters; but upon the death of his father in 1602, resolving to go into the army in the service of the prince of Orange, he applied himself particularly to such branches of the mathematics as are necessary to make a figure in the military life. He had made a good progress in these accomplishments at twenty years of age; when the war being concluded by a truce for twelve years in 1609, occasioned a change in his purpose, and inclined him to cultivate the arts of peace by a close application to study. His first literary employment was to collect, digest, and publish some of his father's writings. After some years spent thus in his own country, he resolved, for farther improvement, to travel abroad. With that view he went first to France, and then to England, in which he arrived in 1620, and having recommended himself by his learning and amiable manners to the literati there, he was taken into the family of Thomas earl of Arundel, in which he continued for the space of thirty years. During his abode there he made frequent excursions to Oxford, chiefly for the sake of the Bodleian and other libraries; where, meeting with several Anglo-Saxon books, he resolved to study the language, which was at that time neglected. He soon perceived that the Anglo-Saxon tongue would be of service to him for discovering many etymologies necessary to clear up the Flemish, Belgic, German, and English, languages; and therefore devoted himself wholly to that study. He afterwards learned the ancient language of the Goths, Francs, Cimbri, and Frisons; by which he discovered the etymology of several Italian, French, and Spanish words; for the Goths, Vandals, French, Burgundians, and Germans, spread their language in the provinces they conquered, of which some vestiges are still left.

After a careful course of these studies and researches, he announced his having discovered that the Gothic was the mother of all the Teutonic tongues; whence sprang the old Cimbrian, transmitted to posterity by the remains of the Runic, as likewise the Swedish, Danish, Norwegian, Icelandish, in which the inhabitants of the country expressed their thoughts at that time. From the Anglo-Saxon, which itself is either a branch of the Gothic or its sister, and daughter of the same mother, sprang the

English, Scotch, Belgic, and the old language of Friesland. From the Gothic and Saxon languages sprang that of the Francs, which is the mother-tongue of Upper-Germany. He was so passionately fond of this study, that, after thirty years chiefly spent upon it in England, being informed there were some villages in Friesland where the ancient language of the Saxons was preserved, he went thither and lived two years among them. Then, returning into Holland, he met with the old Gothic MS. called the Silver One, because the four gospels are written there in silver Gothic letters. He devoted his whole study in the explication of it, which he completed in a little time, and published it, with notes of Dr. Marshall, in 1665, under the title "Glossarium Gothicum in quatuor evangelia Gothica," Dordrac, 1665, 4to. Dr. Marshall's performance is entitled "Observationes in evangeliorum versiones per antiquas duas, Gothicam sc. & Anglo-Saxonicam," &c. ibid. Junius returned into England in 1674, in order to peruse such English-Saxon books as had hitherto escaped his diligence, especially those in the Cottonian library. In Oct. 1676, he retired to Oxford. He was now 87, and intended not to leave that beloved university any more. At first he had lodgings opposite to Lincoln college, for the sake of Dr. Marshall, rector of that society, who had been his pupil in the study of the Northern languages, and was then a great critic, as well as Junius, in them. Afterwards, he intended to put some of his notes and collections into order; and, to avoid the interruption of frequent visits, he removed to an obscure house in St. Ebbe's parish, where he digested some things for the press, and made a deed of gift of all his MSS. and collections to the public library*.

In Aug. 1677, upon the invitation of his nephew, Dr. Isaac Vossius, canon of Windsor, he went to his house, and there died of a fever, Nov. 19 following. His corpse was interred in St. George's chapel, within the castle, and the following year a table of white marble was fixed to the wall, near his grave, with an inscription in Latin. He was not only very learned, but a man of irreproachable character. As a laborious student, perhaps few have excelled

* There is a list of them in Ath. Ox. under this article. The chief is his Glossary, in five languages, explaining the origin of the northern languages. It contains nine volumes, which bishop Fell caused to be transcribed for the press. His etymologicon Anglicanum" was published in 1743, in folio, by Edward Lye, M. A. vicar of Little Houghton in Northamptonshire.

him. He used to rise at four in the morning, both winter and summer, and study till dinner-time, which was at one; after dinner he used some bodily exercise, walking or running, but returned to his studies at three, and did not leave them till eight, when he went to supper, and then to bed. He very seldom stirred abroad, and never but when some business obliged him. Notwithstanding this, he enjoyed a perfect state of health, and was never once sick. Though he spent so long a series of years in this solitary manner, he was a man of a pleasant and social temper, even in his extreme old age. He was free from peevishness, and affable to those who visited him, though he did not like to be interrupted. Besides the "Glossarium Gothicum," the chief of his printed works are, 1. that intituled "De pictura veterum," 1637, 4to. and printed again, with large additions, 1694, at Rotterdam, in folio. He printed likewise an English translation, entitled, "The Painting of the Ancients;" in three books, with additions and alterations, Lond. 1638. To the folio edition was prefixed his life, written by Grævius. 2. "Observationes in Willerami Francicam paraphrasin Cantici canticorum," Amst. 1655, 8vo. 3. Several letters in "Ger. Joh. Vossii & clarorum virorum ad eum epistolæ," Lond. 1690, fol. where Vossius styles our author "vir omnifaria doctrina & generis splendore ornatissimus."[1]

JURIEU (PETER), a French protestant divine, sometimes called by the catholics the Goliah of the protestants, was born Dec. 24, 1637. His father, Daniel Jurieu, was minister of the reformed religion at Mer; his mother, the daughter of Peter du Moulin, minister and professor at Sedan. He was sent, after the first rudiments of his education under Rivet in Holland, to his maternal uncle Peter du Moulin, then in England; where, having finished his theological studies, he took orders in that church; but, upon the death of his father, being called home to succeed him at Mer, and finding what he had done in England disliked by the reformed in his own country, he submitted to a re-ordination by presbyters, according to the form of the foreign protestant churches. After some time, he officiated in the French church of Vitri, where the people were so much pleased with him, that they endeavoured to procure his settlement among them; and here he composed his

[1] Gen. Dict.—Niceron, vol. XVI.—Ath. Ox. vol. II.—Life by Grævius.

"Treatise of Devotion." Before this, in 1670, he had attracted public attention by refuting a project for reuniting all the sects of Christianity, wrote by d'Huisseau, minister of Saumur. He was afterwards invited to Sedan, where he discharged the office of professor in divinity and Hebrew with great reputation. In 1673 he wrote his "Preservative against Popery," which he opposed to the exposition of the doctrine of the catholic church by M. de Meaux, bishop of Condom. This treatise did great credit to the author, who endeavoured to prove that the prelate had disguised the doctrine of his church. In 1675, Jurieu published the first part of his work (the whole of which appeared in 1685), entitled "La Justification de la Morale," &c. or, "A Vindication of the Morality of the Protestants against the Accusations of Mr. Arnauld," &c. In 1681, the university of Sedan being taken from the protestants*, our professor resolved to accept an invitation sent to him from that of Rouen; but discovering, in the mean time, that the French court knew him to be the author of a work he had published anonymously, under the title of "La Politique du Clergé," which was a severe satire on the Roman catholics, he was apprehensive of being prosecuted, and therefore retired hastily into Holland, where he almost immediately received an offer of the divinity-chair in the university of Groningen; but his friends having founded the same professorship for him at Rotterdam, he preferred this residence to the other; and he was also appointed minister of the Walloon church in the same town. He had not been long in this happy situation, when he produced to the public "Les derniers Efforts de l'Innocence affligée," or "The last Efforts of afflicted Innocence."

At Rotterdam, having nothing to fear, he gave full scope to his imagination, which was naturally too warm and sanguine. In this temper he applied himself to study the book of "the Revelations," and thought he had certainly discovered the true meaning of it by a kind of inspiration,

* The principality of Sedan had been a sovereign state till 1642; when the duke of Bouillon yielded it up to Lewis XII. on condition that every thing should continue in the state in which it then was. Lewis XIV. ratified the same treaty; and promised, that the protestant religion should be there maintained, with all the rights and privileges which it then enjoyed: yet all this could not save the university: the king even ordered, that it should be suppressed before any other. The decree was made July 9, 1681, and notified to the university the 14th of the same month.

which shewed him, that France was the place of the great city, where the witnesses mentioned in the apocalypse lay dead, but not buried; and that they were to rise to life again in three years and a half, namely, in 1689. He was unalterably fixed and confirmed in this persuasion by the revolution which happened in England in 1688; and even addressed a letter upon the subject to king William, whom he considered as the instrument intended by God to carry his designs into execution. At home, however, all this was charged upon him as an artifice, only to prepare the people for a much greater revolution; and he was suspected to harbour no other design than that of exciting people to take up arms, and setting all Europe in a flame. The foundation of this belief was his not shewing any signs of confusion after the event had given the lye to his prophecies: they built likewise on this, that, after the example of Comenius, he had attempted to re-unite the Lutherans and Calvinists, in hopes of increasing the number of troops to attack Antichrist. But these accusations were brought only by the Romanists, his constant enemies, while his more indulgent friends attributed his prophecies to enthusiasm, and it is certain, that, under this period of mental delusion, he affected to believe a great number of prodigies, which he maintained were so many presages or forerunners of the accomplishment of the prophecies. Nor is it true that he was indifferent to the ill success of what he had predicted in his "L'accomplissement des Propheties," Rotterdam, 1686: on the contrary, his chagrin was great; and it was not a little heightened when he thought himself insulted by some of his best friends, who opposed his sentiments. This drew him into violent disputes, and particularly with Bayle *, who wrote against him. The opposition of Bayle was the more resented by him, as he had been a friend to him, and was instrumental in procuring him the philosophical chair at Sedan in 1675. They seem to have been very intimately connected; for, after the suppression of that university, they were preferred together to different professorships at Rotterdam in 1681; and they both wrote against Maimbourg's "History of Calvinism" in 1682. But here, it is said, the first seeds of the quarrel

* See the article of Zuerius Boxhornius, in the last volume of his Dict. Rem. (o), where there is a particular account of the proceedings in some synods against our author, upon information of his having maintained, that it was lawful to hate one's enemies.

between them were sown. Both the pieces excelled in different ways. Jurieu's was more complete and full than Bayle's, and he answered Maimbourg with a great deal of strength; but then the reader did not meet there with that easy and natural style, those lively and agreeable reflections which distinguished the latter. The preference given to Bayle was observed by Jurieu with disdain: he began to look upon Bayle as his competitor, conceived a jealousy and hatred for him; and to what length it was carried afterwards may be seen in our article of Bayle. In short, it must not be dissembled, that our author's conduct was far from being commendable in regard to Bayle, or any of his antagonists. Even those synods, where his authority was the greatest, engaged in the contest, and justified Mr. Saurin, pastor of Utrecht, and other persons of merit, whom Jurieu had not spared to accuse of heterodoxy: nay, the matter was carried so far, that, in some of these church parliaments there passed decrees, in which, though his name was not mentioned, yet the opinions he had advanced upon baptism, justification, and the new system of the church, were absolutely condemned. These troubles continued while he lived, and at length threw him into a lowness of spirits, under which he languished for several years before his death; yet he continued to employ his pen, and revised and printed his history of opinions, and forms of religious worship, "Histoire des dogmes et des cultes," which he had composed in his youth, a work of very considerable merit. In the two or three last years of his life he wrote only some devotional pieces. At length he sunk under a load of infirmities, at Rotterdam, Jan. 11, 1713. He was unquestionably a man of considerable learning, but peculiar in some of his own notions, and intolerant to those of others. Among his works, not mentioned above, are "Histoire du Calvinisme et du Papisme mise en parallele," &c. 1683, 3 vols.; "Lettres Pastorales." These letters are upon the subject of the accomplishment of the prophecies. In one of them, for Jan. 1695, having quoted, as proof of the favourable intentions of the allies, a proposal for peace, drawn up by the diet of Ratisbon, which had been forged by a speculative politician in Amsterdam, he was so ashamed of his having been imposed upon by this fictitious piece, that he instantly printed another edition of his letter, in which he omitted that article. 3. "Parallele de trois Lettres pastorales de Mr. Jurieu, &c."

1696, quoted in a "Dissertation concerning defamatory Libels," at the end of Bayle's Dict. 4. "Traité de l'unité de l'église," &c. 1688. 5. "Le vray systeme de l'église et la véritable analyse de la foi," &c. 1686. 6. "L'Esprit de Mr. Arnauld," 1684. 7. "Abrégé de l'Histoire du Concile de Trente," &c. 1683. 8. "Les préjugez legitimes contre le papisme," 1685. 9. "Le Janseniste convaincu de vaine sophistiquerie." 10. "Le Philosophe de Rotterdam accusé, atteint, et convaincu." 11. "Traité historique, contenant le jugement d'un Protestant sur la Théologie Mystique," &c. 1700. 12. "Jugement sur les méthodes rigides et relachées," &c. 1686. 13. "Traité de la Nature et la Grace." 14. "Apologie pour l'accomplissement de Prophéties," 1687. 15. "Quelque Sermons," &c.[1]

JURIN (JAMES), born in 1684, and a physician of the mathematical sect, was educated in Trinity college, Cambridge, of which he was fellow in 1711. He was afterwards well known in London as an eminent physician; was physician to Guy's hospital, and was, during several years, an active member and secretary of the royal society, and at the time of his death in 1750, president of the college of physicians. He distinguished himself by a series of ingenious essays, published in the Philosophical Transactions in 1718, 1719, &c. and afterwards printed collectively, in 1732, under the title of "Physico-Mathematical Dissertations," in which mathematical science was applied with considerable acuteness to physiological subjects. These papers involved him in several controversies; first with Keill, in consequence of his calculations in regard to the force of the contractions of the heart, against which also Senac published some objections, which he answered. To Smith's System of Optics, published in 1738, Jurin added "An Essay upon distinct and indistinct Vision," in which he made subtle calculations of the changes necessary to be made in the figure of the eye to accommodate it to the different distances of objects. This paper was commented on by Robins, to whom Jurin wrote a reply. He had likewise controversies with Michelotti respecting the force of running water, and with the philosophers of the school of Leibnitz on living forces. He communicated to the royal society some experiments made with a view to determine the specific gravity of the human

[1] Chaufepie.—Des Maizeaux's Life of Bayle.—Dict. Hist.

blood, and he contributed much to the improvement of their meteorological observations. He was a warm partisan and an active defender of the practice of inoculation; and in several publications, giving an account of its success from 1723 to 1727, established its utility upon the true foundation of a comparison between the respective mortality of the casual and the inoculated small-pox. Dr. Jurin was also editor of Varenius's Geography, 2 vols. 8vo, 1712, published at the request of sir Isaac Newton and Dr. Bentley. In "The Works of the Learned" for 1737—8—9, he carried on a controversy with Dr. Pemberton, in defence of Newton, and signed his papers "Philalethes Cantabrigiensis."[1]

JUSSIEU (ANTONY de), an eminent botanist, was born at Lyons in 1686. He cultivated, with so much success, a talent for natural history, which discovered itself in his earliest years, that, in 1712, he obtained a place in the academy of sciences. After traversing various parts of Europe, he settled in Paris, where he published various works on the most interesting parts of natural history. He published an appendix to Tournefort, and methodized and abridged the work of Barrelier, on the plants of France, Spain, and Italy. He also practised physic, and was remarkable on all occasions for charity to the poor, to whom he not only gave advice, but alms. He nevertheless left behind him a very considerable fortune, of which his brother Bernard was the heir. He died of an apoplexy, at the age of seventy-two, in 1758.[2]

JUSSIEU (BERNARD), brother of the preceding, was also a native of Lyons, and born in 1699. Like his brother he was a practitioner of physic, and eminent for his botanical skill and researches, and was one of the first botanists who aimed at a natural system of arrangement. He was member of various learned academies in Europe; curator of the plants of the royal garden at Paris, and was invited by the king himself to superintend the arrangement of a botanical garden at Trianon. He was highly esteemed by his royal master, and enjoyed, what was no less honourable, the friendship and confidence of Linnæus. He had numerous pupils, by whom he was much beloved, and died in possession of universal esteem in 1777, in the

[1] Rees's Cyclopædia.—Nichols's Bowyer.—Works of the Learned, ubi supra, and also vol. for 1741.
[2] Dict. Hist.

seventy-ninth year of his age. His only publications were, an edition of Tournefort on the plants which grow near Paris, 1725, 2 vols. 12mo; and "L'ami de l'humanité, ou, Conseils d'un bon citoyen à sa nation," octavo, printed after his death. Although a first-rate botanist, he was deterred by excess of modesty from giving his ideas to the world. His nephew, the present A. L. de Jussieu, has given us a plan of the method, according to which he arranged the garden of Trianon in 1759, and which, in fact, laid the foundation of his own celebrated work, published in 1789. The Jussiæa, of Linnæus, was so named by that eminent botanist in honour of these two brothers. There was a third brother, however, the youngest, who was born in 1704, and in 1735 went to Peru, in the capacity of a botanist, with the academicians sent there to measure a degree. After continuing in that country thirty-six years, he returned to France in very bad health, and almost in a state of childhood, and died in 1779. Some account of his travels and discoveries may be seen in Memoirs of the French Academy; and it was at one time thought that his nephew was preparing an account for publication, but we know not that it has yet appeared.[1]

JUSTEL (CHRISTOPHER), counsellor and secretary to the French king, was born at Paris, 1580. Having excellent parts, and a strong bent to letters, he made a great progress; and, as soon as he left the college, applying himself to the study of the councils and ecclesiastical history, he published the "Code of Canons of the Church universal, and the Councils of Africa, with notes." He held a literary correspondence with the most learned men of his time, as Usher, Salmasius, Blondel, sir Henry Spelman, and others, till his death, which happened at Paris in 1649. He had the character of knowing more of the middle ages than any of his time. Besides the code already mentioned, he published, in 1645, "The Genealogical History of the House of Auvergne;" and several collections of Greek and Latin canons, from MSS. which formed the "Bibliotheca juris canonici veteris," published at Paris in 1668, in 2 vols. folio, by William Voel and our author's son, the subject of the next article.[2]

JUSTEL (HENRY), was born at Paris in 1620, and succeeded his father as secretary and counsellor to the king.

[1] Dict. Hist.—Haller Bibl. Bot.—Eloge des Academiciens, vol. II.
[2] Moreri.—Saxii Onomast.—Usher's Life and Letters.

He was a man of distinguished learning himself, and an encourager of it in others, employing his interest at court in their favour. His house was the usual resort of men of letters, among whom we find Mr. Locke and Dr. Hickes; which shews that it was open to men of all complexions and principles. Mr. Justel had always professed a particular respect for the English nation, and cultivated an acquaintance with many great men there. He foresaw the revocation of the edict of Nantz, several years before it happened, as we are informed by Dr. Hickes. This divine, who, upon his travels abroad, made a considerable stay at Paris, set apart one day in the week for visiting Mr. Justel. In one of these visits, after some discourse about the protestant churches, observed by Dr. Hickes to be in many places demolished, notwithstanding the edict of Nantz, "Alas, sir," says Mr. Justel, "as I am wont to talk in confidence with you, so I will tell you a secret, that almost none of us knows besides myself: our extirpation is decreed; we must all be banished our country, or turn papists. I tell it you because I intend to come into England, where I have many friends; and that, when I come to see you among the rest, you may remember that I told it you." "Upon this," says Dr. Hickes, "I asked him how long it would be before this sad persecution would be put into execution? He answered, within four or five years at most; and remember, says he again, that I foretold the time.—After he had been some time in London he made a visit to the doctor at his house on Tower-hill; where, presently after the common forms of congratulating one another (it was about the time that the bill of exclusion was thrown out of the House of Lords), he said, Sir, don't you remember what I told you of the persecution we have since suffered, and of the time when it would begin? and you now see all has accordingly come to pass."

He sent by Dr. Hickes the original MS. in Greek of the "Canones ecclesiæ universalis," published by his father, and other valuable MSS. to be presented to the university of Oxford: upon the receipt of which benefaction, that learned body conferred on him, by diploma, the degree of LL. D. June 23, 1675. He left Paris in 1681, upon the persecution of the protestants; and, coming to London, was, some time after, made keeper of the king's library at St. James's, to which is annexed a salary of 200*l.* per annum. He held this place till his death, Sept. 1693,

and was then succeeded by Dr. Richard Bentley. He had a very extensive library, particularly rich in MSS. which were always at the service of his learned contemporaries, many of whom acknowledged their obligations to him. He was obliged, however, to dispose of this library before he left France. There is a portrait of him and his arms in the Gent. Mag. 1788, taken from a private print.[1]

JUSTIN, an ancient Latin historian, is known by his abridgment of the large work of Trogus Pompeius, which some think has occasioned the loss of the original; but it is much more probable that the neglect of the original occasioned the abridgment, as commonly happens in the decline of letters. Who Justin was, and when he lived, is altogether uncertain; but he is generally referred to the year 150, in the reign of Antoninus Pius. The abridgment comprises a history of the world from Ninus to Augustus Cæsar; and is written with great purity and elegance, excepting here and there a word which savours of encroaching barbarism. It has long been employed as a school book, and is held in great estimation by foreign critics. La Mothe le Vayer thinks "his manner of writing so excellent as to be worthy the age of Augustus rather than that of the Antonines." Justin has been illustrated by the best annotators, particularly Grævius; and there are numerous editions, of which the preference is given to those of Grævius; of Hearne, 1705, 8vo; of Gronovius, 1719, and 1760; of Fischer, 1757, &c.[2]

JUSTIN (surnamed the MARTYR), one of the earliest writers of the Christian church, was born at Neapolis, the ancient Sichem of Palestine, in the province of Samaria. His father Priscius, being a Gentile Greek, brought him up in his own religion, and had him educated in all the Grecian learning and philosophy. To complete his studies he travelled to Egypt, the usual tour on this occasion, as being the seat of the more mysterious and recondite literature at this time: he was shewn, as he tells you, at Alexandria, the remains of those cells where the seventy translators of the Bible performed what is called the Septuagint version. He had, from his first application to philosophy, disliked the stoic and peripatetic; and chose the

[1] Chaufepie.—Biog. Brit. Supplement.—Saxii Onomast.
[2] Fabric. Bibl. Lat.—Dibdin's Classics.—Saxii Onomast.—Vossius de Hist. Lat.

sect of Plato, with whose ideas he was enamoured, and of which he resolved to make himself master. He was prosecuting this design in contemplation and solitary walks by the sea-side, as he informs us in his "Dialogue with Trypho," when there met him one day a grave and ancient person of a venerable aspect, who, falling into discourse upon the subject of his thoughts, turned the conversation, by degrees, from the fancied excellence of Platonism to the superior perfection of Christianity; and performed his part so well, as to raise an ardent curiosity in our Platonist to inquire into the merits of that religion, the result of which was his conversion, which happened about the 16th year of Trajan's reign, A. C. 132.

Several of his old friends among the heathens were not a little troubled at the loss of so eminent a person: for their satisfaction, therefore, he drew up an account of his conduct, with the reasons of it, in order to bring them into the same sentiments. Still, however, from an affection to the studies of his youth, he retained the ancient dress; preaching and defending the Christian religion under his old philosophic garb, the pallium, or cloak of the Grecian philosophers. About the beginning of Antoninus Pius's reign he went to Rome, and there strenuously endeavoured to defend and promote the Christian cause: in which spirit finding the heretic Marcion very busy in propagating his pernicious principles, he resolved particularly to oppose him. This heretic was the son of a bishop born in Pontus, and, for deflowering a virgin, had been excommunicated. Upon this he fled to Rome, where he broached his errors; the chief of which was, "That there are two Gods, one the creator of the world, whom he supposed to be the God of the Old Testament, and the author of evil; the other a more sovereign and supreme being, creator of more excellent things, the father of Christ, whom he sent into the world to dissolve the law and the prophets, and to destroy the works of the other deity, whom he styled the God of the Jews." Justin encountered this heretic both in word and writing, and composed a book against his principles, which he also published. In the same spirit, when the Christians came to be more severely dealt with, traduced, defamed, and persecuted, by virtue of the standing laws of the empire, Justin drew up his first Apology about the year 140, and presented it to the emperor Antoninus Pius, with a copy of his predecessor Adrian's rescript,

commanding that the Christians should not be needlessly and unjustly vexed. This address was not without its success: the emperor, being in his own nature of a generous disposition, was moved to give orders that the Christians should be treated more gently, and more regularly proceeded against.

Not long afterwards, Justin made a visit into the East; and, among other parts, went to Ephesus. Here he fell into the company and acquaintance of Trypho, a Jew of great note, with whom he engaged in a dispute that held for two days: the substance of which he afterwards wrote in a piece entitled his "Dialogue with Trypho." By the conclusion we learn he was then ready to set sail to Ephesus. He returned at last to Rome, where he had frequent conferences with one Crescens, a philosopher of some repute in that city; a man who had endeavoured to traduce the Christians, and represent their religion under the most infamous character. Justin now presented his second Apology to Marcus Antoninus Philosophus, the successor of Pius, and a determined enemy to the Christians. The immediate occasion of this second Apology, as he himself informs the emperor, was this: A woman at Rome had, together with her husband, lived in all manner of wantonness, and, from a vicious course of life, had been converted to Christianity; and being reclaimed herself, very naturally sought also to reclaim her husband, but at length, finding him quite obstinate, she procured a bill of divorce. The man, enraged at this, accused her to the emperor of being a Christian. She, however, putting in a petition for leave to answer it, he relinquished that prosecution; and, falling upon her converter, one Ptolomeus, procured his imprisonment and condemnation. On that occasion, Lucius, a Christian, being present, presumed to represent how hard it was that an innocent and virtuous man, charged with no crime, should be adjudged to die merely for bearing the name of a Christian: a proceeding that must certainly be a reflection upon the government. These words were no sooner spoken than he, together with a third person, were sentenced to the same fate. The severity of these proceedings awakened Justin's solicitude and care for the rest of his brethren; and he immediately drew up his second apology, in which, among other things, he made heavy complaints of the malice and envy of his antagonist Crescens. The philosopher, irritated at this charge, procured

him to be apprehended, with six of his companions, and brought before the præfect of the city. After their examination, this sentence was pronounced, that "They who refuse to sacrifice to the gods, and to obey the imperial edicts, be first scourged, and then beheaded, according to the laws:" which was put in execution upon Justin and the rest. This happened, according to Baronius, A. C. 165, not long after Justin had presented his second Apology; which is said, therefore, in the language of those times, to have procured him the crown of martyrdom.

He was the first Christian, after the days of the apostles, who added to an unquestionable zeal and love of the gospel, the character of a man of learning and philosophy, both which were employed in propagating and defending his principles. He stands at the head of the Christian Platonists, or those who endeavoured to reconcile the Platonic principles with the dictates of Christianity; and the consequence of this attempt was his holding some opinions not altogether agreeable to the genius of the gospel. There are several valuable editions of his works, the first of which was that of Rob. Stephens, Paris, 1551, fol. and the best are those of Maran, printed at Paris, 1742, fol. and of Oberthur, at Wurtzburg, 1777, 3 vols. 8vo. There is an edition of his second Apology by Hutchinson, Oxon. 1703, 8vo; of his Dialogue with Trypho, by Jebb, London, 1719, 8vo; of his Apologies, by Ashton, Cambridge, 1768, 8vo; of his first Apology, by Grabe, Oxon, 1700; and of both Apologies, and his Dialogue, by Thirlby, London, 1722, fol.[1]

JUSTINIAN, the first Roman emperor of his name, and more celebrated for his code of laws, was nephew of Justin I. and succeeded his uncle in the Imperial throne Aug. 1, 527. He began his reign with the character of a most religious prince, publishing very severe laws against heretics, and repairing ruined churches; in this spirit, he actually declared himself protector of the church. While he was thus re-establishing Christianity at home, he carried his arms against the enemies of the empire abroad, with so much success, that he reinstated it in its ancient glory. He was very happy in having the best general of the age, Belisarius, who conquered the Persians for him

[1] Cave.—Lardner's Works.—Brucker.—Saxii Onomast.

in 528, 542, and 543; and in 533 exterminated the Vandals, and took their king Gillimer prisoner. He also recovered Africa to the empire by a new conquest; vanquished the Goths in Italy; and, lastly, defeated the Moors and the Samaritans. But, in the midst of these glorious successes the emperor was endangered by a potent faction at home. Hypalius, Pompeius, and Probus, three nephews of the emperor Anastasius, the immediate predecessor of Justin, combining together, raised a powerful insurrection, in order to dethrone Justinian. The conspirators formed two parties, one called the Varti, and the other Veneti, and at length became so strong, that the emperor, in despair of being able to resist them, began to think of quitting the palace; and had certainly submitted to that disgrace had not the empress Theodosia, his consort, vexed at his betraying so much tameness, reproached him with his pusillanimity, and induced him to fortify himself against the rebels, while Belisarius and Mundus defended him so well, that the conspiracy was broken, and the ringleaders capitally punished.

The empire being now in the full enjoyment of profound peace and tranquillity, Justinian made the best use of it, by collecting the immense variety and number of the Roman laws into one body. To this end, he selected ten of the most able lawyers in the empire; who, revising the Gregorian, Theodosian, and Hermogenian codes, compiled out of them one body, called "The Code," to which the emperor gave his own name. This may be called the statute law, as consisting of the rescripts of the emperors: but the compilation of the other part was a much more difficult task. It was made up of the decisions of the judges and other magistrates, together with the authoritative opinions of the most eminent lawyers; all which lay scattered, without any order, in above 2000 volumes. These, however, after the labour of ten years, chiefly by Tribonian, an eminent lawyer, were reduced to the number of 50; and the whole design was completed in the year 533, and the name of "Digests," or "Pandects," given to it. Besides these, for the use chiefly of young students in the law, Justinian ordered four books of "Institutes" to be drawn up, by Tribonian, Dorotheus, and Theophilus, containing an abstract or abridgement of the text of all the laws: and, lastly, the laws of modern date, posterior to that of the former, were thrown into one volume in the year 541, called the "Novellæ," or "New Code."

This most important transaction in the state has rendered Justinian's name immortal. His conduct in ecclesiastical affairs was rash and inconsiderate. On one occasion, when Theodotus, king of Italy, had obliged pope Agapetus to go to Constantinople, in order to submit and make peace with the emperor, Justinian received him very graciously, but enjoined him to communicate with Anthenius, patriarch of Constantinople. That patriarch being deemed a heretic at Rome, the pontiff refused to obey the command; and, when the emperor threatened to punish his disobedience with banishment, he answered, without any emotion, "I thought I was come before a Christian prince, but I find a Diocletian." The result was, that the hardiness and resolution of the pope brought the emperor to a submission. Accordingly Anthenius was deprived, and an orthodox prelate put into his place.

After this, Justinian, resolving to take cognizance of the difference between the three chapters, published a rescript for that purpose, in form of a constitution, which created great disturbances in the empire. He also exerted his authority against the attempts of the popes Sylverius and Vigilius, both before and after the celebration of the fifth general council held in the year 553. Towards the latter end of his life, he fell into an erroneous opinion concerning Christ's body; which he maintained had never been corruptible, nor subject to the natural infirmities of a human body. He carried it so far as to prepare an edict against those who maintained the contrary opinion, and intended to publish it; but was prevented by his death, which happened suddenly, in 565, at the age of 83, and after a reign of 39 years. It was this emperor who abolished the consulate. He built a great number of churches, and particularly the famous Sancta Sophia, at Constantinople, esteemed a master-piece of architecture. But the increasing jealousies, and the heavy burdens which Justinian imposed upon his subjects, had, some time before his death, destroyed all attachment to his person; and he who, in many respects, deserved the title of the last Roman emperor, left the stage unlamented and unhonoured. The editions of his "Code," "Institutions," &c. are too many to be enumerated, but the best of them occur in almost every catalogue. [1]

[1] Universal History.—Gibbon's History.—Cave.—Mosheim's, but particularly Milner's, Church History, where his character, as a Christian emperor, is well delineated.

JUSTINIANI (St. LAWRENCE), the first patriarch of Venice, was descended of a noble family, and born there, 1381. He took the monk's habit in the monastery of St. George, in Alga, before he was a deacon; and in 1424 became general of that congregation, to whom he gave an excellent set of rules, which were afterwards observed, and made him esteemed as one of their founders. Pope Eugenius IV. gave him the bishopric of Venice, of which he was the first patriarch, from 1451. This prelate died Jan. 8, 1455, and was canonized in 1690 by Alexander VIII. He left several works of piety, which were printed together at Brescia, 1506, 2 vols. folio; and again at Venice, 1755, folio; to which is prefixed his life, by his nephew.[1]

JUSTINIANI (BERNARD), nephew of the above, was born at Venice in 1408. He pursued his first studies under Guarini of Verona, and continued them at Padua, where he took his doctor's degree. Notwithstanding he put on the senator's robe at the age of nineteen, yet he still prosecuted his studies under Francis Philelphi and George de Trebisonde, whom he took into his house, and retained there, till pope Calixtus III. sent for him to Rome, and employed him in several commissions. Upon his return to Venice, he was sent ambassador to Lewis XI. of France, who made him a knight in 1461. He went afterwards several times ambassador to Rome from the republic; and, in 1467, was made commandant of Padua. He afterwards became a member of the council of ten, and bore the dignity of Sage Grand no less than twenty times. In 1474, he was elected procurator of St. Mark, a post next to that of doge. He died in 1489.

His speeches on different occasions have been printed, with his letters, and "History of Venice," Venice, 1492, folio. This history, which has been admired as the first regular attempt of the kind, and which comes down to 809, may be frequently found without the other pieces, which have been suppressed. He also left "Vita B. Laurentii Justiniani," 1475, 4to. His life in Latin by Antonio Stella was printed at Venice, 1533, 8vo. Of the same family, which is still honourably distinguished in Italy, was the marquis Vincent Justiniani, who employed Blommaert, Millan, and others, to engrave his gallery, Rome,

[1] Moreri.—Mosheim.—Saxii Onomast.

1642, 2 vols. fol. Of this splendid work some impressions, much inferior to the old ones, were taken since 1750. Another branch of the same family was the abbé Bernardo Justiniani, who wrote the "Origin of the Military Orders," Venice, 1692, 2 vols. fol. in Italian, from whence the "History of the Military Orders," Amsterdam, 1721, 4 vols. 8vo, has been extracted; to which is added, "The History of the Religious Orders," Amsterdam, 1716, 4 vols. 8vo.[1]

JUSTINIANI (AUGUSTIN), bishop of Nebo or Nebbio, one of the most learned men of his time, was descended from a branch of the same noble family with the former; and born at Genoa, in 1470. After having resided some time at Valencia, in Spain, he entered into the order of St. Dominic, at Paris, in 1488; when he took the name of Augustin in the room of Pantaleon, which he received at his baptism. Soon after he distinguished himself by his learning, and knowledge in the languages, which he acquired in a very short time; so that Leo X. named him to the bishopric of Nebo, in the island of Corsica, in which capacity he assisted in the fifth council of Lateran, where he opposed some articles of the concordat between France and the court of Rome. The revenue of his diocese being small, he petitioned the pope for a better; but Francis I. who was a patron of learned men, drew him to France, by making him his almoner, with a good pension; and he was also regius professor of Hebrew for five years at Paris. Returning to Genoa in 1522, he found every thing in confusion, by the sedition of the Adornes; on which he went to visit his diocese, and discharged all the duties of a good prelate, till 1531. In a voyage from Genoa to Nebo, he perished, together with the vessel in which he was embarked, 1536. By his last will, he left his library to the republic of Genoa.

He composed some pieces, the most considerable of which is, "Psalterium Hebræum, Græcum, Arabicum, & Chaldæum, cum tribus Latinis interpretationibus & glossis." This was the first psalter of the kind which had appeared in print, and he intended it as a prelude to a similar edition of the whole Bible, but he lived only to execute this part, which appeared at Genoa in 1516. Tiraboschi, forgetting the Complutensian polyglott, calls this the first attempt of the kind. It is not a work of very rare occur-

[1] Chaufepie.—Niceron, vol. VII.—Ginguené Hist. Litt. d'Italie.

rence, there being 2000 copies printed, and 50 upon vellum, which, however, bear a high price. There came out also "Annales de Republica Genoensi," at Genoa, in 1537; but this was posthumous, and imperfect. There is likewise ascribed to him a translation of Maimonidis "Moreh Nevochim." He was the editor of "Porcheti Victoria adversus impios Hebræos," Paris, 1520, fol.[1]

JUVENAL (DECIUS JUNIUS), the Roman satirist, was born about the beginning of the emperor Claudius's reign, at Aquinum, a town in Campania, since famous for the birth-place of Thomas (thence styled) Aquinas. Juvenal's father was probably a freed man, who, being rich, gave him a liberal education; and, agreeably to the taste of the times, bred him up to eloquence. In this he made a great progress, first under Fronto the grammarian, and then, as is generally conjectured, under Quintilian; after which he attended the bar, where he made a distinguished figure for many years, as we learn from some of Martial's epigrams. In this profession he had improved his fortune and interest at Rome, before he turned his thoughts to poetry; the very style of which, in his satires, speaks a long habit of declamation: "subactum redolent declamatorem," say the critics. He is supposed to have been above forty years of age, when he recited his first essay to a small audience of his friends; but, being encouraged by their applause, he ventured a publication, in which Paris, a player, and Domitian's favourite, was satirized; this minion complained to the emperor, who sent the poet into banishment, under pretence of giving him the command of a cohort, in the army quartered at Pentapolis, a city upon the frontiers of Egypt and Lybia. After Domitian's death, he returned to Rome, cured of his propensity to attack the characters of those in power under arbitrary princes, and indulge in personal reflections upon living characters. His 13th satire, addressed to Calvinus, was written U. C. 871, in the 3d year of Adrian, when Juvenal was above seventy years old; and as it is agreed that he attained to his eightieth year, he must have died about the 11th year of Adrian.

In his person he was of a large stature, which made some think him of Gallic extraction. We meet with nothing,

[1] Tiraboschi.—Gen. Dict.—Moreri.—Dict. Hist.

concerning his morals and way of life; but, by the whole tenor of his writings, he seems to have been a man of acute observation, and a friend to liberty and virtue, but at the same time may be justly charged with a licentious boldness in his expressions. In point of classical merit, he is the last of the Roman poets, and after him Roman poetry rapidly degenerated. The most valuable edition of this poet, without Persius, is that of Ruperti, printed at Leipsic, in 1801, 2 vols. 8vo. But most generally Juvenal and Persius are printed together, of which there are many valuable editions, particularly the Variorums, the Delphin, those by Henninius, Hawkey, Sandby, &c.[1]

JUVENCUS (CAIUS VECTIUS AQUILINUS), one of the first Christian poets, was born of an illustrious family in Spain, and lived, according to Jerom, in the time of Constantine, about the year 330. He wrote the "Life of Christ," in Latin verse, in four books, following the four evangelists faithfully, and almost word by word; but his poetry is in a bad style, and his Latin not pure. This work, which is entitled "Historiæ Evangelicæ, lib. iv." may be found in the library of the Fathers, the "Latin Poets" of Venice, 1502, 4to, and the "Corpus Poetarum." The best edition of it separately is that of Rome, 1792, 4to.[2]

JUXON (WILLIAM), a loyal and worthy English prelate, the son of Richard Juxon of Chichester in Sussex, was born in 1582, and educated, upon the foundation, at Merchant Taylors' school, whence he was elected a fellow of St. John's college, Oxford, in 1598. Here, as his intentions were for the bar, he studied civil law, and took the degree of bachelor in that faculty, July 5, 1603, having before entered himself a student in Gray's-inn. But for some reasons not assigned by his biographer, he entirely changed his mind, and after having gone through a course of divinity studies, took orders, and in the latter end of 1609 was presented by his college, which stands in that parish, to the vicarage of St. Giles's, Oxford. Here he was much admired for his plain, practical style of preaching. In 1614, we are told, he left this living, probably on being presented to the rectory of Somerton in Oxfordshire, in the east window of the chancel of which church are his arms; but it is equally probable that he might hold both. It is certain

[1] Crusius's Hist. of the Roman Poets.—Saxii Onomast.—Dibdin's Classics.
[2] Fabric. Bibl. Lat. Med.—Morerj.—Dict. Hist.—Saxii Onomast.

that his connexion with Oxford continued; and when, in 1621, Dr. Laud resigned the office of president of St. John's college, Mr. Juxon was chosen in his room, chiefly by his influence. In December of the same year, he proceeded doctor of laws, and in 1626 and 1627 served the office of vice-chancellor of the university. About this time his majesty Charles I. appointed him one of his chaplains in ordinary, and collated him to the deanery of Worcester, along with which he held a prebend of Chichester. In all these promotions, he was chiefly indebted to Dr. Laud, then bishop of London, who had a high regard for him, and, as dean of the king's chapel, recommended him to be clerk of the closet, into which office Dr. Juxon was sworn July 10, 1632. Laud's object in this last promotion is said to have been, that "he might have one that he might trust near his majesty, if he himself grew weak or infirm." By the same interest Dr. Juxon was elected bishop of Hereford in 1633, and was made dean of the king's chapel, but before consecration was removed to the bishopric of London, in room of Laud, now archbishop of Canterbury, and was also sworn of the privy council. He entered on his bishopric Nov. 5 of the above year, and although his diocese was much displeased with the conduct of his predecessor, bishop Juxon, by his mild temper and urbanity, obtained the respect of all parties.

It was, however, his misfortune, that the archbishop carried his esteem for him too far, and involved him in a scheme which Laud vainly fancied would raise the power and consequence of the church. This was no other than to place churchmen in high political stations; and by way of experiment, he prevailed on the king to appoint bishop Juxon to the office of lord high treasurer, to which he was accordingly promoted in 1635. This office no churchman had held since the time of Henry VII. and although that was not such a very distant period, as not to afford something like a precedent to the promotion, yet the sentiments of the nation were now totally changed, and the noble families, from which such an officer was expected to have been chosen, were not more astonished than displeased to see the staff put into the hands of a clergyman scarcely known out of the verge of his college, until called to the bishopric of London, which he had not filled two years. Notwithstanding this, it is allowed on all hands that Dr. Juxon conducted himself in such a manner, as to give no

offence to any party; while, in the management of official concerns, he was so prudent and œconomical, as considerably to benefit the exchequer. There cannot, indeed, be a greater proof of his good conduct than this, that when the republican party ransacked every office for causes of impeachment, sequestration, and death, they found nothing to object to bishop Juxon. He was not, however, made for the times; and when he saw the storm approaching which was to overset the whole edifice of church and state, he resigned his office May 17, 1641, just after the execution of the earl of Strafford, in consequence of the king's passing the bill of attainder, contrary to Juxon's express and earnest advice.

On his resignation, he retired to his palace at Fulham, where he continued for some time, not only undisturbed, but sometimes visited by the greatest persons of the opposite party, although he remained firm in his loyalty to the king, who consulted him upon many occasions. Sir Philip Warwick, being employed on one of those occasions, desired he might bring the bishop himself to his majesty, for fear of a mistake in the message, or lest the bishop should not speak freely to him. To which the king replied, "Go as I bid you; if he will speak freely to any body, he will speak freely to you. This I will say of him; I never got his opinion freely in my life, but, when I had it, I was ever the better for it." Bishop Juxon also attended upon his majesty at the treaty in the Isle of Wight in 1648, by the consent of the parliament; and by the king's particular desire, waited upon him at Cotton-house in Westminster on Jan. 21 following, the day after the commencement of his trial. During the whole of this trial, he attended the king, who declared that he was the greatest support and comfort to him on that occasion. He followed his royal master also to the scaffold, and when he was preparing himself for the block, Juxon said to him, "There is, sir, but one stage more, which, though turbulent and troublesome, is yet a very short one. Consider, it will soon carry you a great way; it will carry you from earth to heaven; and there you shall find, to your great joy, the prize to which you hasten, a crown of glory."—"I go," said the king, "from a corruptible to an incorruptible crown, where no disturbance can be." "You are exchanged," replied the bishop, "from a temporal to an eternal crown; a good exchange."

It was remarked by the regicides, that the king, the moment before he stretched out his neck to the executioner, said to Juxon, with a very earnest accent, the single word REMEMBER. Great mysteries were consequently supposed to be concealed under that expression; and the generals vehemently insisted with the prelate, that he should inform them of the king's meaning. Juxon told them, that the king having frequently charged him to inculcate on his son the forgiveness of his murderers, had taken this opportunity, in the last moment of his life, when his commands, he supposed, would be regarded as sacred and inviolable, to reiterate that desire; and that his mild spirit thus terminated its present course, by an act of benevolence towards his greatest enemies.—Dr. Juxon was also one of those who accompanied the king's body to Windsor, but was not permitted to read the funeral service.

Some months after this, when the commonwealth was established, he was deprived of his bishopric, and retired to his private estate, the manor of Little Compton, in Gloucestershire, where he passed his time free from molestation, and in the occasional enjoyment of field sports, to which he was rather more addicted than became his rank in the church. At the restoration he was nominated archbishop of Canterbury, in Sept. 1660, and at the coronation placed the crown on the head of Charles II. He was a man of a liberal and princely spirit. During the short period that he enjoyed the archbishopric, he expended in building and repairing Lambeth and Croydon palaces, nearly 15,000*l.*; and augmented the vicarages, the great tithes of which were appropriated to his see, to the amount of 1103*l.* In the decline of life he was much afflicted with the stone, of which he at length died June 4, 1663, in his eighty-first year, and was interred with the greatest solemnity in the chapel of St. John's college, Oxford, near the remains of archbishop Laud. To this college he had ever been a friend, and was at last a munificent benefactor, bequeathing 7000*l.* to be laid out in the increase of fellowships. His other charitable bequests amounted to 5000*l.* His contemporaries unite in praising his piety, learning, charity, moderation of temper, and steady loyalty. As a divine he has left little by which we can appreciate his merits. There is but one sermon of his extant; entitled "The Subjects' sorrow; or Lamentations upon the death of Britain's Josiah, king Charles," 1649, 4to, and

"Some considerations upon the Act of Uniformity; with an expedient for the satisfaction of the clergy within the province of Canterbury. By a Servant of the God of peace," Lond. 1662, 4to. It is also said that he was the author of "A Catalogue of the most vendible books in England," a well-known 4to, printed in 1658, and signed W. London, in the dedication; but whoever peruses that dedication will perceive it cannot be from the pen of our prelate.[1]

I.

IBBOT (DR. BENJAMIN), an ingenious and learned writer, and a judicious and useful preacher, son of the rev. Mr. Thomas Ibbot, vicar of Swaffham, and rector of Beachamwell, co. Norfolk, was born at Beachamwell in 1680. He was admitted of Clare-hall, Cambridge, July 25, 1695, under the tuition of the rev. Mr. Laughton, a gentleman justly celebrated for his eminent attainments in philosophy and mathematics, to whom the very learned Dr. Samuel Clarke generously acknowledged himself to be much indebted for many of the notes and illustrations inserted in his Latin version of "Rohault's Philosophy." Mr. Ibbot having taken the degree of B. A. 1699, removed to Corpus-Christi in 1700, and was made a scholar of that house. He commenced M.A. in 1703, and was elected into a Norfolk fellowship in 1706, but resigned it next year, having then happily obtained the patronage of archbishop Tenison. That excellent primate first took him into his family in the capacity of his librarian, and soon after appointed him his chaplain.

[1] Biog. Brit.—Le Neve's Lives of the Archbishops.—Ath. Ox. vol. II.—Hume's History.—Sir Philip Warwick's Memoirs.—Laud's Life and Diary.—Clarendon's History.

In 1708 the archbishop collated Ibbot to the treasurer-ship of the cathedral church of Wells. He also presented him to the rectory of the united parishes of St. Vedast, alias Foster's, and St. Michael le Querne. George I. appointed him one of his chaplains in ordinary in 1716; and when his majesty visited Cambridge, in Oct. 1717, Mr. Ibbot was by royal mandate created D. D. In 1713 and 1714, by the appointment of the archbishop, then the sole surviving trustee of the hon. Robert Boyle, our author preached the course of sermons for the lecture founded by him, and desired in his last will, that they should be printed. They bear evident marks of the solidity of his judgment, and are well adapted to his professed design of obviating by just reasoning, the insidious suggestions and abusive censures of Collins, in his "Discourse of Free-thinking." In these sermons the true notion of the exercise of private judgment, or free-thinking in matters of religion, is fairly and fully stated, the principal objections against it are answered, and the modern art of free-thinking, as treated by Collins, is judiciously refuted. Some time after, he was appointed assistant-preacher to Dr. Samuel Clarke, and rector of St. Paul's, Shadwell. Upon his being installed a prebendary in the collegiate church of St. Peter, Westminster, in 1724, he retired to Camberwell, for the recovery of his health, which had been impaired by the fatigue of constant preaching to very numerous congregations, at a considerable distance from each other. Here he died April 5, 1725, in the forty-fifth year of his age, and was buried in Westminster-abbey. His sermons at Boyle's lecture, were published in 1727, 8vo, and "Thirty Discourses on Practical Subjects" were selected from his manuscripts by his friend Dr. Clarke, and published for the benefit of his widow, 2 vols. 8vo, for which she was favoured with a large subscription. In 1719, Dr. Ibbot published a translation of Puffendorff's treatise "De habitu religionis Christianæ ad vitam civilem," or of the relation between church and state, and how far Christian and civil life affect each other; with a preface giving some account of the book, and its use with regard to the controversies in agitation at that time, particularly the Bangorian. In 1775 were published, "Thirty-six discourses on Practical Subjects," 2 vols. 8vo. This is a re-publication of the thirty discourses selected by Dr. Clarke, with the addition of six occasional discourses, and

a life of the author, by Dr. Flexman. There are some verses of Dr. Ibbot's, in Dodsley's Collection, vol. V. entitled "A fit of the Spleen," in imitation of Shakspeare.[1]

IGNATIUS (surnamed THEOPHORUS), one of the apostolical fathers of the church, was born in Syria, educated under the apostle and evangelist St. John, intimately acquainted with some other of the apostles, especially St. Peter and St. Paul; and being fully instructed in the doctrines of Christianity, was, for his eminent parts and piety, ordained by St. John; and confirmed about the year 67, bishop of Antioch by these two apostles, who first planted Christianity in that city, where the disciples were first called Christians. In this important seat he continued to sit upwards of forty years, both an honour and safeguard to the Christian religion; in the midst of very stormy and tempestuous times, undaunted himself, and unmoved with the prospect of suffering a cruel death. So much seems to be certain in general, though we have no account of any particulars of his life till the year 107, when Trajan the emperor, elated with his victory over the Scythians and Daci, came to Antioch to prepare for a war against the Parthians and Armenians. He entered the city with the pomp and solemnities of a triumph; and, as he had already commenced a persecution against the Christians in other parts of the empire, he now resolved to carry it on here. However, as he was naturally mild and humane, though he ordered the laws to be put in force against them, if convicted, yet he forbad any extraordinary means to be used for discovering or informing against them.

In this state of affairs, Ignatius voluntarily presented himself to the emperor; and it is said, there passed a long conversation between them, in which the emperor expressing a surprise how he dared to transgress the laws, the bishop took the opportunity to assert his own innocence, and the power which God had given Christians over evil spirits; declaring that "the gods of the Gentiles were no better than dæmons, there being but one supreme Deity, who made the world, and his only begotten son Jesus Christ, who, though crucified under Pilate, had yet destroyed him that had the power of sin, that is, the devil, and would ruin the whole power and empire of the dæmons, and tread it under the feet of those who carried God in their hearts." For this bold avowal of his principles, com-

[1] Life as above.—Masters's Hist. of C. C. C. C.

bined with a defiance of heathenism, he was cast into prison, and sentence passed upon him, that he should be carried bound by soldiers to Rome, and there thrown as a prey to wild beasts. It may seem strange that they should send an old man by land, at a great expence, attended with soldiers, from Syria to Rome, instead of casting him to the lions at Antioch; but it is said, that Trajan did this on purpose to make an example of him, as of a ringleader of the sect, and to deter the Christians from preaching and spreading their religion; and for the same reason he sent him to be executed at Rome, where there were many Christians, and which, as it was the capital of the world, so was it the head-quarters of all religious sects. After all, this part of his sentence was a particular cruelty, and above what the laws required, and consequently such as might not be expected from Trajan. But, in our martyr's case, he might not improbably be persuaded to act contrary to his natural disposition by those about him, who began to perceive that Christianity, if it prevailed, would prove the ruin of their religion. Ignatius was so far from being dismayed, that he heartily rejoiced at the fatal decree. "I thank thee, O Lord," says he, "that thou hast condescended to honour me with thy love, and hast thought me worthy, with thy apostle St. Paul, to be bound in iron chains." With these words he cheerfully embraced his chains; and having frequently prayed for his church, and recommended it to the divine care and providence, he delivered up himself into the hands of his keepers. These were ten soldiers, by whom he was first conducted to Seleucia, a port of Syria, at about sixteen miles distance, the place where Paul and Barnabas set sail for Cyprus. Arriving at Smyrna, in Ionia, Ignatius went to visit Polycarp, bishop of that place, and was himself visited by the clergy of the Asiatic churches round the country. In return for that kindness, he wrote letters to several churches, as the Ephesians, Magnesians, Trallians, besides the Romans, for their instruction and establishment in the faith; one of these was addressed to the Christians at Rome, to acquaint them with his present state and passionate desire not to be hindered in that course of martyrdom which he was now hastening to accomplish.

His guard, a little impatient at their stay, set sail with him for Troas, a noted city of the lesser Phrygia, not far from the ruins of old Troy; where, at his arrival, he was

much refreshed with the news he received of the persecution ceasing in the church of Antioch. Hither also several churches sent their messengers to pay their respects to him, and hence too he dispatched two epistles, one to the church of Philadelphia, and the other to that of Smyrna; and together with this last, as Eusebius relates, he wrote privately to Polycarp, recommending to him the care and inspection of the church of Antioch. All this while his keepers used him very cruelly and barbarously. He complains of it himself: "From Syria even to Rome," says he, "both by sea and land, I fight with beasts; night and day I am chained to the leopards, which is my military guard, who, the kinder I am to them, are the more cruel and fierce to me." And yet it is evident, that they suffered him to be visited by Christians, and to give them instructions; and write epistles in several cities through which he passed. But his own account of the matter explains this apparent difficulty; the words implying, that these ruffians made money of him this way, being handsomely rewarded for this permission by the Christians who resorted to him, although their savage tempers induced them to use him the worse for it. From Troas they sailed to Neapolis, a maritime town in Macedonia, thence to Philippi, a Roman colony, where they were entertained with all imaginable kindness and courtesy, and conducted forwards on their journey, passing on foot through Macedonia and Epirus, till they came to Epidaurum, a city of Dalmatia, where again taking shipping, they sailed through the Adriatic, and arrived at Rhegium, a port town in Italy; directing their course thence through the Tyrrhenian sea to Puteoli, whence Ignatius desired to proceed by land, ambitious to trace the same way by which St. Paul went to Rome; but this wish was not complied with. In about twenty-four hours, however, a brisk wind conveyed them to Ostia at the mouth of the Tiber, about sixteen miles from Rome.

The Christians at Rome, daily expecting his arrival, had come out to meet and entertain him, and accordingly received him with an equal mixture of joy and sorrow: but when some of them intimated, that possibly the populace might be dissuaded from desiring his death, he expressed a pious indignation, intreating them to cast no obstacles in his way, nor do any thing that might hinder him, now he was hastening to his crown. The interval before his mar-

tyrdom was spent in prayers for the peace and prosperity of the church. That his punishment might be the more pompous and public, one of their solemn festivals, the Saturnalia, was chosen for his execution; when it was their custom to entertain the people with the conflicts of gladiators, and the hunting and fighting with wild beasts. Accordingly, Dec. 20, in the year 107, or as some think in 116, he was brought out into the amphitheatre; and the lions, being let loose upon him, quickly dispatched their meal, leaving nothing but a few of the hardest of his bones. These remains were gathered up by two deacons who had been the companions of his journey, transported to Antioch, and interred in the cemetery, without the gate, but afterwards, by command of the emperor Theodosius, were removed to the Tycheon, a temple within the city, now consecrated to the memory of Ignatius. Thus far all historians concur; but the pretended translation of these relics to Rome, and other places, must be classed among the fables of the early Romanists.

His epistles are very interesting remains of ecclesiastical antiquity on many accounts. He stands at the head of those Antenicene fathers, who have occasionally delivered their opinions in defence of the true divinity of Christ, whom he calls the Son of God, and his eternal word. He is also reckoned the great champion of the episcopal order, as distinct and superior to that of priest and deacon. He is constantly produced as an instance of the continuation of supernatural gifts, after the time of the apostles, particularly that of divine revelation, but the miracles imputed to him are of very doubtful authority. The most important use of his writings respects the authenticity of the Holy Scriptures, to which he frequently alludes, in the very expressions which are extant.

There are also some spurious writings attributed to Ignatius, which are accurately examined by Dupin and others. Of the genuine seven epistles, the best editions are, that of Amsterdam, 1697, fol. with remarks by archbishop Usher and Pearson; and that by M. Cotelier, in his "Patres Apostolici," Greek and Latin. These seven epistles are addressed to the Smyrneans, St. Polycarp, the Ephesians, Magnesians, Philadelphians, Trallians, and Romans. They are also excellently translated, and make part of archbishop Wake's "Genuine Epistles of the Apostolical Fathers,"

1737, 8vo, fourth edit. where there is a valuable introductory chapter on the history and writings of Ignatius.[1]

IHRE (JOHN), professor of rhetoric and politics in the university of Upsal, was born in March 1707, and on account of the early death of his father, chiefly educated under his grandfather, then archbishop of Upsal. In 1730 he set out on his travels to improve himself by the company and conversation of learned men. In 1733 he returned to Upsal, where he was elected a member of the academy of sciences. In 1737 he was made public professor of poetry, and in 1748 he was appointed by the king professor of rhetoric and politics; an office, the duties of which he discharged for forty years with great reputation. In 1756 king Adolphus Frederic raised him to the rank of a counsellor of the chancery; two years after to that of patrician; and in 1759 conferred on him the order of the polar star. He died in 1780. In 1756 he undertook a Sueco-Gothic Lexicon, and began to arrange the materials which he had been preparing for the purpose. In 1766 he published a "Lexicon Dialectorum," in which he explained and illustrated obsolete words, still used in the provinces; and in 1769 his "Glossarium Sueco-Gothicum" was published in 2 vols. folio. He was the author also of an explanation of the old catalogue of the Sueco-Gothic kings, to which are added the old West-Gothic Laws. In his dissertations "De Runorum Antiquitate, Patria, Origine, et Occasu," he asserts that the Runic writing was formerly used in the greater part of Europe, was introduced into Sweden about the sixth century, and became entirely extinct in the beginning of the fifteenth. He was possessed of a sound judgment and a retentive memory; and so clearly were his ideas arranged, that he had never any need to correct what he had composed.[2]

ILIVE (JACOB), was a printer, and a son of a printer; but he applied himself to letter-cutting in 1730, and carried on a foundery and a printing-house together. He was an expeditious compositor, and was said to know the letters by the touch; but being not perfectly sound in mind, produced some strange works. In 1751 he published a pretended translation of "The Book of Jasher;" said to have been made by one Alcuin of Britain. The account given

[1] Life by Cave.—Jortin's Remarks on Ecclesiastical History.—Milner's Church History.—Dr. Horsley's Letters to Priestley.—Lardner's Works.

[2] Dict. Hist.—Rees's Cyclopædia.—Saxii Onomast.

of the translation is full of glaring absurdities; but the publication, in fact, was secretly written by him, and printed off by night. He published, in 1733, an Oration, intended to prove the plurality of worlds, and asserting that this earth is hell, that the souls of men are apostate angels, and that the fire to punish those confined to this world at the day of judgment will be immaterial. This was written in 1729, and spoken afterwards at Joiners-hall, pursuant to the will of his mother, who had held the same extraordinary opinions. In this strange performance the author unveils his deistical principles, and takes no small liberty with the sacred Scriptures, especially the character of Moses. Emboldened by this first adventure, he determined to become the public teacher of infidelity, or, as he calls it, "The religion of nature." For this purpose, he hired the use of Carpenters'-hall, where, for some considerable time, he delivered his orations, which consisted chiefly of scraps from Tindal, and other similar writers. In the course of the same year, 1733, appeared a second pamphlet called "A Dialogue between a Doctor of the Church of England and Mr. Jacob Ilive, upon the subject of the oration." This strange oration is highly praised in Holwell's third part of "Interesting Events relating to Bengal." For publishing "Modest Remarks on the late bishop Sherlock's Sermons," Ilive was confined in Clerkenwell-bridewell from June 15, 1756, till June 10, 1758; during which period he published "Reasons offered for the Reformation of the House of Correction in Clerkenwell," &c. 1757, and projected several other reforming treatises, enumerated in Gough's "British Topography;" where is also a memorandum, communicated by Mr. Bowyer, of Ilive's attempt to restore the company of Stationers to their primitive constitution. He died in 1763.[1]

ILLYRICUS (MATTHIAS FLACIUS, or FRANCOWITZ), but who Latinized his name into FLACCUS ILLYRICUS, because a native of Albona or Albana in Illyria, was born March 3, 1520. He was instructed in grammar and the classics by Egnatius at Venice, and gave the preference to divinity as a profession. Not being able, however, to maintain the expences of university education, he intended to throw himself into a monastery, but happening to consult with a relation of his mother's, who was provincial of the Corde-

[1] Nichols's Bowyer.—Wilson's Hist. of Dissenting Churches.

liers, and who had begun to see through the errors of popery, this person prevailed with Flacius to lay aside all thoughts of the monastic life, and go into Germany, where his knowledge of Greek and Hebrew would procure him a maintenance until he had completed his theological studies. Flacius accordingly took this advice, went to Basil in 1539, and, after a few months stay, went to Tubingen, where he remained until 1541, and then removed to Wittenberg, to complete his studies under Luther and Melancthon, the latter of whom found him some employment in the university, and was the means of relieving his mind from anxious doubts respecting some of the fundamental principles of the reformed religion, respecting the nature of sin, the wrath of God, and predestination.

He was thus employed when all the schools of Saxony were dispersed by the war, on which, Flacius went to Brunswick, where he acquired great reputation by his lectures. In 1547 he returned to his former employment at Wittenberg, and here first began his differences with his brethren on the subject of the *Interim*, that famous edict of Charles V. which was to be observed with the articles of religion then in dispute, until they should be determined by a council, and therefore was called *interim*. But as it retained most of the doctrines and ceremonies of the Romanists, though expressed for the most part in the softest words, or in scriptural phrases, or in terms of studied ambiguity, excepting that of marriage, which was allowed to priests, and communion, which was administered to the laity under both kinds, most of the Protestants rejected it, and none with more warmth than Flacius. This involved him also with Melancthon, against whom he wrote with so much intemperance, that the latter called him "Echidna Illyrica," the Illyrian viper. Flacius, however, that he might be at liberty to oppose popery in his own way, retired, in 1549, to Magdeburg, which town was at that time proscribed by the emperor. Here he published several books, and began that ecclesiastical history which we have mentioned in the article JUDEX, called the "Centuries of Magdeburg," of which he had the chief direction. Of this work the first four centuries, and part of the fifth, were composed at Magdeburg. The fifth was finished at Jena. The sixth was written in the place to which the authors had retired on account of the persecution of their two coadjutors, Gallus and Faber. The seventh was com-

posed in the country of Mecklenburgh, and the remaining in the city of Wismar, in the same country. The first three centuries were published in 1559, though dated in 1560, according to the booksellers' custom, with a dedication to queen Elizabeth, earnestly exhorting her to establish the pure, uncorrupt religion, and particularly the doctrine of the corporal presence in the sacrament. The best edition of this work is that of Basil, 1624, 3 vols. folio. This is the most considerable of Flacius's works, and employed him during the whole of his life, at such times as he could spare from his public employments and controversies, which last he carried on with too much violence.

In 1557 he accepted the offer made to him, of the Hebrew and divinity professorship in the new university of Jena, where he had read lectures for five years, and where he engaged in a dispute with his colleague, Strigelius, on the nature of original sin, which Strigelius held to be *accidental* of the soul, and Flacius maintained that it was of the soul's substance and essence. This dispute was held before the duke of Saxony at Weimar, and carried on to thirteen meetings, the acts of which were published, with a preface by Musæus, one of Flacius's followers. His opinion on this subject, however, was so unpalatable, that he was obliged to leave Jena and go to Ratisbon, where he published some more works, and was in such reputation among the adherents to the Augsburgh confession, that, in 1567, he was called into Brabant, to establish churches there according to that rule of faith; but these new churches were soon dispersed by the persecution arisen in that country, which obliged him to fly to Antwerp and Strasburg, and finally to Francfort. Here he maintained his opinion on original sin with such rigid adherence as to be charged with Manicheism on this point, which greatly injured his reputation, and deprived him of many of his followers. He died in this city, March 11, 1575. He is said to have been a man of extensive learning, but of a controversial turn, which frequently embroiled him with his brethren; but on the other hand he must be allowed to have been a powerful agent in promoting the Reformation. His works were numerous. Teissier, in his "Eloges des hommes savans," has given the titles of seventy-eight treatises, the greater part of which are also enumerated by Niceron. The principal are his "Clavis Scripturæ," 2 vols. fol. of which there have been seven editions, the last

at Leipsic in 1695; no inconsiderable test of its merit. To this may be added his "Catalogus testium veritatis," of which there have been several editions in 4to and fol.; and an edition of the "Ancient Latin Mass," Strasburg, 1557, 8vo. He thought this work would assist the common cause; but the Lutherans, perceiving the contrary, did all they could to suppress it, which is the reason of its scarceness; nor has the republication in P. le Cointe's "Annals," and in cardinal Bona's "Liturgies," reduced the very high price. In the edition of Sulpicius Severus, published by him at Basil, 1556, 8vo, there is an "Appendix to the Latin Mass," which may be added to it. There is another very rare work of his, entitled "Varia doctorum piorumque virorum de corrupto ecclesiæ statu, Poemata," Basil, 1557.[1]

IMHOFF (JOHN, or, according to Saxius, JAMES-WILLIAM), a very famous genealogist, born of a noble family at Nuremberg, in 1651, was a lawyer in that city, and one of its senators. He was considered as having a profound knowledge of the interests of princes, the revolutions of states, and the history of the principal families in Europe. He died in 1728. His works were, 1. "Genealogiæ excellentium in Gallia familiarum," Norimb. 1687, folio. 2. "Genealogiæ familiarum Bellomaneriæ," &c. Norimb. 1688, folio. 3. "Historia Genealogica Regum Magnæ Britanniæ," Norimb. 1690, folio. 4. "Notitia procerum S. R. imperii," Tubingen, 1693, folio. 5. "Historia Italiæ et Hispaniæ genealogica," Norimb. 1701, folio. 6. "Corpus Historiæ genealogicæ Italiæ et Hispaniæ," Norimb. 1702, folio. 7. "Recherches Historiques et Genealogiques des Grands d'Espagne," Amst. 1708, folio. 8. "Stemma regium Lusitanicum," Amst. 1708, folio. 9. "Genealogiæ 20 illustrium in Hispaniâ familiarum," Leipsic, 1720, folio.[2]

IMPERIALI (JOSEPH RENATUS), a famous cardinal, was born April 26, 1651, of an illustrious family at Genoa. He was appointed general of the mint, then treasurer of the apostolical chamber, afterwards cardinal, February 13, 1690. The popes employed him in the most important affairs, and he was within one vote of being elected pope in the conclave 1730. His probity, talents, and love of learning, made him universally esteemed. He died

[1] Melchior Adam. — Niceron, vol. XXIV. — Gen. Dict. — Clement Bibl. Curieuse. — Moreri. [2] Dict. Hist. — Saxii Onomasticon.

January 4, 1737, at Rome, aged 86. He ordered, by will, that his noble library should be made public, of which a catalogue was printed at Rome in 1711, fol. by Justus Fontanini. This library was long one of the ornaments of Rome.[1]

INCHOFER (MELCHIOR), a learned German, was born in 1584 at Vienna. He entered the Jesuits' society at Rome 1607, and taught philosophy, mathematics, and theology, at Messina, where he published a Latin treatise in 1629, fol. which made much noise, and shows no little credulity. It was reprinted at Viterbo, 1632, fol. In this work he says that the pretended "Letter from the Blessed Virgin Mary to the people of Messina" is genuine; and he was therefore obliged to go to Rome and clear himself from the accusation brought against him in consequence of this work; but it ended in his being only compelled to change the title of his book, and to make some small alterations in it. He spent several years at Rome, and died at Milan, September 28, 1648, leaving a "Treatise on the Motion of the Earth and Sun," 1633, 4to; "De sacra Latinitate," 1635, 4to; "Historia trium Magorum," 1639, 4to; "Annalium Ecclesiasticorum Regni Hungariæ," tom. I. fol. This is a valuable work, but has not been finished. He wrote also the funeral oration of Nicholas Richard, a Dominican, master of the Sacred Palace, 4to; and a satire against the government of the Jesuits, entitled "Monarchia Solipsorum," is also attributed to him, but was more probably written by Julius Clement Scotti, an ex-Jesuit. On its first appearance it was ascribed to Sciopius, but that opinion is now given up. It was, however, dedicated to Leo Allatius, and was reprinted at Venice, 1652, with Inchofer's name. Bourgeois, in his account of the book on "Frequent Communion," page 89, enters into a large detail respecting Inchofer, and the "Monarchia Solipsorum," and as he was at Rome when the work first came out, and was acquainted with Inchofer, to whom he ascribes it, his testimony must be allowed to have considerable weight.[2]

INGELO (NATHANIEL, D. D.), a divine of the seventeenth century, was a fellow of Emanuel college, Cambridge, and admitted fellow of Queen's college by the

[1] Dict. Hist.

[2] Gen. Dict.—Niceron, vol. XXXV.—Chaufepie.—Saxii Onomasticon.

parliamentary visitors, by whose interest likewise he probably became a fellow of Eton in 1650. He was re-admitted to the same in 1660. He published three Sermons in 1659 and 1677, and wrote a religious romance in folio, entitled "Bentivolio and Urania," Lond. 1660. He died in August 1683, and his epitaph is in Eton college chapel, where he was buried. [1] In April 1739, were published "Nineteen Letters from Henry Hammond, D. D. to Mr. Peter Stannynought and Dr. Nathaniel Ingelo," many of them on very curious subjects.

INGENHOUZ (JOHN), an eminent physician and chemist, was born at Breda in 1730. In 1767 he came to England with a view of obtaining information on the Suttonian method of inoculation for the small-pox, and in the following year he went, on the recommendation of the late sir John Pringle, to Vienna, to inoculate the archduchess Theresa-Elizabeth, only daughter of Joseph II. and the archdukes Ferdinand and Maximilian, brothers of the emperor. For these services he obtained rewards and honours: he was made body-physician and counsellor of state to their imperial majesties, with a pension of 600*l.* per annum. In the following spring he went to Italy, and inoculated the grand duke of Tuscany. After this he returned to England, to which he was much attached, where he spent his time in scientific pursuits. He published a very valuable work, entitled "Experiments on Vegetables, discovering their great power of purifying the common air in sunshine, but injuring it in the shade or night." This work was first published in 1779, and was translated into the French and German languages, and highly esteemed by all the experimental philosophers of that period. He ascertained, that not only from the green matter found on stagnant waters, but likewise from the leaves of vegetables, from the green branches and shoots, even from the entire vegetable, when placed under water and exposed to the solar light, oxygen gas, in a state generally of great purity, is evolved; and as the result of his numerous experiments he adopted the conclusion, that oxygen is elaborated in the leaves and other organs of vegetables, by a vital action excited and sustained by the solar light. The doctor, through the whole of life, was fond of exhibiting among his friends, particularly young persons, experiments of

[1] Harwood's Alumni Etonenses.

this kind, which required scarcely any apparatus, excepting a bell glass and a phial or two; and with the oxygen gas which he obtained from cabbage-leaves or other vegetables, he would exhibit the combustion of iron-wire, which is a striking and very brilliant experiment. Dr. Ingenhouz was author of many papers inserted in the Transactions of the Royal Society, of which body he was an active and useful member. Of these papers we may notice the following: Experiments on the Torpedo. Methods of measuring the diminution of bulk taking place on the mixture of nitrous with common air. Experiments on the Electrophorus. New Methods of suspending Magnetic Needles. Considerations on the influence of the Vegetable Kingdom on the Animal Creation. He died in 1799, highly esteemed for the simplicity of his manners, and for the discoveries which he had made in the several departments of experimental philosophy.[1]

INGHIRAMI (TOMASO FEDRA), an eminent Italian scholar, was born in 1470. He descended from a noble family of Volterra, where, in the commotions which took place in 1472, his father lost his life, and the surviving members of the family, among whom was Tomaso, then only two years of age, sought a shelter in Florence. Being there received under the immediate protection of Lorenzo de Medici, and having closely attended to his studies, he was induced, by Lorenzo's advice, to pay a visit to Rome in his thirteenth year, where he made such rapid progress in his acquirements, as to obtain an early celebrity. He obtained the name of FEDRA, or PHÆDRA, by a singular instance of talents and promptitude. Having undertaken, with some of his learned friends, to perform Seneca's "Hyppolytus," in which he acted the part of Phædra, and a part of the machinery having by accident been broken, which interrupted the performance, he alone entertained the audience whilst the injury was repaired, by the recital of extemporary Latin verse; on which account he was saluted, amidst the applauses of his hearers, by the name of Phædra, which he afterwards retained and used as his signature.

Soon after the accession of Alexander VI. he was nominated by that pontiff a canon of St. Peter's, and dignified with the rank of a prelate. In 1495 he was sent as papal

[1] Rees's Cyclopædia.—Murray's Chemistry.—Nichols's Bowyer, vol. VIII.

nuncio into the Milanese, to treat with the emperor-elect, Maximilian, on which embassy he obtained not only the approbation of the pope, but also the favour of the emperor, who soon after the return of Inghirami to Rome, transmitted to him from Inspruck an imperial diploma, by which, after enumerating his various accomplishments, and particularly his excellence in poetry and Latin literature, he created him count palatine and poet-laureat, and conceded to him the privilege of adding the Austrian eagle to his family arms. Nor was he less favoured by Julius II. who, besides appointing him librarian of the Vatican, conferred on him the important office of pontifical secretary, which he afterwards quitted for that of secretary to the college of cardinals. Leo X. also enriched him with many ecclesiastical preferments, and continued him in his office of librarian until his death, which was occasioned by an accident in the streets of Rome, Sept. 6, 1516, when he had not yet completed the forty-sixth year of his age. To this unfortunate event it is probably owing, that so few of his writings have reached the present times. From the testimony of his contemporaries, it is well known that he was the author of many books. Among these are enumerated a defence of Cicero; a compendium of the history of Rome; a commentary on the poetics of Horace; and remarks on the comedies of Plautus; but these works were left at his death in an unfinished state, and have since been dispersed or lost. It has been supposed that he was the author of the additions to the "Aulularia" of Plautus, printed at Paris, 1513.[1]

INGLIS (HESTER), a lady celebrated for her skill in calligraphy, in queen Elizabeth's and king James's time, appears to have lived single until the age of forty, when she became the wife of one Bartholomew Kello, a native of Scotland, by whom she had a son, Samuel Kello, who was educated at Christ-church, Oxford, and was minister of Speckshall in Suffolk. His son was sword-bearer of Norwich, and died in 1709. All we know besides of her is, that she was a correspondent of bishop Hall, when he was dean of Worcester in 1617. Various specimens of her delicate and beautiful writing are in our public repositories, and some in Edinburgh-castle. In the library of Christ-church, Oxford, are the Psalms of David, written in French

[1] Roscoe's Leo.

by Mrs. Inglis, who presented them in person to queen Elizabeth, by whom they were given to the library. Two manuscripts, written by her, were also preserved with care in the Bodleian library: one of them is entitled "Le six vingt et six Quatrains de Guy de Tour, sieur de Pybrac, escrits par Esther Inglis, pour son dernier adieu, ce 21e jour de Juin, 1617." The following address is, in the second leaf, written in capital letters: "To the right worshipful my very singular friende, Joseph Hall, doctor of divinity, and dean of Winchester, Esther Inglis wisheth all increase of true happiness. Junii xxi. 1617." In the third leaf is pasted the head of the writer, painted upon a card. The other manuscript is entitled "Les Proverbes de Salomon; escrites en diverses sortes de lettres, par Esther Anglois, en Francoise. A Lislebourge en Escosse," 1599. Every chapter of this curious performance is written in a different hand, as is also the dedication. The manuscript contains near forty different characters of writing. The beginnings and endings of the chapters are adorned with beautiful head and tail-pieces, and the margins, in imitation of the old manuscripts, curiously decorated with the pen. The book is dedicated to the earl of Essex. On one of the first pages are his arms neatly drawn, with all their quarterings. In the fifth leaf, drawn with a pen, is the picture of Esther Inglis, in the habit of the times: her right hand holds a pen, the left rests upon an open book, on one of the leaves of which is written, "De l'Eternel le bien, de moi le mal, où rien." A music-book lies open before her. Under the picture is a Latin epigram by Andrew Melvin, and on the following page a second by the same author, in praise of Mrs. Inglis. In the royal library, D. xvi. are "Esther Inglis's fifty Emblems," finely drawn and written: "A Lislebourg en Escosse, l'anne 1624."[1]

INGRAM (ROBERT), a worthy English divine, was born March 9, 1726-7, at Beverley in Yorkshire, and educated at Beverley school, from whence he was sent to Corpus Christi college, Cambridge, of which he became fellow, and took there his degrees in arts, B. A. in 1749, and M. A. in 1753. His first preferment was the perpetual curacy of Bridhurst, in Kent, to which he was presented in 1759, by Dr. Green, bishop of Lincoln, after which he obtained

[1] Ballard's Memoirs.—Massey's Origin and Progress of Letters.

successively the small vicarage of Orston in Nottinghamshire, and the vicarages of Wormington and Boxted, in Essex. He died Aug. 3, 1804, leaving behind him a high character for simplicity of manners, great integrity, and genuine benevolence. He had a high sense of the dignity and importance of the clerical functions, and for fifty years of his life was indefatigable in his attention to professional duties. He was author of "A View of the great events of the seventh plague, or period, when the mystery of God shall be finished." "Accounts of the ten tribes of Israel being in America, originally published by Manasseh Ben Israel," &c. 1792. "A complete and uniform explanation of the prophecy of the seven vials of wrath, or seven last plagues contained in the Revelation of St. John," &c. 1804.[1]

INGRASSIAS (JOHN PHILIP), an eminent physician and medical writer, a native of Sicily, was born in 1510. He studied medicine at Padua, where he took the degree of doctor in medicine in the year 1537, with singular reputation; insomuch that he soon received several invitations to professorships from different schools in Italy. He accepted the chair of medicine and anatomy at Naples, which he occupied for a number of years, lecturing to the most crowded audiences drawn by his fame from all parts of the country. He possessed peculiar qualifications for the office, having united a consummate knowledge of the writings of the ancient physicians with great practical skill and a sound judgment, which led him to estimate justly the merits and defects of those fathers of the art. A singular testimony of his talents and unremitting attention to the improvement of his pupils was given by the latter, who caused his portrait to be placed in the schools of Naples with the following inscription: "Philippo Ingrassiæ Siculo, qui veram medicinæ artem et anatomen, publicè enarrando, Neapoli restituit, Discipuli memoriæ causa P. P." At length he quitted his situation at Naples, in order to return to his native island, where he settled at Palermo. Here also he received many marks of public distinction. The rights of citizenship were conferred upon him; and, in 1563, Philip II. king of Spain, appointed him first physician for Sicily and the adjacent isles. By virtue of the powers attached to this office he restored order in the

[1] Gent. Mag. vol. LXXIV.

medical constitution of the country, by preventing all persons, unqualified by their education and abilities, from practising there. His zeal for the credit of his profession rendered him rigid and severe in his examination of candidates; and he exercised his art himself in the most honourable manner. When the plague raged at Palermo in 1575, he adopted such excellent regulations as to put a stop to the calamity, and restore the city to health, and was hailed by all the citizens, the Sicilian Hippocrates. The magistrates were so grateful for his services, that they voted him a reward of two hundred and fifty gold crowns a month; but he disinterestedly declined to accept any more than what served for the maintenance and decoration of the chapel of St. Barbe, which he had built in the cloister of the Dominican convent of Palermo. He died, greatly regretted, in 1580, at the age of 70 years.

Ingrassias cultivated anatomy with great assiduity, and is esteemed one of the improvers of that art, especially in regard to the structure of the cranium, and the organ of hearing. He discovered the small bone of the ear, called the *stapes*, which has been claimed as the discovery of others, but is admitted even by Fallopius to have been his. He described minutely the cavity of the *tympanum*, the *fenestra rotunda* and *ovalis*, the *cochlea*, semicircular canals, mastoid cells, &c.; and Eloy thinks, from a view of his plates, that he was acquainted with the muscle of the *malleus*, the discovery of which is ascribed to Eustachius. He is said also to have discovered the seminal vesicles. He was author of the following works: 1. "Jatropologia; Liber quo multa adversus Barbaros Medicos disputantur," Venice, 1544, 1558, 8vo. 2. "Scholia in Jatropologiam," Naples, 1549, 8vo. 3. "De Tumoribus præter naturam," ibid. 1553, folio, vol. I. This is properly a commentary on some of the books of Avicenna. 4. "Raggionamento fatto sopra l'infermita epidemica dell' anno 1558," Palermo, 1560, 4to, together with "Trattato di due mostri nati in Palermo in diversi tempi." 5. "Constitutiones et Capitula, necnon Jurisdictiones Regii Proto-Medicatûs officii, cum Pandectis ejusdem reformatis," Palermo, 1564, 1657, 4to. 6. "Quæstio de Purgatione per medicamentum, atque obiter etiam de sanguinis missione, an sextâ die possit fieri," Venice, 1568, 4to. 7. "Galeni Ars Medica," ibid. 1573, folio. 8. "De frigidæ potu post medicamentum purgans Epistola," ibid. 1575, 4to, reprinted at Milan,

1586. 9. "Informatione del pestifero e contagioso morbo, &c." Palermo, 1576, 4to. This work was translated into Latin by Joachim Camerarius, and published under the title of "Methodus curandi pestiferum contagium," at Nurimberg, 1583. 10. "In Galeni librum de ossibus doctissima et expertissima Commentaria," a posthumous publication, printed at Messina, in 1603, under the inspection of his nephew, Nicholas Ingrassias. This, which may be deemed the principal work of Ingrassias, contains the text of Galen, in Greek and Latin, with a very diffuse and learned commentary, in which there is much minute and accurate description, particularly of the parts belonging to the organ of hearing. The figures are those of Vesalius. The author defends Galen as far as he is able, but not against the truth of modern discovery.[1]

INGUIMBERTI (DOMINIC, JOSEPH, MARIE D'), an exemplary and learned bishop of Carpentras, at which place he was born in 1683, was first a Dominican, and in that order he successfully pursued his theological studies; but, thinking the rule of the Cistertians more strict and perfect, he afterwards took the habit of that order. His merit quickly raised him to the most distinguished offices among his brethren, and being dispatched on some business to Rome, he completely gained the confidence and esteem of Clement XII. By that prelate he was named archbishop of Theodosia *in partibus*, and bishop of Carpentras in 1733. In this situation he was distinguished by all the virtues that can characterize a Christian bishop; excellent discernment, and knowledge, united with the completest charity and humility. His life was that of a simple monk, and his wealth was all employed to relieve the poor, or serve the public. He built a vast and magnificent hospital, and established the most extensive library those provinces had ever seen, which he gave for public use. He died in 1757, of an apoplectic attack, in his seventy-fifth year. This excellent man was not unknown in the literary world, having published some original works, and some editions of other authors. The principal of these productions are, 1. "Genuinus character reverendi admodùm in Christo Patris D. Armandi Johannis Butillierii Rancæi," Rome, 1718, 4to. 2. An Italian translation of a book entitled "Theologie Religieuse," being a treatise on the duties of a monastic

[1] Chaufepie.—Tiraboschi.—Rees's Cyclopædia.

life, Rome, 1731, 3 vols. folio. 3. An Italian translation of a French treatise, by father Didier, on the infallibility of the pope, Rome, 1732, folio. 4. An edition of the works of Bartholomew of the Martyrs, with his Life, 2 vols. folio. 5. "La Vie separée," another treatise on monastic life, in 2 vols. 1727, 4to.[1]

INGULPHUS, abbot of Croyland, and author of the history of that abbey, was born in London about 1030. He received the first part of his education at Westminster, and when he visited his father, who belonged to the court of Edward the Confessor, he was so fortunate as to engage the attention of queen Edgitha, who took a pleasure in the progress of his education, and in disputing with him in logic, and seldom dismissed him without some present as a mark of her approbation. From Westminster he went to Oxford, where he applied to the study of the Aristotelian philosophy, in which he made greater proficiency than many of his contemporaries, and, as he says, "clothed himself down to the heel in the first and second rhetoric of Tully." When he was about twenty-one years of age, he was introduced to William duke of Normandy (who visited the court of England in 1051), and made himself so agreeable to that prince, that he appointed him his secretary, and carried him with him into his own dominions. In a little time he became the prime favourite of his prince, and the dispenser of all preferments; but he himself confesses that he did not behave in this station with sufficient modesty and prudence, and that he incurred the envy and hatred of the courtiers, to avoid which he obtained leave from the duke to go on a pilgrimage to the Holy Land. In the course of this journey, his attendant pilgrims at one time amounted to seven thousand, but either from being attacked and killed by the Arabs, or other disasters, twenty only of this goodly company were able to return home, and those half-starved, and almost naked. Ingulph now resolved to forsake the world, and became a monk in the abbey of Fontanelle in Normandy, of which he was in a few years made prior. When his old master William of Normandy was preparing for his memorable expedition into England, in 1066, Ingulphus was sent by his abbot with one hundred marks in money, and twelve young men, nobly mounted and completely armed, as a present from

[1] Dict. Hist.

their abbey. In consequence of this, William raised him afterwards to the government of the rich abbey of Croyland in Lincolnshire, in 1076. Here Ingulphus spent the last thirty-four years of his life, governing that society with great prudence, and protecting their possessions from the rapacity of the neighbouring barons by the favour of his royal master; and here he died Dec. 1, 1109. He wrote, but in a homely Latin style, a very curious and valuable history of Croyland abbey from its foundation, in the year 664 to 1091. It was printed by sir H. Saville, London, 1596, and is among Gale's "Scriptores." There is also an edition of Francfort in 1601, and one of Oxford, 1684, which last is thought the most complete.[1]

IRELAND (JOHN), author of the "Illustrations of Hogarth," was born at the Trench farm, near Wem, in Shropshire, in a house which had been rendered somewhat remarkable, by having been the birth-place and country residence of Wycherley the poet, and whose widow is said to have adopted Mr. Ireland, when a child; but this lady dying without a will, left him unprovided for. He was descended by the mother's side from two eminent dissenting clergymen; his mother being the daughter of the rev. Thomas Holland, and great-grand-daughter of the rev. Philip Henry. In his youth he discovered a strong predilection to the arts, and such literature as is immediately connected with them, but as his parents were unable to give him a regular education, and as he had a turn for mechanics, he was brought up to the business of a watchmaker. Although he carried on this for some time with good connexions, it was not upon the whole successful, and during a considerable part of his life, he subsisted by trafficking in pictures, prints, &c. for which he had a correct taste, and in which he was probably assisted by the artists and print-sellers. He amassed a good collection of Mortimer's and Hogarth's works, and lived on intimate terms with many men of eminence in the literary world, and particularly with the artists Mortimer and Gainsborough, and Henderson the actor, whose "Memoirs" he published in 1786. This actor had lived in Mr. Ireland's house for some time after coming to London, but their intimacy had for some reason abated, and at the period of Hender-

[1] Pits.—Tanner.—Henry's Hist. of Great Britain, vol. VI. p. 123.—Gough's British Topography.

son's death was, if we are rightly informed, quite dissolved. His Life of Henderson is said to have been his first publication, and certainly was not very successful, nor very interesting. He was more fortunate afterwards in being employed by the Messrs. Boydell in the "Illustrations of Hogarth," 3 vols. 8vo, a work in which he displays a correct knowledge of the arts, and a vein of humourous remark and anecdote not ill suited to the subjects he had to illustrate. As Mr. Ireland was a man of integrity, he often felt himself very much hurt as being mistaken for Samuel Ireland, the proprietor of the Shakspeare forged manuscripts, who had also published a volume of scraps and anecdotes relating to Hogarth. Our author, therefore, thought proper to disclaim, in the preface to his third volume, all connexion and relationship with his namesake. For several years Mr. Ireland had been afflicted with a complication of disorders, which had rendered society irksome to him, and occasioned him to remove to the neighbourhood of Birmingham, where he died in November 1808. He was a man of pleasant and inoffensive manners, and full of literary anecdote, which he liberally dispensed around, whether in a coffee-house among strangers, or at the social table among his friends.[1]

IRELAND (SAMUEL), mentioned in the preceding article, and we trust more unfortunate than accessary in the possession of the forged MSS. of Shakspeare, was originally a mechanic in Spitalfields, but taking advantage of the taste of the age for literary curiosities, commenced a speculator in scarce books, prints, and drawings. He had some skill in drawing and engraving, and endeavoured to turn it to account, by combining it with description, under the name of "Travels." With this view he published in 1790, "A Picturesque tour through Holland, Brabant, and part of France, made in the autumn of 1789," 2 vols. 8vo, illustrated with aqua-tinta and other prints. This succeeded well, although his descriptions were common-place, and his information seldom new. Encouraged, however, by the sale of the work, he produced in 1792, "Picturesque Views on the river Thames," 2 vols. 8vo, and in 1793 "Picturesque Views on the river Medway," in 1 vol. In 1794 he published his "Graphic Illustrations of Hogarth," consisting of anecdotes of that eminent artist, and engraved

[1] Athenæum, vol. V.—Gent. Mag. vol. LXXVIII.

copies of many of his lesser and fugitive works, such as shop-cards, tickets, &c. In 1796, he was an accomplice in that fraud which eventually proved fatal to his character and comfort. This was the production of a large quantity of manuscripts, pretended to be in the hand-writing of Shakspeare and consisting of poems, letters, and one entire play. These were exhibited at his house in Norfolk-street for the inspection of the public, and for some time divided their opinions. Connoisseurs, however, in ancient writings, and particularly in the genius and history of Shakspeare, soon detected the fraud, which, although it did for a time impose on some gentlemen in the literary world, was executed in the most slovenly and clumsy manner. A more full account of this imposition, and the controversies to which it gave rise, may be seen in our authorities: it is scarcely worth reviving in this work. After complete detection, it appeared that Mr. Ireland had been himself the dupe of a near and worthless relation; but his obstinacy in maintaining the authenticity of these papers long after he ought to have given them up, injured his character, and it is thought hastened his death, which took place in July 1800. We have to add to his works "Picturesque Views of the Severn and Warwickshire Avon," and a "History of the Inns of Court," the latter a posthumous work. The MSS. of Shakspeare were published under the title of "Miscellaneous papers and legal instruments, under the hand and seal of William Shakspeare, including the tragedy of King Lear, &c." at the price of four guineas to subscribers. What was yet more absurd, a play pretended to be Shakspeare's, entitled "Vortigern," was actually performed on Drury-lane theatre, but hooted from the stage the first night.[1]

IRENÆUS (SAINT), bishop of Lyons in France, was undoubtedly by birth a Greek, and, not improbably, born at or near the city of Smyrna. He was trained in the studies of philosophy and human learning: in the doctrines of Christianity, two disciples of St. John the apostle, Papias and Polycarp, were his masters. The latter he is said to have accompanied in his journey, about the Paschal controversy, to Rome; where, by his and Anicetus's persuasion, he was prevailed upon to go to France; great

[1] Gent. Mag. 1796-7.—Month. Review, N. S. vol. XII, XX, XXII, XXVII, XXXV.—Malone's Inquiry.—Chalmers's Apology for the Believers, &c. &c.

numbers of Greeks residing in some parts of that kingdom, especially about Marseilles, and the church there beginning to be disturbed by several pernicious heresies. In his journey, arriving at Lyons, he continued several years there, in the station of a presbyter, under the care and government of Pothinus, the bishop of that city; and, by his behaviour, distinguished himself so much, that, about the year 177, he was chosen to draw up the judgment and opinion of the churches of Lyons and Vienne, which were sent to those in Asia, in order to compose the differences lately raised by Montanus and his followers, who pretended to the prophetic spirit. In the same letter, they took occasion also to give an account of the persecution, which then raged peculiarly among them, under Marcus Antoninus. The opinions of the confessors in those times were always received with esteem and veneration. The same churches therefore sent other letters about these controversies to Eleutherius, bishop of Rome, which were probably carried by Irenæus, who undertook that journey at their request. Two years after, in the year 174, upon the martyrdom of Pothinus at Lyons, Irenæus succeeded to that chair, in a troublesome and tempestuous time, when the church was assaulted by enemies from without, and betrayed by heretics from within. These circumstances required both courage and conduct in the governors, and our new bishop gave conspicuous proofs of his qualifications in both respects. He is said to have held a provincial synod at Lyons, where, by the assistance and suffrage of twelve other bishops, he condemned the heresies of Marcion, Valentinus, and Basilides. He had personally encountered some of these ringleaders among the Gnostics, and read the books of others; when, at the request of many who importuned him, he set about the elaborate work "against Heresies," part of which is still extant under his name. It was composed in the time of Eleutherius; upon whose decease, Victor, succeeding to the see of Rome, headed afresh the dispute about the time of celebrating Easter, and endeavoured imperiously to oppose the Roman custom upon the Asiatics. To heal the schism, synods were called in several places; and, among the rest, Irenæus convened one of the churches of France under his jurisdiction; where, having determined the matter, he wrote a synodical epistle to pope Victor, and told him, that they agreed with him in the main of the

controversy, but withal advised him to take heed how he excommunicated whole churches, for observing the custom derived down to them from their ancestors. He observed, that there was as little agreement in the manner of the preparatory fast before Easter, as in the day itself, some thinking they were to fast but one day, others two, others more, and some measuring the time by a continued fast of forty hours; and that this variety was of long standing, and had crept into several places, while the governors of the church took less care about these different customs than about maintaining a sincere and mutual love and peace towards one another; putting him in mind too of Anicetus and Polycarp, who, though they could not agree about their different usages, did yet mutually embrace, orderly receive the communion together, and peaceably part from one another. Irenæus wrote also, to the same effect, to several other bishops, for allaying this unhappy difference.

The church had, for some years, enjoyed those calm and quiet days from without, which had been abused by animosities and contentions from within, when the emperor Severus, hitherto favourable, began a bitter and bloody persecution against the Christians, and prosecuted them with great severity in all parts of the empire. He had once governed the province of Lyons himself; and, probably, then taking peculiar notice of Irenæus, and the flourishing state of the church in that city, might therefore give more particular orders for proceeding against them in this place. The persecution, which in other parts picked out some few to make examples of, was here more indiscriminate; and Irenæus, having been prepared by several torments, was beheaded. It is not easy to assign the certain date of his martyrdom, whether it was when the emperor published this edict, about A. C. 202; or in his expedition to Britain A. C. 208, when he took Lyons in his way.

Irenæus wrote several books, which were all lost, except his five against heresies; and the far greatest part of the original Greek is wanting in these. They have been many times published, particularly by J. Ernestus Grabe, at Oxford, 1702, fol. and there is prefixed an account of Irenæus, from which this is taken. Tertullian calls him "omnium doctrinarum curiosissimus explorator," a most

curious searcher into all kinds of doctrine. His religious opinions were nearly those of Justin Martyr.[1]

IRNERIUS, called also WERNERUS, or GUARNERUS, a celebrated German lawyer, was born at Bologna, about the middle of the eleventh century. After studying the law at Constantinople, he taught it at Ravenna, where a dispute arising between him and his colleagues about the word "al," he sought for the meaning of it in the Roman law; and thence took a liking to it, applied to the study of it, and at last taught it publicly at Bologna in 1128. He had a great number of disciples, became the father of the Glossators, and had the title of "Lucerna Juris." Thus he was the restorer of the Roman law, which had been destroyed by the invasion of the barbarians.[2] He had great credit in Italy with the princess Matilda; and, having engaged the emperor Lotharius to order, by an edict, that Justinian's law should resume its ancient authority at the bar, and that the code and digest should be read in the schools, he was the first who exercised that profession in Italy: his method was to reconcile the "responsa jurisprudentum" with the "leges," when they seemed to clash.

It is also said, that he prevailed with Lotharius, whose chancellor he was, to introduce into the universities the creation of doctors, and that he drew up the form of that ceremony; which had its commencement at Bologna, and extended soon to all other universities, and passed from the faculty of law to that of divinity. The university of Paris having adopted these degrees, they were used for the first time, in the person of Peter Lombard, master of the sentences, who was created, in this form, D. D. Irnerius died some time before 1150, and was interred at Bologna, the law school of which was afterwards rendered very famous by his disciples, and the Roman law was thenceforth taught by Italian professors, not only in Italy, but in England and France. One Vacarius, a native of Lombardy, was invited to England for that purpose about the middle of the twelfth century.[2]

ISAAC (KARO), a rabbi, was one of those Jews who left Spain on an edict of Ferdinand and Isabella, in 1492, which obliged the Jews to quit their dominions within four months, or else embrace Christianity. Karo went first to

[1] Life in Grabe's edition.—Cave.—Mosheim and Milner's Church Histories.
[2] Gen. Dict.—Tiraboschi.—Moreri.—Ginguenè Hist. Litt. d'Italie.

Portugal; and, travelling thence to Jerusalem, he lost his children and his books on the road. He lived in great solitude; and, to console himself, composed a book, entitled "Toledot Jiskach, the Generations of Isaac." It is a commentary upon the Pentateuch, partly literal and partly cabbalistical, in which he examines the sentiments of other commentators. It has gone through several editions: the first was printed at Constantinople in 1518; afterwards at Mantua, and Amsterdam in 1708. Buxtorf ascribes to our rabbi a ritual entitled "Eben Haheser, the Rock of Support."[1]

ISÆUS, a celebrated Grecian orator, of Chalcis, in Syria, the disciple of Lysias, and master of Demosthenes, was born probably about 418 B. C. He taught rhetoric with reputation at Athens; and sixty-four orations are attributed to him, but he composed only fifty, and we have but ten of them remaining in the "Greek Orators" of Stephens, 1575, fol. of which we have an excellent translation by sir William Jones, in 1779, 4to. Isæus took Lysias for his model, and has so well imitated his style and elegance, that he might be easily confounded with the other but for the figures of speech, which Isæus is the first orator who makes frequent use of. He was also the first who applied eloquence to political subjects, in which his pupil Demosthenes followed him. He must be distinguished from another celebrated orator named ISÆUS, who lived at Rome in the time of the younger Pliny, about the year 97, by whom he is highly extolled. A sketch of his life is drawn by Philostratus, but he had nothing in common with the Athenian orator, except the volubility of his language, and his name, which last sir William Jones thinks might be assumed, as that of Isocrates also was taken by one of the later sophists, who wrote the instructions to Demonicus. The best of the recent editions of Isæus is that of Reiske, in the "Orat. Græc." Leipsic, 1770—75, 8vo.[2]

ISELIN (JAMES CHRISTOPHER), in Latin Iselius, a learned antiquary, was born at Basil, in 1681. He was made professor of history and eloquence at Marpurg, in 1704; but was recalled to Basil, to teach history and antiquity, in 1707, where he was also promoted to the

[1] Moreri.

[2] Fabric. Bibl. Græc.—Preface to Jones's Translation.—Saxii Onomasticon.

divinity-chair in 1711. He went to Paris in 1717, intending to visit Holland and England; but, being nominated rector of the university of Basil, was obliged to return into his own country. Shortly after, the academy of inscriptions and belles lettres at Paris made him an honorary foreign member, in the room of M. Cuper. Iselin was also librarian at Basil, where he died in 1737. He published a great number of books, of which the principal are, 1. "De Gallis Rhenum transeuntibus Carmen Heroicum." 2. "De Historicis Latinis melioris ævi dissertatio." 3. Dissertations and orations upon various subjects.[1]

ISIDORE (SAINT), surnamed PELUSIOTA or DAMIETTA, from his retiring into a solitude near the town which bears both these names, was the most celebrated of the disciples of John Chrysostom, and flourished in the fifth century. He professed the monastic life from his youth, and retired from the world; but appears to have been more useful to the church and to society, than might have been expected from a monk. This appears by his letters, of which, Suidas says, he wrote no less than 3000; and Nicephorus assures us that he composed several works, and mentions particularly ten chiliads of his epistles. Sixtus Senensis also adds, that he saw in the library of St. Mark at Venice, a MS. containing 1184 of such epistles, which are not now extant. He agrees with the orthodox in the leading doctrines of the gospel, but his great excellence is his practical rules. He died about the year 440. We have remaining 2012 of his letters, in five books: they are short; but there are important things in them about many passages of Scripture, as well as theological questions, and points concerning ecclesiastical discipline; they are written in good Greek, and in an agreeable florid style. The best edition of St. Isidore's works is that of Paris, 1638, folio, in Greek and Latin. In 1737, Christ. Aug. Heumann attacked the authenticity of some of his epistles in a tract entitled "Epistolas Isidoræ Pelusiotæ maximam partem esse confictas."[2]

ISIDORE (ST.) of Seville, was born at Carthagena, in Spain, the son of Severian, governor of that city, and was educated by his brother Leander, bishop of Seville, whom he succeeded in the year 601. St. Isidore was the oracle

[1] Chaufepie.—Moreri.—Saxii Onomasticon.
[2] Cave, vol. I.—Lardner's Works.—Mosheim and Milner's Ch. Hist.

of Spain during thirty-five years, and died April 4, 636, leaving the following works: Twenty books of "Origines," or Etymologies, Paris, 1601, fol., or Cologn, 1617, fol.; a "Chronicle" ending at the year 626, useful for the history of the Goths, Vandals, and Suevi; "Commentaries" on the historical books of the Old Testament; a treatise "on Ecclesiastical Writers;" "a Rule for the Monastery of Honori;" a "Treatise on Ecclesiastical Offices," containing many very important passages relating to Ecclesiastical Discipline, and in which he mentions seven prayers of the sacrifice. These prayers may still be found in the Mosarabic mass, which is the ancient Spanish liturgy, and of which this saint is known to have been the principal author. The edition of the Missal, 1500, fol. and of the Breviary, 1502, fol. printed by cardinal Ximenes' order, are very scarce; a Treatise on this Liturgy was printed at Rome, 1740, fol. The "Collection of Canons" attributed to St. Isidore, was not made by him. In the Rule above mentioned, he speaks of the monks as follows: "The monks shall every year at Pentecost make a declaration that they keep nothing as their own. A monk ought to work with his hands, according to the precept of St. Paul, and the example of the patriarchs. Every one ought to work, not only for his own maintenance, but for that of the poor. Those who are in health, and do not work, sin doubly, by idleness, and setting a bad example. Those who chuse to read without working, show that they receive no benefit from what they read, which commands them to work." This Rule of St. Isidore prescribes about six hours work every day, and three hours reading. This Isidore is frequently ranked among musical writers. In his treatise on the divine offices, much curious information occurs concerning canto fermo, and music in general; but particularly its introduction into the church, the institution of the four tones by St. Ambrose, and the extension of that number to eight by St. Gregory. In treating of secular music, he has a short chapter on each of the following subjects: of music, and its name; of its invention; its definition; of its three constituent parts, harmonics, rhythm, and metre; of musical numbers; of the three-fold divisions of music; 1st, Of the harmonical division of music; 2dly, Of the organic or instrumental division; 3dly, Of the rhythmical division. These chapters are very short, and contain little more than compressed definitions of musical

terms. In enumerating the seven liberal arts, cap. II. he ranks them in the following manner: grammar, rhetoric, logic, arithmetic, music, geometry, astronomy.[1]

ISLA (JOSEPH FRANCIS DE L'), was a Spanish Jesuit who on the suppression of his order, went to Italy, and settled at Bologna, where he died in 1783. He is known chiefly as the author of "The History of the famous preacher friar Gerund de Campazas; otherwise Gerund Zotes." This work was written with a view to correct the abuses of the Spanish pulpit, by turning bad preachers into ridicule. The first volume of the original Spanish was published at Madrid, in 1758, under the assumed name of Francisco Lobon de Salazar, minister of the parish of St. Peter in Villagarcia. It was not only highly applauded by many of the learned in Spain, to whom it had been communicated in manuscript; but even the inquisitors encouraged the publication, and bore testimony in writing to its laudable design, believing that it would in a great measure produce a reformation. One of the revisers for the inquisition says, "It is one of those lucky expedients which indignation and hard necessity suggest, when the best means have proved ineffectual, and we are not to find fault if the dose of caustic and corrosive salts be somewhat too strong, as cancers are not to be cured with rose water." Notwithstanding this approbation of the inquisition, some orders, particularly the Dominican and Mendicant, represented to the king that such a piece of merciless criticism would too much diminish the respect due to the clergy, and would render all religious orders ridiculous in the eyes of the common people, &c. These arguments, repeatedly urged by the friars, and supported by several of the bishops, obliged the council of Castile to take the book into their serious consideration, which produced a suppression of it. The author had a second volume ready; but, finding it impossible to print it in Spain, presented the copy to Mr. Baretti, by whose means both volumes were printed in English in 1771, with the omission of some tedious and irrelevant parts. In Spain this work was so highly approved, that the author was hailed as a second Cervantes, whom he certainly endeavours to copy; but it would be too liberal to allow him the merit of successful rivalship. Friar Gerund, however, is cer-

[1] Cave.—Dupin.—Moreri.—Burney, in Rees's Cyclopædia.

tainly a work of great humour, and must have appeared to much advantage in Spain, where the subjects of the satire are more common and obvious than in this country. Here it cannot be supposed to yield more than mere amusement, unless where it presents us with the customs of the common and middle ranks of Spain, and those are said to be faithfully depicted.[1]

ISOCRATES, an eminent Greek orator, was born at Athens, in the 86th olympiad, five years before the Peloponnesian war, and 436 B. C. At an early age he began to study philosophy and rhetoric under Gorgias, Prodicus, and Tiseas, whose doctrines and eloquence about this period astonished all Greece. It is affirmed that he also was a disciple of the celebrated orator Theramenes, whom the thirty tyrants caused to be put to death because he favoured the popular cause. He passionately loved glory; and the desire of distinguishing himself, and of bearing a part in the public administration, animated all his proceedings. In order to this end, besides possessing information and a turn for business, it was necessary to excel in eloquence; but nature having denied him both voice and self-command, he directed his efforts to composition, and confined himself to interesting questions, such as appeared to him calculated to render his country happy, and his fellow-citizens virtuous. His talents corresponded with the grandeur of his views. Youth flocked from all parts to be his pupils, and to form themselves on his lessons. Some of them afterwards became orators, some great statesmen, and others polished and profound historians. He died loaded with glory and wealth, at the age of ninety years, a few days previous to the battle of Chæronea, B. C. 338.

In the orations of Isocrates, says the abbé Arnaud, his diction is pure; and no obscure or obsolete phrase disfigures his style; but it is seldom lively, rapid, and vehement; it is various and splendid, but hardly ever simple and natural. Whatever obstructs a smooth pronunciation, Isocrates rejects; he studies above all to measure and round his periods, and to give them a cadence like that of verse. All his discourses are delightful to peruse, and well adapted for panegyric, but are unfit for the turbulent proceedings of the bar, and the tumult attending popular harangues. Yet there is sometimes too much affectation in his arrange-

[1] Dict. Hist.—Preface to the Translation.

ment; his figures are either too far-fetched, or discordant, or extravagant, so that he becomes cold and *mannered*; besides, in order the better to tune his style, and frame his periods with nicety, he makes use of inefficient words, and unnecessarily lengthens out his discourses.

Of his Orations, thirty-one remain; and among the various editions published, Dr. Harwood pronounces that by Battie, Cambridge, 1729—1748, 2 vols. 8vo, to be the best.[1]

ITTIGIUS (THOMAS), a learned professor of divinity at Leipsic, was son of John Ittigius, professor of physic in the same university, and born there in 1644. He received the first part of his education at Leipsic; then went to Rostoc, and lastly to Strasburg, to perfect his studies; after which he was admitted a professor in philosophy at Leipsic, and published a treatise upon burning mountains. He then became a minister, and exercised that function in various churches in the same place. In 1680 he was made archdeacon, and licentiate in divinity; and, in 1691, professor extraordinary in the same faculty, and ordinary professor the ensuing year. He furnished several papers published in the Leipsic Acts: besides which we have of his, "Dissertatio de hæresiarchis ævi apostolici ejus proximi;" "Appendix de hæresiarchis;" "Prolegomena ad Josephi opera;" "Bibliotheca patrum apostolicorum Græco-Latina;" "Historia synodorum nationalium in Gallia à reformatis habitarum;" "Liber de bibliothecis et catenis patrum;" "Exhortationes theologicæ;" "Historiæ ecclesiasticæ primi et secundi seculi selecta capita." Some part of this last did not appear till after the death of the author, which happened April 7, 1710.[2]

IVES, or YVES, in Latin Ivo, the celebrated bishop of Chartres, was born in the territory of Beauvais, in 1035. He was raised to the see of Chartres in 1092 or 1093, under the pontificate of Urban XI. who had deposed Geofroy, our author's predecessor in the see, for various crimes of which he was accused. Ives particularly signalized his zeal against Philip I. who had put away his wife Bertha, of Holland, and taken Bertrade of Montford, the wife of Fouques de Requin, count of Anjou. This divorce was contrary to the ecclesiastical law; and the affair would

[1] Fabric. Bibl. Græc.—Moreri.—Life by Arnaud.—Saxii Onomasticon.
[2] Moreri.—Niceron, vol. XXIX.—Lardner's Works.—Saxii Onomasticon.

have been attended with bad consequences had not the prince's friends interposed. After this, the bishop employed himself wholly in the functions of his ministry, made several religious foundations, and died 1115. His corpse was interred in the church of St. John in the Vale, which he had founded. Pope Pius V. by a bull, dated Dec. 18, 1570, permitted the monks of the congregation of Lateran to celebrate the festival of St. Ives. We have, of his compiling, "A collection of Decrees;" "Exceptiones ecclesiasticarum regularum;" besides "22 Sermons," and a "Chronicon;" all which were collected in 1647 by John Baptist Souciet, a canon of Chartres, in one vol. folio, divided into parts. The "Decrees" were printed in 1561, and there has been another edition since. A collection of canons called the "Pannomia," or "Panormia," and some other pieces printed in the "Bibliotheca patrum," are also ascribed to our bishop. [1]

IVES (JOHN), was the only son of one of the most eminent merchants at Yarmouth, where he was born in 1751. He was entered of Caius college, Cambridge, where he did not long reside; but, returning to Yarmouth, became acquainted with that celebrated antiquary Thomas Martin of Palgrave, and caught from him that taste for antiquities which he pursued during the short period of his life. He was elected F. S. A. 1771, and F. R. S. 1772; and, by favour of the earl of Suffolk, in him the honour of Suffolk herald extraordinary was revived; an office attended with no profit, but valuable to him by the access it gave to the MSS. muniments, &c. of the heralds college, of which he thereby became an honorary member. His first attempt at antiquarian publication was by proposals (without his name) in 1771, for printing an account of Lothingland hundred in Suffolk; for which he had engraved several small plates of arms and monuments in the churches of Friston, Gorleston, Loud, Lowestoffe, and Somerliton, from his own drawings. His next essay was the short preface to Mr. Swinden's "History and Antiquities of Great Yarmouth, in the county of Norfolk, 1772," 4to. Mr. Swinden, who was a schoolmaster in Great Yarmouth, was a most intimate friend of Mr. Ives, who not only assisted him with his purse, and warmly patronized him while living, but superintended the book for the emolument of

[1] Moreri in Yves.—Cave, vol. II.—Saxii Onomasticon in Yves.

the author's widow, and delivered it to the subscribers *. In 1772 he caused to be cut nine wooden plates of old Norfolk seals, entitled "Sigilla antiqua Norfolciensia. Impressit Johannes Ives, S. A. S." and a copper-plate portrait of Mr. Martin holding an urn, since prefixed to Martin's "History of Thetford." On Aug. 16, 1773, by a special licence from the archbishop of Canterbury, he was married at Lambeth church to Miss Kett (of an ancient family in Norfolk), and afterwards resided at Yarmouth.

In imitation of Mr. Walpole (to whom the first number was inscribed), Mr. Ives began in 1773 to publish "Select Papers" from his own collection; of which the second number was printed in 1774, and a third in 1775. Among these are "Remarks upon our English Coins, from the Norman invasion down to the end of the reign of queen Elizabeth," by archbishop Sharp; sir W. Dugdale's "Directions for the Search of Records, and making use of them, in order to an historical Discourse of the Antiquities of Staffordshire;" with "Annals of Gonvile and Caius college, Cambridge;" the "Coronation of Henry VII. and of queen Elizabeth," &c. &c. In 1774 he published, in 12mo, "Remarks upon the Garianonum of the Romans; the scite and remains fixed and described;" with the ichnography of Garianonum, two plates, by B. T. Pouncey; south view of it, Roman antiquities found there, map of the river Yare, from the original in the corporation chest at Yarmouth, and an inscription on the mantletree of a farm-house. He died of a deep consumption, when he had just entered his twenty-fifth year, June 9, 1776. Considered as an antiquary, much merit is due to Mr. Ives, whose valuable collection was formed in less than five years. His library was sold by auction, March 3—6, 1777, including some curious MSS. (chiefly relating to Suffolk and Norfolk) belonging to Peter Le Neve, T. Martin, and Francis Blomefield. His coins, medals, ancient paintings, and antiquities, were sold Feb. 13 and 14, 1777. Two portraits of him have been engraven.[1]

* "The author," says Mr. Ives, "closed his life and his work together. The last sheet was in the press at the time of his decease. To me he committed the publication of it. A short, but uninterrupted, friendship subsisted between us. His assiduity, industry, and application, will appear in the course of the work." Mr. Swinden was buried in the church of St. Nicholas at Yarmouth, in the north-aile, where a handsome mural monument is erected to his memory.

[1] Nichols's Bowyer.—Gent. Mag. LVII and LXIII.—Noble's College of Arms.—Granger's Letters, by Malcolm, p. 101, 296, &c.

IVETAUX (NICHOLAS VANQUELIN, seigneur des), a French poet, was born of a respectable family at la Fresnaye, a castle near Falaise. He discovered early a taste for poetry and the belles lettres, and, after having distinguished himself as a student at Caen, succeeded his father as lieutenant-general of the city; but the marechal d'Estrées persuaded him to resign his post and go to court, where he placed him with M. de Vendôme, son of the celebrated Gabrielle d'Estrées. It was for this young prince that des Ivetaux wrote his poem of "L'Institution du Prince," in which he gives his pupil very sensible, judicious, and even religious advice. After this he was preceptor to the dauphin, afterwards Louis XIII; but his licentious way of life displeased the queen, and occasioned him to be excluded from the court a year after Henry IV. died. A pension and several benefices were, however, given him; but he afterwards resigned his benefices, on being reproached by cardinal Richelieu for his libertinism. Thus free from all restraint, des Ivetaux retired to an elegant house in the fauxbourg St. Germain, where he spent the rest of his days in pleasure and voluptuousness, living in the Epicurean style. Fancying that the pastoral life was the happiest, he dressed himself like a shepherd, and led imaginary flocks about the walks of his garden, repeating to them his lays, accompanied by a girl in the dress of a shepherdess, whom he had picked up with her harp in the streets, and taken for his mistress. Their whole employment was to seek refinements in pleasures, and every day they studied how to render them more exquisite. Thus des Ivetaux passed his latter years; and it has been said that he ordered a saraband to be played when he was dying, to sooth his departing soul; but M. Huet, on the contrary, affirms, that he repented of his errors at the point of death. However that may be, he died in his ninetieth year, at Brianval, near Germigni, in 1649. Besides the poem above mentioned, des Ivetaux left stanzas, sonnets, and other poetical pieces, in the "Délices de la Poésie Françoise," Paris, 1620, 8vo.[1]

[1] Moreri.—Dict. Hist. de L'Avocat.

K.

KABEL. See CABEL.

KAEMPFER (ENGELBERT), an eminent traveller, was born Sept. 16, 1651, at Lemgow in Westphalia, where his father was a minister. After studying in several towns, and making a quick progress, not only in the learned languages, but also in history, geography, and music, vocal and instrumental, he went to Dantzick, where he made some stay, and gave the first public specimen of his proficiency by a dissertation "De Divisione Majestatis," in 1673. He then went to Thorn, and thence to the university of Cracow; where, for three years, studying philosophy and foreign languages, he took the degree of doctor in philosophy; and then went to Koningsberg, in Prussia, where he stayed four years. All this while he applied himself very intensely to physic and natural history. He next travelled to Sweden, where he soon recommended himself to the university of Upsal, and to the court of Charles XI. a great encourager of learning; insomuch that great offers were made him, upon condition that he would settle there. But he chose to accept the employment of secretary of the embassy, which the court of Sweden was then sending to the sophi of Persia; and in this capacity he set out from Stockholm, March 20, 1683. He went through Aaland, Finland, and Ingermanland, to Narva, where he met Fabricius the ambassador, with whom he arrived at Moscow the 7th of July. The negociations at the Russian court being ended, they proceeded on to Persia; but had like to have been lost in their passage over the Caspian sea, by an unexpected storm and the unskilfulness of their pilots. During their stay in Georgia, Kæmpfer went in search of simples, and of all the curiosities that could be met with in those parts. He visited all the neighbourhood or Siamachi; and to these laborious and learned excursions we owe the many curious and accurate accounts he has given us in his "Amœnitates Exoticæ," published at Lemgow, in 1712.

Fabricius arrived at Ispahan in Jan. 1684, and stayed there near two years; during all which time of his abode in the capital of the Persian empire, Kæmpfer made every possible advantage. The ambassador, having ended his negociations towards the close of 1685, prepared to return into Europe; but Kæmpfer did not judge it expedient to return with him, resolving to go farther into the east, and make still greater acquisitions by travelling. With this view he entered into the service of the Dutch East-India company, in the quality of chief surgeon to the fleet, which was then cruising in the Persian Gulph, but set out for Gamron Nov. 1685. He stayed some time in Sijras, where he visited the remains of the ancient Persepolis, and the royal palace of Darius, whose scattered ruins are still an undeniable monument of its former splendor and greatness. As soon as he arrived at Gamron he was seized with a violent fit of sickness, which was near carrying him off; but, happily recovering, he spent a summer in the neighbourhood of it, and made a great number of curious observations. He did not leave that city till June 1688, and then embarked for Batavia; whither, after touching at many Dutch settlements, in Arabia Felix, on the coasts of Malabar, in the island of Ceylon, and in the gulph of Bengal, he arrived in September. This city having been so particularly described by other writers, he turned his thoughts chiefly to the natural history of the country about it. He possessed many qualifications necessary for making a good botanist; he had a competent knowledge of it already, a body inured to hardships, a great stock of industry, and an excellent hand at designing. In May 1690, he set out from Batavia on his voyage to Japan, in quality of physician to the embassy, which the Dutch East-India company used to send once a year to the Japanese emperor's court; and he spent two years in this country, making all the while most diligent researches into every thing relating to it. He quitted Japan in order to return to Europe, Nov. 1692, and Batavia, Feb. 1693. He stayed near a month at the Cape of Good-Hope, and arrived at Amsterdam in October.

April 1694, he took a doctor of physic's degree at Leyden, on which occasion he communicated, in his thesis, some very singular observations, which we shall presently notice. At his return to his native country he intended immediately to digest his papers and memoirs into proper

order; but, being appointed physician to his prince, he fell into too much practice to pursue that design with the vigour he desired. He married the daughter of an eminent merchant at Stolzenau in 1700. The long course of travels, the fatigue of his profession, and some family-uneasinesses, arising (as it is said) from the debts he had contracted, had very much impaired his constitution; so that, after a variety of ailments, he died Nov. 2, 1716.

His inaugural dissertation, before noticed, and published at Leyden in 1694, is entitled "Decas observationum exoticarum." Of this an unique copy is preserved in Sir James Smith's library. The subjects on which it treats are, 1, the agnus Scythicus, or Borometz; 2, the bitterness of the Caspian sea; 3, of the native mumia, or bitumen, of Persia; 4, of the torpedo, or electrical fish of the Persian gulph; 5, of the drug called dragon's blood, produced by the fruit of a palm; 6, of the dracunculus of the Persians, a sort of worm proceeding from a tumour in the skin; 7, on the andrum, or endemic hydrocele of the Malabars; 8, on the perical, or ulcer of the feet among the same people; 9, on the cure of the colic amongst the Japanese by puncture with a needle; 10, on the moxa, or actual cautery, of the same people and the Chinese. These subjects are, as Haller observes, all of them probably treated more fully in his "Amœnitates Exoticæ," so often quoted by Linnæus for its botany, as well as other authors for its authentic details, relating to the history and manners of Persia, and other parts of the east. His History of Japan is well known by the English translation in folio, and is extremely valued for its accuracy and fidelity. It was published in 2 vols. fol. Lond. 1728. Kæmpfer, we have remarked, was skilled in the use of the pencil; and some botanical drawings of his, made in Japan, are preserved in the British museum. Of these sir Joseph Banks, in 1791, liberally presented the learned world with 59 folio engravings at his own expence. Many of the plants are still undetermined by systematic botanists.[1]

KAHLER (WIGAND, or JOHN), a learned and indefatigable German writer, and Lutheran divine, was born January 20, 1649, at Wolmar, in the landgraviate of Hesse-Cassel. He was professor of poetry, mathematics, and divinity at Rinteln, and member of the society of Gottingen.

[1] Niceron, vol. XIX.—Gen. Dict.—Moreri.—Haller, Bibl. Bot.—Rees's Cyclopædia.—Life prefixed to his History of Japan.

He died May 17, 1729, leaving two sons and four daughters. A great number of his "Dissertations" are collected in two volumes, printed at Rinteln, 1700, and 1711, under the title of "Dissertationes Juveniles;" the principal are, "De oceano ejusque proprietatibus et vario motu; De libertate Dei; De terra; De reflexione luminis ejusque effectu; De imputatione peccati alieni, et speciatim Adamici; De Poligamiâ," &c.[1]

KALDI (GEORGE), a learned Jesuit, was born in Tirnaw in Hungary, about 1572, was received into the Jesuits' order at Rome, and returning to his own country, was banished into Transylvania, with the other members of the society, during the commotions which, at that time, agitated the kingdom. After this he discharged the duty of theological professor in the university of Olmutz, and filled some other important posts in different places. His last retreat was to a college which he built at Presburg, where he died in 1634. He was regarded as one of the most eloquent preachers in Hungary, and published some sermons, but he is chiefly celebrated for having completed a translation of the Bible from the Vulgate into the Hungarian tongue, which was printed at Vienna, in 1626.[2]

KALE, or KALF (WILLIAM), a painter of still life, was born at Amsterdam in 1630, and was a disciple of Hendrick Pot, a portrait and historical painter; of whom he learned the practice of the art, but from whom he varied in the application of it; and applied his talents, which were very considerable, in a close imitation of objects in still life; which he composed with great beauty and effect. In the gallery of the Louvre at Paris, are two exquisite works of his, in which he is said to unite the merits of Rembrandt and Teniers. He possessed an eye informed with the power of Rembrandt's arrangements and contrast of light and shade, and a hand, that managed the pencil with the neatness and correctness of Teniers. He died in 1693.[3]

KALKAR. See CALCAR.

KALM (PETER), a very celebrated naturalist, was a native of Finland, and was born in 1715. Having imbibed a taste for the study of natural history, it appears that he pursued his inclination with much zeal and industry. His first researches were rewarded by the discovery of many new plants in Sweden, of which he gave some account to

[1] Moreri.—Dict. Hist. [2] Moreri.
[3] Pilkington.—Dict. Hist.—Rees's Cyclopædia.

the botanical world between the years 1742 and 1746. He was particularly anxious to explore the virtues of plants, both with respect to their uses in medicine, and in the useful arts, so that planting and agriculture occupied some portion of his attention. His reputation as a naturalist caused him to be appointed professor at Abo; and in October 1747, he set out upon his travels, sailing from Gottenburg for America; but, on account of a violent hurricane, was obliged to take shelter in a port of Norway, whence he could not depart till the ensuing February, when he proceeded immediately for London. From hence he went to North America; and having spent two or three years in exploring whatever was worthy of observation in that country, he returned to his professorship at Abo in 1751. The expences of this undertaking appear to have exceeded what was allowed him by the Academy of Sciences, so that our author was obliged to live rather penuriously upon his return; yet he found means to cultivate, in a small garden of his own, several hundred plants, for the use of the university, as there was no public botanical garden at Abo. His discoveries in botany very materially enriched the "Species Plantarum" of his great master, and the Linnæan Herbarium abounds with specimens brought home by him, distinguished by the letter K. Haller enumerates a long list of tracts published by Kalm; and his inaugural dissertation appeared in the "Amœnitates Academicæ" of Linnæus. He was originally intended for the ecclesiastical profession, but was drawn aside from this pursuit by attending the lectures of Linnæus on natural history, given in the university of Upsal. Indeed, it was through the recommendation of Linnæus that professor Kalm was fixed upon to undertake the voyage to North America, and the account of his voyage was published in English by Forster in 1771. He afterwards made, at his own expence, a very extensive tour into Russia, the history of which never appeared in print, but which is supposed to have furnished considerable matter for the work of a Swedish writer, who published a book of travels in that kingdom. Kalm was a member of the royal Swedish academy of sciences, and died in 1779. His collection of dried plants, made in his various journeys, and doubtless valuable for the purposes of botanical information, is said to remain in the hands of his family in a state of neglect.[1]

[1] Stoever's Life of Linnæus.—Haller Bibl. Bot.—Rees's Cyclopædia.

KANT (IMMANUEL), a German writer, who has lately attained extraordinary fame in his own country as the inventor of a new system of philosophical opinions, which, however, are not very likely to reach posterity, was born April 22, 1724, in the suburbs of Konigsberg, in Prussia. His father, John George Kant, was a sadler, born at Memel, but originally descended from a Scotch family, who spelt their name with a C; but the philosopher, the subject of this article, in early life converted the C into a K, as being more conformable to German orthography. Immanuel, the second of six children, was indebted to his father for an example of the strictest integrity and the greatest industry; but he had neither time nor talent to be his instructor. From his mother, a woman of sound sense and ardent piety, he imbibed sentiments of warm and animated devotion, which left to the latest periods of his life the strongest and most reverential impressions of her memory on his mind. He received his first instructions in reading and writing at the charity-school in his parish; but soon gave such indications of ability and inclination to learn, as induced his uncle, a wealthy shoe-maker, to defray the expence of his farther education and studies. From school he proceeded to the college of Fridericianum. This was in 1740; and his first teacher was Martin Kautzen, to whom Kant was strongly attached, and who devoted himself with no less zeal to the instruction of his pupil, and contributed very greatly to the unfolding of his talents. His favourite study at the university was that of mathematics, and the branches of natural philosophy connected with them. On the completion of his studies, he accepted a situation as tutor in a clergyman's family. In this, and in two other similar situations, he was not able to satisfy his mind that he did his duty so well as he ought; he was, according to his own account, too much occupied with acquiring knowledge to be able to communicate the rudiments of it to others. Having, however, acted as a tutor for nine years, he returned to Konigsberg, and maintained himself by private instruction. In 1746, when twenty-two years of age, he began his literary career with a small work, entitled "Thoughts on the estimation of the animal powers, with strictures on the proofs advanced by Leibnitz and other mathematicians on this point," &c. In 1754 he acquired great reputation by a prize essay on the revolution of the earth round its axis; and the following

year was admitted to his degree of master of arts, and entered immediately upon the task of lecturing, which he performed for many years to crowded audiences, and published several works, the titles of which are now of little importance, compared to his new metaphysical system, the first traces of which are to be found in his inaugural dissertation, written in 1770, when he was appointed to a professor's chair in the university of Konigsberg; the subject was, "De mundi sensibilis atque intelligibilis forma et principiis." Seated now in the chair of metaphysics, his subsequent publications were almost entirely of this nature. He pursued this study with unremitting ardour, and entered into all the depths of metaphysical subtlety, in order, as we are told, "to unfold the rational powers of man, and deduce from thence his moral duties." It was not till 1781, that the full principles of his system appeared in his "Review of pure reason;" and the system it contains is commonly known under the name of the "Critical Philosophy." As this work had been variously misrepresented, he published a second part in 1783, entitled "Prolegomena for future Metaphysics, which are to be considered as a science." In 1786 he was appointed rector of the university, and was a second time called to the same office, in 1788; and in a few months he was advanced to be senior of the philosophical faculty. About 1798, he took leave of the public as an author, and soon after gave up all his official situations. During his latter years, his faculties were visibly decayed, in which state he died Feb. 12, 1804. The character of Kant is said to have been contemplated with universal respect and admiration, and during his life he received from the learned throughout Germany, marks of esteem bordering upon adoration. How far he deserved all this, is very questionable. His language is equally obscure, and his reasonings equally subtle with those of the commentators of Aristotle in the fifteenth century. The truth of this assertion will be denied by none who have endeavoured to make themselves masters of the works of Willich and Nitsch, two of his pupils; and the source of this obscurity seems to be sufficiently obvious. Besides employing a vast number of words of his own invention, derived from the Greek language, Kant uses expressions which have long been familiar to metaphysicians, in a sense different from that in which they are generally received; and we have no

doubt that the difficulty of comprehending his philosophy has contributed, far more than any thing really valuable in it, to bring it into vogue, and raise the fame of the author. For the following analysis of his system we are indebted to one of our authorities, and we might perhaps deserve blame for the length of the article, if it did not appear necessary that some record should remain of a set of opinions that once threatened to usurp the place of all true philosophy as well as religion. The reader who studies for the practical improvement of his mind, will perceive at once, that it is the object of all such metaphysical projectors to render the world independent of revealed religion.

Kant divides all our knowledge into that which is "a priori," and that which is "a posteriori." Knowledge "a priori" is conferred upon us by our nature; and knowledge "a posteriori" is derived from our sensations, or from experience; and it is in this system denominated "empyric." Kant does not, as this division would seem to imply, intend to revive the doctrine of innate ideas. He considers all knowledge as acquired; he maintains that experience is the productrice of all knowledge, and that without it we could not have had a single idea. Our ideas "a priori," he says, are produced with experience, but not by it, or do not proceed from it. They exist in, and are forms of the mind. They are distinguished from other ideas by two marks, which are easily discerned; they are universal and necessary; they admit of no exception, and their converse is impossible. Ideas which we derive from experience have no such characters. We can imagine that what we have seen, or felt, or heard once, we may see, or feel, or hear again; but we do not perceive any impossibility in its being otherwise. Thus, if I see a building on fire, I am certain of this individual fact; but it affords no general knowledge. But if I take twice two small balls, and learn to call twice two four, I shall immediately be convinced that any two bodies whatever, when added to any other two bodies, will constantly make the sum of bodies four. Experience affords the opportunity of acquiring this knowledge, but it has not given it; for how could experience prove that this truth should never vary? Experience must be limited, and cannot teach what is universal and necessary. It is not experience which discovers to us that we shall always have the surface of a whole

pyramid, by multiplying its base by the third part of its height; or, that two parallel lines extended "in infinitum" shall never meet.

All mathematical truths, according to Kant, are "a priori:" thus, that a straight line is the shortest of all possible lines between two given points; that the three angles in any plane triangle are always equal to two right angles, are propositions which are true "a priori." Pure knowledge "a priori," is that which is without any mixture of experience. Two and two make four, is a truth of which the knowledge is "a priori;" but it is not pure knowledge, because the truth is particular. The ideas of substance, and of cause and effect, are "a priori;" and when they are separated from the objects to which they refer, they form, according to this system, "void ideas." It is our knowledge "a priori," that is, the knowledge which precedes experience, as to its origin, which renders experience possible. Our faculty of knowledge has an effect on our ideas of sensation, analogous to that of a vessel which gives its own form to the liquor with which it is filled. Thus, in all knowledge "a posteriori," there is something "a priori," derived from our faculty of knowledge. All the operations of our minds, all the impressions which our senses receive and retain, are brought into effect by the conditions, the forms, which exist in us by the pure ideas "a priori," which alone render all our other knowledge certain. Time and space are the two essential forms of the mind: the first, for impressions received by the internal sense; the second, for those received by our external senses. It is by means of the form *space*, that we are enabled, "a priori," to attribute to external objects impenetrability, divisibility, &c.; and it is by means of the form *time*, that we attribute to any thing duration, succession, &c. Arithmetic is derived from the internal sense, and geometry from that of our external. Our understanding collects the ideas received by the impressions made on our organs of sense, confers on those ideas unity by a particular energy "a priori," and thereby forms the representation of each object. Thus a person is successively struck with the impressions of all the parts which form a particular garden. His understanding unites these impressions, or the ideas resulting from them; and in the unity produced by the act, it acquires the idea of the whole garden. If the objects which produce the impressions afford also the

matter of the ideas, then the ideas are "empyric;" but if the objects only unfold the forms of the thought, the ideas are "a priori."

Judgments are divided into two species; *analytic* and *synthetic*. An *analytic* judgment is that in which the attribute is the mere developement of the subject, and is found by the simple analysis of the perception; as, a triangle has three sides. A *synthetical* judgment is that in which the attribute is connected with the subject by a cause or basis taken from the faculty of knowledge, which renders this connection necessary; as, iron is heavy; wood is combustible; the three angles of a plane triangle are equal to two right angles.

The forms of the understanding are, in this system, quantity, quality, relation, modality. *Quantity* is distinguished into general, particular, and individual; *quality*, into affirmation, negation, infinite; *relation*, into categoric, hypothetic, and disjunctive; and *modality*, into problematic, certain, and necessary. M. Kant adds likewise to the properties of the four principal forms of the understanding a table of categories, or fundamental ideas, "a priori."

Pure reason is the faculty of tracing our knowledge "a priori," to subject it to principles, to trace it from its necessary conditions, till it be entirely without condition, and in complete unity. The great work of Kant is divided into several parts, under the titles, "Of Æsthetic transcendental;" "Of transcendental Logic;" "Of the pure Ideas of the Understanding;" "Of the transcendental Judgment;" "Of the Paralogism of pure Reason," &c. We cannot, from the nature of our work, discuss all the parts of the system; but may observe, that the author contends that we know objects only by the manner in which they affect us; and as the impressions which they make upon us are only certain apparitions or phenomena, it is impossible for us to know what an object is in itself. Hence the system of Kant has been compared with that of Berkeley, which maintains that sensations are only appearances, and that there is no truth, only in our reason. But Kant does not go to this length. According to his theory, the understanding, when it considers the apparitions or phenomena, acknowledges the existence of the objects themselves, inasmuch as they serve for the bases of those apparitions; though we know nothing of their reality, and though we can have no certainty but in experience.

Truth, according to our author, consists in the agreement of our notions with the objects, in such a manner as that all men are obliged to form the same judgment: belief consists in holding a thing to be true, in consequence of a persuasion which is entirely personal, and has not its basis in an object submitted to experience. There is a belief of doctrine, as, that "there are inhabitants in the planets," which is not the same as moral belief; because in moral belief there is something necessary. The ordinary mode of teaching the existence of God belongs to the belief of doctrine; and it is the same with regard to the immortality of the soul: nevertheless, the author was a firm believer in the existence of God, and a future state; because, said he, "this persuasion renders immovable my moral principles—principles which I cannot reject, without rendering myself contemptible in my own eyes. I wish for happiness, but I do not wish for it without morality; and as it depends on nature, I cannot wish it with this condition, except by believing that nature depends on a Being who causes this connection between morality and happiness. This supposition is founded on the want or necessity of my reason, and not on my duty. We have, however," says Kant, "no certainty in our knowledge of God; because certainty cannot exist, except when it is founded on an object of experience. The philosopher acknowledges that pure reason is too weak to prove the existence of a being beyond the reach of our senses. The necessity of believing in God is, therefore, only subjective, although necessary and general for all those beings who conform to their duty. The proofs of natural theology, taken from the order and beauty of the universe, are proofs only in appearance. They resolve themselves into a bias of our reason to suppose an infinite Intelligence, the author of all that is possible; but from this bias it does not follow that there really is such an author. To say, that whatever exists must have a cause, is a maxim "a priori;" but it is a maxim applicable only to experience: for we know not how to subject to the laws of our perceptions that which is absolutely independent of them. It is impossible to know that God exists; but we can comprehend how it is possible to act morally on the supposition of the existence of an intelligent Creator,—an existence which practical reason forces theoretical reason to adopt. This proof not only persuades, but even acts on the con-

viction, in proportion as the motives of our actions are conformable to the law of morality. Religion ought to be the means of virtue, and not its object. Man has not in himself the idea of religion, as he has that of virtue. The latter has its principle in the mind: it exists in itself, and not as the means of happiness; and it may be taught without the idea of God, for the pure law of morality is "a priori." He who does good by inclination, does not act morally. There are compassionate minds, which feel an internal pleasure in communicating joy around them, and who thus enjoy the satisfaction of others; but their actions, however just, however good, have no moral merit, and may be compared to other inclinations;—to that of honour, for example, which, while it meets with that which is just and useful, is worthy of praise and encouragement, but not of any high degree of esteem. According to Kant, we ought not even to do good, either for the pleasure which we feel in doing it, or in order to be happy, or to render others happy; for any one of these motives would be empiric, and injure the purity of our morals. We ought to act after the maxims derived "a priori," from the faculty of knowledge, which carry with them the idea of necessity, and are independent of all experience; after the maxims which, it is to be wished, could be erected into general laws for all beings endowed with reason.

If this, says a judicious writer, be a correct view of the object and the results of the Critical Philosophy, we confess ourselves unable to discover any motive which should induce our countrymen, in their researches after truth, to prefer the dark lantern of Kant to the luminous torch of Bacon. The metaphysical reader will perceive, that, in this abstract, there is little which is new except the phraseology, that what is new is either unintelligible or untenable, and that his opinions on the existence of the Supreme Being have a manifest tendency to atheism. With these sentiments of Kant's philosophy, we hear without surprize or regret that it is already much neglected in Germany, and will probably soon fall into utter oblivion.[1]

KÄSTNER (ABRAHAM GOTHELF), an eminent mathematician, and professor of mathematics at Gottingen, was born at Leipsic, Sept. 27, 1719. He had part of his edu-

[1] Dr. Gleig's Supplement to the Encyclopædia Britannica, a very elaborate and valuable article.—Rees's Cyclopædia.

cation at home, under his father and uncle, both of whom were lecturers on jurisprudence, and men of general literature. In 1731 he attended the philosophical lectures of the celebrated Winkler, and next year studied mathematics under G. F. Richter, and afterwards under Hausen; but practical astronomy being at that period very little encouraged at Leipsic, he laboured for some years under great difficulties for want of instruments, and does not appear to have made any great progress until, in 1742, he formed an acquaintance with J. C. Baumann, and by degrees acquired such helps as enabled him to make several observations. Heinsius was his first preceptor in algebra; and, in 1756, he was invited to Gottingen, to be professor of mathematics and moral philosophy, and afterwards became secretary of the royal society, and had the care of the observatory on the resignation of Lowitz in 1763; but, notwithstanding his talents in astronomy and geography, the services he rendered to the mathematical sciences in general are more likely to convey his name to posterity. He exerted himself with the most celebrated geometers of Germany, Segner, and Karsten, to restore to geometry its ancient rights, and to introduce more precision and accuracy of demonstration into the whole of mathematical analysis. The doctrine of binomials; that of the higher equations; the laws of the equilibrium of two forces on the lever, and their composition; are some of the most important points in the doctrine of mathematical analysis and mathematics, which Kästner illustrated and explained in such a manner as to excel all his predecessors. Germany is in particular indebted to him for his classical works on every part of the pure and practical mathematics. They unite that solidity peculiar to the old Grecian geometry with great brevity and clearness, and a fund of erudition, by which Kästner has greatly contributed to promote the study and knowledge of the mathematics. Kästner's talents, however, were not confined to mathematics: his poetical and humorous works, as well as his epigrams, are a proof of the extent of his genius; especially as these talents seldom fall to the lot of a mathematician. How Kästner acquired a taste for these pursuits, we are told by himself in one of his letters. In the early part of his life he resided at Leipsic, among friends who were neither mathematicians nor acquainted with the sciences; he then, as he tells us, contracted "the bad habit of laughing at others;"

but he used always to say, *Hanc veniam damus petimusque vicissim.*

Kästner died at Gottingen, June 20, 1800. Besides works on the pure and practical mathematics, we are indebted to Kästner for a history of the mathematics, from the revival of literature to the end of the eighteenth century. Vol. I. contains arithmetic, algebra, the elements of geometry, trigonometry, and practical geometry, and was published at Gottingen, 1796, and an appendix in 1797. Vol. II. which appeared at the same time, embraces perspective geometrical analysis, and the higher geometry, mechanics, optics, and astronomy.[1]

KAUFFMAN (MARY ANGELICA), a female artist, well known in this country, was born in 1740, at Coire, the capital of the Grisons, and received the elements of art from her father, who, on some surprising proofs of her early capacity, at the age of fourteen, conducted her to Milan, and, after some years' practice there and elsewhere, to Rome, where her talents, charms, accomplishments, and graces, soon rendered her an object of general admiration: in 1764 she removed to Venice, and in the following year accompanied lady Wentworth, the wife of the British resident, to England. Here, enjoying royal favour, the arbitress of public taste, loved, esteemed, perhaps envied by artists, decorated with academic honours, opulent and happy, she sunk her own name in that of sir A. Zucchi, a Venetian artist, whom she married*, and, after a residence of seventeen years, returned, through her native place, to Italy, and settled at Rome; where, after a new career of success, courted, employed, and rewarded, by monarchs, princes, and the most distinguished travellers, she died in 1807, of gradual decay, resigned, regretted, and honoured by splendid obsequies.

Mr. Fuseli, who was honoured by the friendship of Angelica, and cherishes her memory, says, that he "has no

* In the Cyclopædia, we are told, that after some years residence here, she was unhappily deceived by a footman of a German count, who, coming to England, personated his master, contrived to be presented at court, and persuaded Angelica to marry him. The cheat was soon discovered, and the rascal had not the humanity to endeavour to sooth her disappointment by kindness, but treated her very ill. At last, however, by a payment made to him of 300*l.* he was induced to return to Germany, and promised never to molest her any more. He kept his engagement; and the lady not hearing of him for seven years, and concluding him dead, then married an Italian painter of the name of Zucchi.

[1] Tilloch's Philosophical Magazine, vol. IX.

wish to contradict those who make success the standard of genius, and as their heroine equalled the greatest names in the first, suppose that she was on a level with them in powers. Angelica pleased, and deserved to please, the age in which she lived, and the race for which she wrought. The Germans, with as much patriotism at least as judgment, have styled her the Paintress of Minds (Seelen Mahlerin): nor can this be wondered at from a nation, who, in A. R. Mengs, flatter themselves to possess an artist equal to Raffaello. The male and female characters of Angelica never vary in form, features, and expression, from the favourite ideal she had composed in her mind. Her heroes are all, the man to whom she thought she could have submitted, though him perhaps she never found; and to his fancied manner of acting and feeling, she, of course, submitted the passions of the subject. Her heroines are herself; and whilst suavity of countenance and alluring graces shall be able to divert the general eye from the sterner demands of character and expression, can never fail to please."

Angelica painted the lighter scenes of poetry with a grace and taste entirely her own; and happily formed to meet that of an engraver whose labours highly contributed to the growth and perpetuity of her fame. Bartolozzi was the man, who, enjoying at the same time, youth, health, and ingenuity, almost entirely devoted his talents between Angelica and Cipriani. The three were endowed with congenial feelings in arts; which, if not of the highest class, were certainly entitled to rank among the most agreeable.[1]

KAYE, KEYE, CAY, or CAIUS (JOHN), a learned English physician and co-founder of Gonvil and Caius college, Cambridge, the son of Robert Kaye, of a Norfolk family, was born at Norwich, Oct. 6, 1510. After having received his school education at Norwich, he was admitted very young of Gonvil-hall, of which he became fellow. While here, among other proofs of literary application, he informs us that at the age of twenty-one, he translated out of Greek into Latin, Nicephorus Callistus's treatise of "Confession in prayer," another of Chrysostom, on the "manner of prayer;" and out of Latin into English, Erasmus's paraphrase on Jude. He also epitomized his book

[1] Pilkington, by Fuseli, in art. Zucchi.—Gent. Mag. vol. LXXVIII.—Athenæum, vol. III. and IV.—Rees's Cyclopædia.

"De Vera Theologia." The study of divinity might probably have engaged his attention at this time, but we find that when he went afterwards, according to the custom of the age, to Italy, he studied physic under the learned Montanus, and soon became himself so eminent in that faculty, as to read lectures in the university of Padua for some years. We also find him reading lectures on Aristotle at that university about 1542, but he took his doctor's degree at Bononia. In 1543 he travelled through the greatest part of Italy, Germany, and France, and on his return to England, commenced M. D. at Cambridge, and practised both at Shrewsbury and Norwich with such success, as to be considered one of the ablest physicians in England. It was doubtless this high reputation which procured him the honour of being successively physician to Edward VI. queen Mary, and queen Elizabeth.

In 1547, he was admitted fellow of the college of physicians in London, of which he held all the higher offices, of censor, president, &c. and upon every occasion shewed himself a zealous defender of the college's rights and privileges, and a strict observer of her statutes, never, even in advanced life, absenting himself from the comitia, or meetings, without a dispensation. He also compiled the annals of the college from 1555 to 1572, entering every memorable transaction in its due time and order. In 1557, being in great favour with queen Mary, and, as it is said, almost an oracle in her opinion, he determined to employ this influence in behalf of literature in general, and accordingly obtained a licence to advance Gonvil-hall, in which he had been educated, into a college. As yet it was not a corporation, or body politic; but, by Caius's interest at court, it was now incorporated by the name of Gonvil and Caius College, which he endowed with considerable estates, purchased by him on the dissolution of the monasteries, for the maintenance of an additional number of fellows and scholars. He also built, at his own expence, the new square called Caius Court. The first statutes of this new foundation were drawn up by him, and that he might have the better opportunity of consulting its interest, he accepted, and retained, the mastership, almost as long as he lived. Some short time before his decease he caused another master to be appointed in his room, but continued in college as a fellow-commoner, assisting daily at divine service in a private seat in the chapel, which he

had built for himself. Here he died July 29, 1573, and was buried in the college-chapal, with the short epitaph of "Fui Caius. Vivit post funera virtus."

Caius's religious principles have been disputed. The most probable conjecture is, that he had a secret inclination to the principles of his early years, but conformed, at least in outward observances, to the reformation in his latter days. Of his learning there is no difference of opinion. It was various and extensive; and his knowledge of the Greek language, particularly, gave him a superiority over most of his contemporaries, the study of that language in this country being then in its infancy. His zeal for the interests of learning appears from his munificence to his alma mater, and the same motive led him in 1557 to erect a monument in St. Paul's cathedral to the celebrated Linacre. As an author, he wrote much; but some of his works have not been published. He revised, corrected, and translated several of Galen's works, printed at different times abroad. He published also, 1. "Hippocrates de Medicamentis," first discovered in MS. by him; also "de ratione Victus," 8vo. 2. "De medendi methodo," Basil, 1544, Lond. 1556, 8vo. 3. "De Ephemera Britannica," or an account of the sweating sickness in England, Lond. 1556, and reprinted so lately as 1721. 4. "De Thermis Britannicis." 5. "Of some rare Plants and Animals," Lond. 1570. 6. "De Canibus Britannicis," Lond. 1570, and inserted entire in Pennant's "British Zoology." 7. "De pronunciatione Græcæ et Latinæ linguæ," Lond. 1574, with several other works, a history of his college, &c. still in manuscript *. One only of his works we reserve for a more particular notice. This was his History of the university of Cambridge, occasioned by the appearance of a work written by the subject of our next article, in which it was asserted that Oxford was the most ancient

* There is considerable difficulty in recovering the proper titles and dates of books of the sixteenth century; and Bale, Pits, and even Tanner, often give as separate publications, what belong to a collection. We are not sure that in the above list we have not fallen into the same error; but we can refer the reader to a very scarce volume, in which the best of Caius's tracts are to be found, and in which they were collected by the author. It is entitled, "J. Caii Britanni Opera aliquot et Versiones, partim jam nata, partim recognita atque aucta." Lovaine, 1556, 8vo. To this edition is prefixed a print of Dr. Caius, accurately cut in wood, with a large beard, according to the custom of the age. Dr. Jebb's volume of Caius's tracts includes, "De Canibus;" "De variis Animalibus;" "De libris propriis;" and "De pronunciatione Gr. & Lat."

university, founded by some Greek philosophers, the companions of Brutus, and restored by king Alfred in 870, consequently older than Cambridge. Dr. Caius, however, completely defeated his antagonist by going farther back in ancient history, and asserting, that Cambridge was founded by Cantaber, 394 years before Christ, and consequently was 1267 years older than Oxford! Strype says that Caius published this work (in 1568, 8vo.) at the motion of archbishop Parker. It is to be regretted that either should have embarked in so ridiculous a controversy.[1]

KAY, or CAIUS (THOMAS), the antagonist of Dr. Caius in the antiquity of the universities, was born, as Wood conjectures, in Lincolnshire, but, according to Blomefield, was of a Yorkshire family. He was, however, educated at University college, Oxford, where he entered about the year 1522. In 1525, he was elected fellow of All Souls, where he took his degrees in arts, and at that time was esteemed an excellent Latin scholar, Grecian, and poet. In 1534, he was unanimously chosen registrar of the university; but, in 1552, was deprived of this office for negligence. Soon after the accession of queen Elizabeth, he was made prebendary of Salisbury. In 1561, he was elected master of University college, to which he was afterwards a considerable benefactor; and, in 1563, he was instituted to the rectory of Tredington in Worcestershire. He died in his college, in 1572, and was buried in the church of St. Peter's in the East. He was well versed in sacred and profane learning, but, according to Smith, negligent and careless in some parts of his conduct. He translated Erasmus's "Paraphrase on St. Mark," by command of queen Catherine Parr, Lond. 1548; and likewise made translations from the Greek of Aristotle, Euripides, &c. but which do not appear to have been printed. What preserves his memory is his vindication of the antiquity of Oxford, mentioned in the preceding article, entitled, "Assertio antiquitatis Oxoniensis academiæ," printed with Dr. John Caius's answer, 1568, 1574, and again by Hearne 2 vols. 8vo, 1730. Mr. Smith, in his history of University College, has nearly answered Caius's arguments respecting Alfred.[2]

[1] Biog. Brit.—Strype's Parker, p. 199—201, 257, 360.—Peck's Desiderata.
[2] Ath. Ox. vol. I.—Smith's Annals of University College, p. 161.

KEACH (BENJAMIN), a Baptist divine of considerable note in his day, and some of whose writings are still popular, was born Feb. 29, 1640, at Stokehaman in Buckinghamshire: he appears to have had no regular education, owing to the poverty of his parents, and for some time worked at a trade. He read much, however, in the religious controversies of the times, and entertaining doubts of the validity of infant baptism, was himself re-baptised by immersion, when in his fifteenth year, and joined himself to a congregation of Baptists. Between this and his eighteenth year, he probably studied with a view to the ministry, as at that latter period, he became a preacher, and some time after his settlement in London, attached himself to the *particular* or Calvinistic Baptists. After the restoration, he frequently was involved in prosecutions, owing to the bold avowal of his sentiments, especially in a little tract called "The Child's Instructor," in which he asserted that infants ought not to be baptised; that laymen, having abilities, might preach the gospel, &c. For this he was tried at Aylesbury assizes, Oct. 8, 1664, and sentenced to imprisonment and pillory, the latter of which was executed at the market-place of Winslow, where he was then a preacher. In 1668 he was chosen pastor of a congregation of Baptists in Goat-yard passage, Horsleydown, Southwark. In 1674 and some following years, he had a controversy, concerning his particular tenets, with Baxter, Burkitt, Flavel, and others, and with some of his own persuasion, concerning certain minute points of discipline. He was in all his opinions sincere, and accounted a man of great piety, and of very considerable knowledge, considering the want of early education and opportunities. He died July 18, 1704, and was interred in the burial-ground belonging to the Baptists, in the Park Southwark. He published a great many tracts, some controversial and some practical. His "Travels of True Godliness," and "Travels of Ungodliness," written in the manner of Bunyan, have passed through many editions, and are still popular; but his ablest works are his "Key to open Scripture Metaphors," first published in 1682; and his "Exposition of the Parables," 1704, both in folio.[1]

KEATE (GEORGE), a very agreeable English writer, was descended from sir George Hungerford, his great grand-

[1] Crosby's Hist. of the Baptists.—Wilson's Hist. of Dissenting Churches.

father, by lady Frances Ducie, only daughter of Francis lord Seymour, baron of Trowbridge. He was born, as may be conjectured, about 1729 or 1730, and received his education at Kingston school, under the rev. Mr. Woodeson. From thence he went to Geneva, where he resided some years; and during his stay there, became acquainted with Voltaire, with whom he continued to correspond many years after he returned to England. After finishing the tour of Europe, he settled as a student in the Inner Temple, was called to the bar, and sometimes attended Westminster-hall; though he did not meet with encouragement enough to induce his perseverance in his profession, nor indeed does it seem probable that he had sufficient application for it. His first performance was "Ancient and Modern Rome," a poem, written at Rome in 1755, and published in 1760, with merited applause. Soon after, he printed "A short Account of the Ancient History, present Government, and Laws of the Republic of Geneva." This work he dedicated to his friend Voltaire. In 1762 he produced an "Epistle from lady Jane Gray to lord Guildford Dudley;" and in 1763 "The Alps," a poem, which, for truth of description, elegance of versification, and vigour of imagination, greatly surpasses all his other poetical productions. In 1764 he produced "Netley Abbey;" and in 1765, the "Temple Student, an Epistle to a Friend," in which he agreeably rallies his own want of application in the study of the law, and intimates his irresistible *penchant* for the belles lettres. In 1769 he married miss Hudson, of Wanlip, Leicestershire. Some months before which, he had published "Ferney," an epistle to Mons. de Voltaire, in which he introduced a fine eulogium on Shakspeare, which procured him, soon after, the compliment, from the mayor and burgesses of Stratford, of a standish, mounted with silver, made out of the mulberry-tree planted by that illustrious bard. In 1773 he published "The Monument in Arcadia," a dramatic poem, founded on a well-known picture of Poussin; and in 1779, "Sketches from Nature, taken and coloured in a Journey to Margate," 2 vols. 12mo, an imitation of Sterne's "Sentimental Journey."—In 1781 he collected his poetical works in two volumes, with a dedication to Dr. Heberden, including a number of new pieces never before printed, and an excellent portrait of himself. Of these pieces, one was "The Helvetiad," a fragment, written at Geneva, in 1756. He had

intended to compose a poem of some length, on the subject of the emancipation of Switzerland from the oppression of the house of Austria, and had even settled the plan of his work, when he acquainted M. Voltaire with his intention, who advised him rather to employ his time on subjects more likely to interest the public attention: "For," said he, "should you devote yourself to the completion of your present design, the Swiss would be much obliged to you, without being able to read you, and the rest of the world would care little about the matter." Whatever justice there was in this remark, Mr. K. relinquished his plan, and never resumed it afterwards. In 1781, he published an "Epistle to Angelica Kauffman."

A few years after he became engaged in a long and vexatious lawsuit, in consequence of the neglect (to say the least of it) of an architect who professed himself to be his friend; the particulars of which it is of no importance to detail. At the conclusion of the business he shewed that his good humour had not forsaken him: and in 1787 he gave to the public the principal circumstances of his case in a performance entitled "The Distressed Poet, a serio-comic Poem, in three cantos," 4to, with some pleasantry, and without any acrimony.

In the next year, 1788, the last of his productions appeared; and the composition was very honourable to his talents and his liberality. In 1782, the Antelope packet was shipwrecked on the Pelew Islands, where the commander, captain Wilson, and his crew lived some time before they could get off. The circumstances attending this extraordinary deliverance having been communicated to Mr. Keate, he offered to draw up the narrative of them for the advantage of his friend captain Wilson. This he executed in "An Account of the Pelew Islands, situated in the western part of the Pacific ocean; composed from the journals and communications of captain Henry Wilson and some of his officers, who in August 1783 were there shipwrecked, in the Antelope, a packet belonging to the honourable East India Company," 4to, a work written with great elegance, compiled with much care, and which, if embellished (as it certainly appears to be) with facts better calculated to have found a place in a novel than a genuine narrative, must be ascribed to the mis-information of those who were actors in the scene, and must first have deceived before they obtained credit. Mr. Keate (who

undertook the task on the most disinterested principle, and derived no advantage whatever from the work) was too sturdy a moralist to have had any hand in the imposition.

Besides the pieces already mentioned, Mr. Keate was the author of many prologues and epilogues, spoken at Mr. Newcomb's school at Hackney; and of other occasional verses in the literary journals, not, however, of sufficient importance to be enumerated. He had also adapted his friend Voltaire's "Semiramis" to the stage; but this was superseded, in 1777, at Drury-lane, by captain Ayscough's translation.

Mr. Keate's life passed without any vicissitudes of fortune; he inherited an ample estate, which he did not attempt to increase otherwise than by those attentions which prudence dictated in the management of it. He was hospitable, and beneficent, and possessed the good will of mankind in a very eminent degree. For the last year or two, his health visibly declined; but on the day he died, he appeared to be somewhat mended. His death was sudden, on June 27, 1797. He left one daughter, married in 1796 to John Henderson, esq. of the Adelphi. His widow died in 1800. At the time of his death, Mr. Keate was a bencher of the Temple, and a very old member of the royal and antiquary societies, of both which he had been frequently elected one of the council.[1]

KEATING (GEOFFREY), an Irish historian, was born in the province of Munster, of English ancestry, and flourished in the earlier part of the seventeenth century. He was educated with a view to the Roman catholic church, and having received at a foreign university the degree of D. D. he returned to his native country, and became a celebrated preacher. Being well versed in the ancient Irish language, he collected the remains of the early history and antiquities of the island, and formed them into a regular narrative. This work, which he finished about the time of the accession of Charles I. commences from the first planting of Ireland, after the deluge, and goes on to the seventeenth year of king Henry II. giving an account of the lives and reigns of one hundred and seventy-four kings of the Milesian race, replete with fictitious personages and fabulous narratives, which, however, it has been said, he gives as such, and does not impose them on his

[1] Gentleman's and European Magazines for 1797.—Nichols's Bowyer.

readers as true history. The work remained in MS. in the original language, till it was translated into English by Dermot O'Connor, and published in London in 1723; but a better edition appeared in 1738, with plates of the arms of the principal Irish families, and an appendix, not in the former, respecting the ancient names of places. Keating died about the middle of the seventeenth century, or, as some think, much earlier, about 1625. He wrote some pieces of the religious cast, and two poems, one, an "Elegy on the Death of the Lord Decies," the other a burlesque on his servant Simon, whom he compares with the ancient heroes.[1]

KEBLE (JOSEPH), an English lawyer, was the son of a lawyer of eminence, during Cromwell's usurpation, and born in London, 1632. After a proper preparation, he was sent to Jesus-college, Oxford; whence he shortly removed to All-souls, of which he was made fellow by the parliament visitors in 1648. He took the degree of LL. B. in 1644; and, not long after, was admitted student at Gray's inn, London, and became a barrister about 1658. The following year he went to Paris. After the restoration, he attended the King's bench bar with extraordinary assiduity, continuing there as long as the court sat, in all the terms from 1661 to 1710, but was hardly ever known to be retained in any cause, or even to make a motion. He died suddenly, under the gate-way of Gray's-inn, Aug. 1710, just as he was going to take the air in a coach. He was a man of incredible industry, for besides having published several books in his life-time, he left above 100 large folios, and more than 50 thick 4tos in MS. twenty of which are in the library of Gray's-inn. Writing must have been his delight as well as employment, and became so habitual, that he not only reported the law cases at the King's-bench, Westminster, but all the sermons at Gray's-inn chapel, both forenoon and afternoon, which amounted at last to above 4000. This was the mode of the times when he was young; and there is a mechanism in some natures, which makes them fond of proceeding as they have set out. He appears to have been a man of a singular turn in other respects, yet regular in his conduct, and very benevolent.

The first work he undertook for the public was a new table, with many new references, to the statute-book, in

[1] Harris's edition of Ware's Ireland.—Moreri.

1674. 2. "An Explanation of the Laws against Recusants, &c. abridged," 1681, 8vo. 3. "An Assistance to Justices of the Peace, for the easier Performance of their Duty," 1683, folio; licensed by all the judges. 4. "Reports taken at the King's-bench at Westminster, from the 12th to the 30th year of the Reign of our late Sovereign Lord King Charles II." 1685, 3 vols. folio. This work was also licensed by the judges; but not being digested in the ordinary method of such collections, and having no table of references, it was not so well received as was expected; and the credit of it being once sunk, could not be retrieved, though the table was added in 1696. Indeed, as a reporter he does not stand high in the opinion of the profession. 5. Two essays, one "On Human Nature, or the Creation of Mankind;" the other, "On Human Actions." These were pamphlets.[1]

KECKERMAN (BARTHOLOMEW), a very learned man, was born at Dantzic, in Prussia, 1571. He received the first rudiments of learning under James Fabricius, so distinguished by his zeal against Papists, Anabaptists, and other heretics; and in 1589, was sent to the university of Wirtemberg, where he studied philosophy and divinity. Two years after, he removed to the university of Leipsic; whence, after half a year's stay, he went in 1592, to that of Heidelberg. Here he took a master's degree, and was so highly esteemed by the governors of the university, that he was first made a tutor and afterwards Hebrew professor there. In 1597, the senate of Dantzic, pleased with the reputation and merit of their countryman, sent him a formal and honourable invitation, by letter, to come and take upon him part of the management of their academy, which he at first refused, but on a second invitation, in 1601, consented, after having first received the degree of D. D. at Heidelberg. As soon as he was settled at Dantzic, he proposed to lead the youth through the very penetralia of philosophy, by a newer and more compendious method than had hitherto been found out, according to which they might, within the compass of three years, finish a complete course. For this purpose he pursued the scheme he had begun at Heidelberg, and drew up a great number of books and systems upon all sorts of subjects; logic, rhetoric, œconomics, ethics, politics, phy-

[1] Biog. Brit.—Nichols's Bowyer.—Bridgman's Legal Bibliography.

sics, metaphysics, geography, astronomy, &c.: and in this industrious manner he went on till 1609, when, fairly worn out with constant attention to the business of teaching, he died at the early age of thirty-eight. His works were published at Geneva in 1614, 2 vols. fol. The most valuable are his systematic treatises on rhetoric; but they were all for some time used in teaching, and afterwards pillaged by other compilers, without acknowledgment. [1]

KEENE (EDMUND), an English prelate, born in 1713, was the younger son of Charles Keene, of Lynn, in Norfolk, esq. sometime mayor of that town, whose eldest son was sir Benjamin Keene, many years ambassador at Madrid, and K. B. who died Dec. 15, 1757, leaving his fortune to the subject of this article. Mr. Edmund Keene was first educated at the Charter-house, and afterwards at Caius college, Cambridge, where he was admitted in 1730. In 1738 he was appointed one of his majesty's preachers at Whitehall chapel, and made fellow of Peterhouse in 1739. In 1740 he was made chaplain to a regiment of marines; and, in the same year, by the interest of his brother with sir Robert Walpole, he succeeded bishop Butler in the valuable rectory of Stanhope, in the bishopric of Durham. In 1748, he preached and published a sermon at Newcastle, at the anniversary meeting of the society for the relief of the widows and orphans of clergymen; and, in December following, on the death of Dr. Whalley, he was chosen master of Peterhouse. In 1750, being vice-chancellor, under the auspices of the late duke of Newcastle, he verified the concluding paragraph in his speech on being elected, "Nec tardum nec timidum habebitis procancellarium," by promoting, with great zeal and success, the regulations for improving the discipline of the university. This exposed him to much obloquy from the younger part of it, particularly in the famous "Fragment," and "The Key to the Fragment," by Dr. King, in which Dr. Keene was ridiculed (in prose) under the name of Mun, and in that of the "Capitade" (in verse), under that of Acutus, but at the same time his care and attention to the interests and character of the university justly endeared him to his great patron, so that in Jan. 1752, soon after the expiration of his office, which he held for two years, he was nominated to the see of Chester, vacant by the death of bishop

[1] Melchior Adam.—Moreri.—Gen. Dict.

Peploe, and was consecrated in Ely-house chapel on Palm Sunday, March 22. With this he held in commendam his rectory, and, for two years, his headship, when he was succeeded, much to his satisfaction, by Dr. Law. In May following his lordship married the only daughter of Lancelot Andrews, esq. of Edmonton, formerly an eminent linen-draper in Cheapside, a lady of considerable fortune, and a descendant of the family of bishop Andrews. She died March 24, 1776. In 1770, on the death of bishop Mawson, he was translated to the valuable see of Ely. Receiving large dilapidations, his lordship procured an act of parliament for alienating the old palace in Holborn, and building a new one, by which the see has been freed from a great incumbrance, and obtained some increase also of annual revenue. "The bishopric," it has been humorously observed, "though stripped of the strawberries which Shakspeare commemorates to have been so noted in Holborn, has, in lieu of them, what may very well console a man not over-scrupulous in his appetites, viz. a new mansion of Portland stone in Dover-street, and a revenue of 5000*l.* a year, to keep it warm and in good repute." Bishop Keene soon followed his friend Dr. Caryl, "whom," he said, "he had long known and regarded, and who, though he had a few more years over him, he did not think would have gone before him." He died July 6, 1781, in the sixty-eighth year of his age, and was buried at his own desire in bishop West's chapel, Ely cathedral, where is a short epitaph drawn up by himself. "Bishop Keene," it is observed by bishop Newton, "succeeded to Ely, to his heart's desire, and happy it was that he did so; for, few could have borne the expence, or have displayed the taste and magnificence, which he has done, having a liberal fortune as well as a liberal mind, and really meriting the appellation of a builder of palaces. For, he built a new palace at Chester; he built a new Ely-house in London; and, in a great measure, a new palace at Ely; leaving only the outer walls standing, he formed a new inside, and thereby converted it into one of the best episcopal houses, if not the very best, in the kingdom. He had indeed received the money which arose from the sale of old Ely-house, and also what was paid by the executors of his predecessor for dilapidations, which, all together, amounted to about 11,000*l.*; but yet he expended some thousands more of his own upon the buildings, and new houses re-

quire new furniture." It is chiefly on account of this taste and munificence that he deserves notice, as he is not known in the literary world, unless by five occasional sermons of no distinguished merit.[1]

KEILL (JOHN), an eminent mathematician and philosopher, was born Dec. 1, 1671, at Edinburgh, where he received the first rudiments of learning; and, being educated in that university, continued there till he took the degree of M. A. His genius leading him to the mathematics, he studied that science very successfully under David Gregory the professor there, who was one of the first that had embraced the Newtonian philosophy; and, in 1694, he followed his tutor to Oxford, where, being admitted of Baliol, he obtained one of the Scotch exhibitions in that college. He is said to have been the first who taught Newton's principles by the experiments on which they are grounded, which he was enabled to do by an apparatus of instruments of his own providing; and the lectures he delivered in his chambers upon natural and experimental philosophy, procured him very great reputation. The first public specimen he gave of his skill in mathematical and philosophical knowledge, was his "Examination of Burnet's Theory of the Earth," which appeared in 1698, and was universally applauded by the men of science, and allowed to be decisive against the doctor's "Theory." To this piece he subjoined "Remarks upon Whiston's New Theory of the Earth;" and these theories, being defended by their respective inventors, drew from Keill, in 1699, another performance entitled "An Examination of the Reflections of the Theory of the Earth, together with 'a Defence of the Remarks on Mr. Whiston's New Theory'." Dr. Burnet was a man of great humanity, moderation, and candour; and it was therefore supposed that Keill had treated him too roughly, considering the great disparity of years between them. Keill, however, left the doctor in possession of that which has since been thought the great characteristic and excellence of his work: and, though he disclaimed him as a philosopher, yet allowed him to be a man of a fine imagination. "Perhaps," says he, "many of his readers will be sorry to be undeceived about his Theory; for, as I believe never any book was fuller of mistakes and errors in philosophy, so none ever abounded

[1] Bentham's Ely.—Nichols's Bowyer.—Bishop Newton's Life.

with more beautiful scenes and surprizing images of nature. But I write only to those who might expect to find a true philosophy in it: they who read it as an ingenious romance will still be pleased with their entertainment."

The following year Dr. Millington, Sedleian professor of natural philosophy in Oxford, who had been appointed physician in ordinary to king William, substituted Keill as his deputy, to read lectures in the public schools. This office he discharged with great reputation; and the term of enjoying the Scotch exhibition at Baliol-college, without taking orders, now expiring, he accepted an invitation from Dr. Aldrich, dean of Christ-church, to reside there. In 1701 he published his celebrated treatise, the substance of several lectures on the new philosophy, entitled "Introductio ad veram physicam," which is supposed to be the best and most useful of all his performances. In the preface he insinuates the little progress that Sir Isaac Newton's "Principia" had made in the world; and says, that "though the mechanical philosophy was then in repute, yet, in most of the writings upon this subject, scarce any thing was to be found but the name." The first edition of this book contained only fourteen lectures; but to the second, in 1705, he added two more. About 50 years ago, when the Newtonian philosophy began to be established in France, this piece was in great esteem there, being considered as the best introduction to the "Principia;" and a new edition in English was printed at London in 1736, at the instance of M. Maupertuis, who was then in England, and subjoined to it a new hypothesis of his own, concerning the ring of the planet Saturn.

In Feb. 1701 he was admitted a fellow of the royal society; and, in 1708, published, in the "Philosophical Transactions," a paper "Of the Laws of Attraction, and its Physical Principles." At the same time, being offended at a passage in the "Acta Eruditorum" at Leipsic, in which Sir Isaac Newton's claim to the first invention of the method of fluxions was called in question, he communicated to the royal society another paper, in which he asserted the justice of that claim. In 1709 he was appointed treasurer to the Palatines, and in that station attended them in their passage to New England; and, soon after his return in 1710, was chosen Savilian professor of astronomy at Oxford. In 1711, being attacked by Leibnitz, he entered the lists against that mathematician,

in the dispute about the invention of fluxions. Leibnitz wrote a letter to Dr. Hans Sloane, then secretary to the royal society, dated March 4, 1711, in which he required Keill, in effect, to give him satisfaction for the injury he had done him in his paper relating to the passage in the "Acta Eruditorum" at Leipsic. He protested, that he was far from assuming to himself Sir Isaac Newton's method of fluxions; and desired, therefore, that Keill might be obliged to retract his false assertion. Keill desired, on the other hand, that he might be permitted to justify what he had asserted; which he performed to the approbation of Sir Isaac, and other members of the society; and a copy of his defence was sent to Leibnitz, who, in a second letter, remonstrated still more loudly against Keill's want of candour and sincerity; adding, that it was not fit for one of his age and experience to enter into a dispute with an upstart, who acted without any authority from Sir Isaac Newton; and desiring that the royal society would enjoin him silence. Upon this, a special committee was appointed; who, after examining the facts, concluded their report with "reckoning Mr. Newton the inventor of fluxions; and that Mr. Keill, in asserting the same, had been no ways injurious to Mr. Leibnitz." In the mean time, Keill behaved himself with great firmness and spirit; which he also shewed afterwards in a Latin epistle, written in 1720, to Bernoulli, mathematical professor at Basil, on account of the same usage shewn to Sir Isaac Newton; in the title-page of which he put the arms of Scotland, viz. a thistle, with this motto, "Nemo me impune lacessit." The particulars of the contest are recorded in Collins's "Commercium Epistolicum."

About 1711, several objections were urged against Sir Isaac Newton's philosophy, in support of Des Cartes's notions of a plenum; which occasioned Keill to draw up a paper, which was published in the "Philosophical Transactions," "On the Rarity of Matter, and the Tenuity of its Composition," in which he points out various phenomena, which cannot be explained upon the supposition of a plenum. But, while he was engaged in this controversy, queen Anne was pleased to appoint him her decipherer; a post for which he was, it seems, very fit. His sagacity was such, that, though a decipherer is always supposed to be moderately skilled in the language in which the paper given him to decipher is written; yet he is said once to have deci-

phered a paper written in Swedish, without knowing a word of the language. In 1713, the university conferred on him the degree of M. D. at the public act; and, two years after, he published an edition of Commandinus's "Euclid," with additions of his own, of two tracts on Trigonometry and the nature of Logarithms. In 1717 he was married to some lady, who recommended herself to him, it is said, purely by her personal accomplishments. The facetious Mr. Alsop wrote some lines on this occasion (Gent. Mag. vol. XXXVIII. 238), which intimate that Keill had been a man of gallantry in his youth; and this appears, indeed, to be confirmed by the writer of his life in the Biographia Britannica. In 1718 he published his "Introductio ad veram Astronomiam:" which treatise was afterwards, at the request of the duchess of Chandos, translated by himself into English; and, with several emendations, published in 1721, under the title of "An Introduction to the true Astronomy, or, Astronomical Lectures read in the Astronomical Schools of the University of Oxford." This was his last gift to the public; for he was seized this summer with a violent fever, which put an end to his life Sept. 1, 1721, when he was not quite fifty years old.[1]

KEILL (JAMES), an eminent physician of the mathematical sect, and brother to the preceding, was born in Scotland March 27, 1673. Having received the early part of his education in his native country, he went abroad with the view of completing it in the schools of celebrity on the continent; and obtained such a degree of knowledge as distinguished him soon after his return to England. He had early applied to dissections, and pursued the study of anatomy, under Duverney, at Paris; whence he was enabled to give anatomical lectures, with great reputation, in both the English universities. He was honoured with the degree of M. D. by the university of Cambridge. In 1703 he settled at Northampton, and began the practice of his profession, in which he attained considerable fame and success. In 1706 he published a paper in the Philosophical Transactions, No. 306, containing "an account of the death and dissection of John Bayles, of that town, reputed to have been 130 years old." The circumstances which he detailed very much resembled those that were observed by the celebrated Harvey in the dissection of

[1] Biog. Brit.—Gen. Dict.—Martin's Biog. Philosophica.

old Parr. Dr. Keill, like his brother John, was well skilled in mathematical learning, which he applied to the explanation of the laws of the animal economy. His first publication was a compendium of anatomy, for the use of the pupils who attended his lectures, and was entitled "The Anatomy of the Human Body abridged," Lond. 1698, 12mo, and was taken chiefly from Cowper: it went through many editions. In the year 1708, he gave the world a proof of his mathematical skill, in "An Account of Animal Secretion, the quantity of blood in the human body, and muscular motion," London, 8vo. This work was reprinted in 1717, with the addition of an essay, "concerning the force of the heart in driving the blood through the whole body," and under the title of "Essays on several parts of the Animal Œconomy." He likewise published the same treatise in Latin, with the addition of a "Medicina Statica Britannica." The essay concerning the force of the heart drew him into a controversy with Dr. Jurin, which was carried on in several papers, printed in the Philosophical Transactions of the royal society, of which Dr. Keill had been elected a member; and was continued to the time of the death of the latter, which took place at Northampton, July 16, 1619, in the vigour of his age. He had for some time laboured under a very painful disorder, viz. a cancer in the roof of his mouth, to which he had applied the cautery with his own hands, in order, if possible, to procure some relief, but in vain. He was buried at St. Giles's church at Northampton. An handsome monument and inscription were placed over him by his brother, John Keill, to whom he left his estate, being never married; but who survived him, as we have seen, little more than two years.[1]

KEITH (JAMES), field-marshal in the king of Prussia's service, was born in 1696, and was the younger son of William Keith, earl marshal of Scotland. He had his grammar-learning under Thomas Ruddiman, author of the "Rudiments;" his academical, under bishop Keith and William Meston, in the college of Aberdeen. He was designed by his friends for the profession of the law; but the bent of his genius inclined him to arms, with which they wisely complied. His first military services were employed while a youth of eighteen, in the rebellion of 1715. In this unhappy contest, through the instigation of the coun-

[1] Biog. Brit.—Gen. Dict.—Martin's Biog. Phil.—Rees's Cyclopædia.

tess his mother, who was a Roman catholic, he joined the Pretender's party, and was at the battle of Sheriffmuir, in which he was wounded, yet able to make his escape to France. Here he applied to those branches of education, which are necessary to accomplish a soldier. He studied mathematics under M. de Maupertuis; and made such proficiency, that he was, by his recommendation, admitted a fellow of the royal academy of sciences at Paris. He afterwards travelled through Italy, Switzerland, and Portugal; with uncommon curiosity examined the several productions in architecture, painting, and sculpture; and surveyed the different fields where famous battles had been fought. In 1717, he had an opportunity of forming an acquaintance with Peter, czar of Muscovy, at Paris, who invited him to enter into the Russian service. This offer he declined, because the emperor was at that time at war with the king of Sweden, whose character Keith held in great veneration. He then left Paris, and went to Madrid; where, by the interest of the duke of Lyria, he obtained a commission in the Irish brigades, then commanded by the duke of Ormond. He afterwards accompanied the duke of Lyria, when he was sent ambassador extraordinary to Russia, and was recommended by him to the service of the czarina, who promoted him to the rank of lieutenant-general, and invested him with the order of the black eagle.

The Turks at this time invaded the Ukrain on the side of Russia, and the empress sent two numerous armies to repel the invaders; one of which marched for Oczakow, under the command of count Munich, which place was invested and taken by the valour and conduct of Keith, to whom the success was chiefly attributed. In the war with the Swedes, he had a command under marshal Lacey, at the battle of Willmanstrand; which he gained by fetching a compass about a hill, and attacking the Swedes in flank, at a time when victory seemed to declare in their favour. He likewise, by a stratagem, retook from them the isles of Aland in the Baltic, which they had seized by treachery. Afterwards he had no inconsiderable share in the bringing about that extraordinary revolution, which raised the empress Elizabeth, the daughter of Peter, to the throne. He served the Russians in peace also by several embassies: but, finding the honours of that country no better than a splendid servitude, and not meeting with those rewards which his long and faithful services deserved, he left that

court for that of Prussia, where merit was better known, and better rewarded.

The king of Prussia received him with all possible marks of honour, made him governor of Berlin, and field marshal of the Prussian armies; to which places he annexed additional salaries. He likewise distinguished him so far by his confidence, as to travel with him in disguise over a great part of Germany, Poland, and Hungary. In business, he made him his chief counsellor; in his diversions, his constant companion. The king was much pleased with an amusement, which the marshal invented, in imitation of the game of chess. The marshal ordered several thousand small statues of men in armour to be cast by a founder: these he would set opposite to each other, and range them in battalia, in the same manner as if he had been drawing up an army: he would bring out a party from the wings or centre, and shew the advantage or disadvantage resulting from the several draughts which he made. In this manner the king and the marshal often amused themselves, and at the same time improved their military knowledge.

This brave and experienced general, after having greatly distinguished himself in the later memorable wars of that illustrious monarch, was killed in the unfortunate affair of Hohkerchen, Oct. 14, 1758, and was buried in the church of that place, the enemy joining in paying respect to his virtues. His character may be given in the few but comprehensive words of his brother, the late lord marshal of Scotland, who on being applied to by M. Formey, who wished to write his eloge, answered, "Probus vixit, fortis obiit."[1]

KELLER (JAMES), or in Latin CELLARIUS, was born in 1568, at Seckingen. He entered the Jesuits' order in 1588, was appointed rector of the college at Ratisbon, afterwards of that at Munich, and was for a long time confessor to prince Albert of Bavaria, and the princess his wife. The elector Maximilian had a particular esteem for him, and frequently employed him in affairs of the utmost importance. Keller disputed publicly with James Kailbrunner, the duke of Neuburg's most celebrated minister, on the accusation brought against the Lutheran ministers, of having corrupted several passages quoted from the Fathers, in a German work entitled "Papatus Acatholicus;" their

[1] Memoirs of Field Marshal Keith, 1759, 8vo.

dispute was held at Neuburg, 1615. Father Keller died at Munich, February 23, 1631, aged sixty-three, leaving some controversial works, and several political ones, concerning the affairs of Germany, in which he frequently conceals himself under the names of Fabius Hercynianus, Aurimontius, Didacus Tamias, &c. His book against France, entitled "Mysteria Politica," 1625, 4to, was burnt by a sentence of the Chatelet, censured in the Sorbonne, and condemned by the French clergy. It is a collection of eight letters respecting the alliance of France with England, Venice, Holland, and Transylvania. The "Canea Turturis," in answer to the learned Gravina's Song of the Turtle, is attributed to Keller.[1]

KELLEY, alias TALBOT (EDWARD), a famous English alchymist, or, as some have called him, a necromancer, was born at Worcester in 1555, and educated at Gloucester-hall, Oxford. Wood says, that when his nativity was calculated, it appeared that he was to be a man of most acute wit, and great propensity to philosophical studies and mysteries of nature. He belied this prophecy, however, both in the progress and termination of his life; for, leaving Oxford abruptly, and rambling about the kingdom, he was guilty of some crime in Lancashire, for which his ears were cut off at Lancaster; but what crime this was we are not informed. He became afterwards an associate with the famous Dr. Dee, travelled into foreign countries with him, and was his reporter of what passed between him and the spirits with whom the doctor held intelligence, and who wrote down the nonsense Kelley pretended to have heard. Of their journey with Laski, a Polish nobleman, we have already given an account in the life of Dr. Dee. We farther learn from Ashmole, if such information can be called learning, that Kelley and Dee had the good fortune to find a large quantity of the elixir, or philosopher's stone, in the ruins of Glastonbury abbey; which elixir was so surprisingly rich, that they lost a great deal in making projections, before they discovered the force of its virtue. This author adds, that, at Trebona in Bohemia, Kelley tried a grain of this elixir upon an ounce and a quarter of common mercury, which was presently transmuted into almost an ounce of fine gold. At another time he tried his art upon a piece of metal, cut out of a

[1] Gen. Dict.—Moreri.—Dict. Hist. de L'Avocat.

warming-pan; which, without handling it, or melting the metal, was turned into very good silver, only by warming it at a fire. Cervantes has given us nothing more absurd in the phrenzy of Don Quixote. This warming-pan, however, and the piece taken out of it, were sent to queen Elizabeth by her ambassador, then residing at Prague. Kelley, afterwards behaving indiscreetly, was imprisoned by the emperor Rodolphus II. by whom he had been knighted; and, endeavouring to make his escape out of the window, fell down and bruised himself so severely that he died soon after, in 1595. His works are, "A Poem of Chemistry," and "A Poem of the Philosopher's Stone;" both inserted in the "Theatrum Chymicum Britannicum," 1652; "De Lapide Philosophorum," Hamb. 1676, 8vo; but it is questioned whether he was the author of this. He was, however, certainly the author of several discourses in "A true and faithful Relation of what passed for many Years between Dr. John Dee and some Spirits," &c. Lond. 1659, folio, published by Dr. Meric Casaubon. There are "Fragmenta aliquot, edita a Combacio," Geismar, 1647, 12mo; also "Ed. Kelleii epistola ad Edvardum Dyer," and other little things of Kelley, in MS. in Biblioth. Ashmol. Oxon.[1]

KELLISON (MATTHEW), an English Roman catholic of considerable eminence as a controversial writer, was born in Northamptonshire, about 1560, and brought up in lord Vaux's family, whence he was sent for education to the English colleges at Doway and Rheims, and afterwards, in 1582, to Rome, where he remained about seven years, and acquired the reputation of a very able divine. In 1589, he was invited to Rheims to lecture on divinity, and, proceeding in his academical degrees, was created D. D. and, in 1606, had the dignity of *rector magnificus*, or chancellor of the university, conferred upon him. After being public professor at Rheims for twelve years, he returned to Doway in 1613, and a few months after was declared president of the college, by a patent from Rome. In this office he conducted himself with great reputation, and ably promoted the interests of the college. He died Jan. 21, 1641. Among his works are, 1. "Survey of the new religion," Doway, 1603, 8vo. 2. "A reply to Sutcliffe's answer to the Survey of the new religion," Rheims, 1608, 8vo. 3. "Oratio coram Henrico IV. rege Chris-

[1] Ath. Ox. vol. I.—Weever's Funeral Monuments.

tianissimo." 4. "The Gagg of the reformed gospel." This, the catholics tell us, was the cause of the conversion of many protestants. It was answered, however, by Montague, afterwards bishop of Chichester, in a tract called "The new Gagger, or Gagger gagged," 1624. Montague and he happened to coincide in so many points that the former was involved with some of his brethren in a controversy, they thinking him too favourable to the popish cause. 5. "Examen reformationis, præsertim Calvinisticæ," 8vo, Doway, 1616. 6. "The right and jurisdiction of the prince and prelate," 1617, 1621, 8vo. This he is said to have written in his own defence, having been represented at Rome as a favourer of the oath of allegiance. In the mean time the work was represented to king James I. as allowing of the deposing power, and of murdering excommunicated princes, and his majesty thought proper to inquire more narrowly into the matter; the result of which was, that Dr. Kellison held no such opinions, and had explained his ideas of the oath of allegiance with as much caution as could have been expected. 7. "A treatise of the hierarchy of the church: against the anarchy of Calvin," 1629, 8vo. In this treatise, he had the misfortune to differ from the opinion of his own church in some respect. His object was, to prove the necessity of episcopal government in national churches; and he particularly pointed at the state of the catholics in England, who were without such a government. Some imagined that the book would be censured at Rome, because it seemed indirectly to reflect upon the pope, who had not provided England with bishops to govern the papists there, although frequently applied to for that favour; and because it seemed to represent the regulars as no part of the ecclesiastical hierarchy, and consequently not over-zealous in supporting the dignity of the episcopal order. The court of Rome, however, took no cognizance of the matter; but others attacked Dr. Kellison's work with great fury. The controversy increasing, the bishops and clergy of France espoused his cause, and condemned several of the productions of his antagonists, in which they had attacked the hierarchy of the church. Dr. Kellison's other works were, 8. "A brief and necessary Instruction for the Catholics of England, touching their pastor," 1631. 9. "Comment. in tertiam partem Summæ Sancti Thomæ," 1632, fol. 10. "A Letter to king James I." in MS. Sutcliffe and

Montague were his principal antagonists among the protestants.[1]

KELLY (HUGH), a dramatic and miscellaneous writer, a native of Ireland, was born on the banks of the lake of Killarney, in 1739. His father was a gentleman of good family in that country, whose fortune being reduced by a series of misfortunes, he was obliged to repair to Dublin, in order to endeavour to support himself by his personal industry. He gave our author, however, some school education; but the narrowness of his finances would not permit him to indulge his son's natural propensity to study, by placing him in the higher schools of Dublin. He was therefore bound apprentice to a stay-maker, an employment but ill suited to his inclination; yet continued with his master till the expiration of his apprenticeship, and then set out for London, in 1760, in order to procure a livelihood by his business. This, however, he found very difficult, and was soon reduced to the utmost distress for the means of subsistence. In this forlorn situation, a stranger, and friendless, he used sometimes to endeavour to forget his misfortunes, and passed some of his heavy hours at a public-house in Russel-street, Covent-garden, much resorted to by the younger players. Having an uncommon share of good-humour, and being lively, cheerful, and engaging in his behaviour, he soon attracted the notice, not only of these minor wits, but of a set of honest tradesmen who frequented that house every evening, and who were much entertained with his conversation. In a little time Mr. Kelly became so well acquainted with the characters of the club, that he was enabled to give a humorous description of them in one of the daily papers; and the likenesses were so well executed as to draw their attention, and excite their curiosity to discover the author. Their suspicions soon fixed on Mr. Kelly, and from that time he became distinguished among them as a man of parts and consideration.

One of the members of the society, in particular, an attorney of some reputation in his profession, being much pleased with Mr. Kelly's company, made particular inquiry into his history, and thinking him worthy of a better situation, invited him to his house, and employed him in copying and transcribing, an occupation which Mr. Kelly

[1] Dodd's Church Hist. vol. III.—Pits.—Fuller's Worthies.

prosecuted with so much assiduity, that he earned about three guineas a week; an income which, compared to what he had been hitherto able to procure, might be deemed affluent. But this employment, though profitable, could not long be agreeable to a man of his lively turn of mind. From his accidental acquaintance with some booksellers, he, in 1762, became the editor of the "Lady's Museum," the "Court Magazine," and other periodical publications, in which he wrote so many original essays, and pieces of poetry, that his fame was quickly spread, and he now found himself fully employed in various branches of periodical literature; in the prosecution of which he exerted himself with the most unwearied industry, being then lately married, and having an increasing family, whose sole dependence was upon his personal labour.

About this time he began to write many political pamphlets, and among the rest "A Vindication of Mr. Pitt's Administration," which lord Chesterfield makes honourable mention of in the second volume of his letters, Letter 178. In 1767, the "Babbler" appeared in two pocket volumes, which had at first been inserted in "Owen's Weekly Chronicle" in single papers: as did the "Memoirs of a Magdalene," under the title of "Louisa Mildmay." About this time also, perceiving that Churchill's reputation had been much raised by his criticism of the stage in the "Rosciad," Mr. Kelly produced his "Thespis," by much the most spirited of his poetic compositions, in which he dealt about his satire and panegyric with great freedom and acuteness. It is somewhat singular, that while Mr. Kelly was making this severe attack upon the merits of the leading performers at our theatres, which had so great an effect upon the feelings of Mrs. Barry and Mrs. Clive, that they both for some time refused to perform in any of his pieces, he was actually writing for the stage; for, in 1768, his comedy of "False Delicacy" made its appearance, and was received with such universal applause, as at once established his reputation as a dramatic writer, and procured him a distinguished rank among the wits of the age. The sale of this comedy was exceedingly rapid and great, and it was repeatedly performed throughout Britain and Ireland, to crowded audiences. Nor was its reputation confined to the British dominions; it was translated into most of the modern languages, viz. into Portuguese, by

command of the marquis de Pombal, and acted with great applause at the public theatre at Lisbon; into French by the celebrated madame Ricoboni; into the same language by another hand, at the Hague; into Italian at Paris, where it was acted at the Theatre de la Comedie Italienne; and into German.

The success of this play induced Mr. Kelly to continue to write for the stage; and he soon produced another comedy, entitled "A Word to the Wise," which, on a report then current, that he was employed to write in defence of the measures of administration, met with a very illiberal reception; for, by a party who had previously determined on its fate, after an uncommon uproar, it was most undeservedly driven from the theatre. Of this treatment he severely complains in an "Address to the Public," prefixed to an edition of that play, soon after published by subscription, before which above a thousand names appear as his encouragers; and though the pride of the poet was hurt, his fortune was improved, and his friends were considerably increased.

The ill fate of the "Word to the Wise" cast no damp on the ardour of our poet in the prosecution of theatric fame; and as his friends were strongly of opinion, that his genius excelled in the sentimental and pathetic, he was persuaded to make a trial of it in tragedy, and soon after presented the public with "Clementina." In 1774, under the patronage of justice Addington, who kindly helped to conceal the name of the real author, by lending his own to that performance, he produced his "School for Wives." By this manœuvre he completely deceived the critics, who had not yet forgot their resentment; for the play was prepared for the stage, and represented, without the least discovery of his relation to it; though they pretended to be perfectly well acquainted with Mr. Kelly's style and manner of writing. However, after the character of the play was fully established, and any farther concealment became unnecessary, Mr. Addington very genteelly, in a public advertisement, resigned his borrowed plumes, and the real author was invested with that share of reputation to which he was entitled.

But, whilst Kelly was employed in these theatric pursuits, he was too wise to depend solely on their precarious success for the support of his family. He had, therefore, some years before this period, resolved to study the law,

had become a member of the society of the Middle Temple, and was called to the bar so early as 1774. His proficiency in that science was such as afforded the most promising hopes that, had he lived, he would in a little time have made a distinguished figure in that profession.

His next production was the farce of a "Romance of an Hour," which made its appearance about this time. This performance, though borrowed from Marmontel, he so perfectly naturalised, that it bears every mark of an original. The comedy of "The Man of Reason" followed this piece of genuine humour, but was attended with less success than any of his former productions. This was his last attempt, for the sedentary life, to which his constant labour subjected him, injured his health; and early in 1777 an abscess, formed in his side, after a few days illness, put a period to his life February 3d, at his house in Gough-square, in the 38th year of his age. He left behind him a widow and five children, of the last of which she was delivered about a month after his death. Very soon after his death, his comedy of "A Word to the Wise" was revived for the benefit of his wife and family, and introduced by an elegant and pathetic prologue written by Dr. Johnson, which was heard with the most respectful attention. About the same time an edition of his works was published in 4to, with a life of the author.[1]

KELLY (JOHN), a learned English clergyman, was born Nov. 1, 1750, at Douglas, in the Isle of Man. Descended from a line of forefathers who had from time immemorial possessed a small freehold near that town, called Aalcaer, which devolved on the doctor, he was placed under the tuiton of the rev. Philip Moore, master of the free grammar-school of Douglas, where he became speedily distinguished by quickness of intellect, and the rapidity of his classical progress. From the pupil he became the favourite and the companion of his instructor, whose regard he appears to have particularly conciliated by his skill in the vernacular dialect of the Celtic tongue, spoken in that island. When not seventeen, young Kelly attempted the difficult task of reducing to writing the grammatical rules, and proceeded to compile a dictionary of the tongue. The obvious difficulties of such an undertaking to a school-boy may be estimated by the reflection that this was the very

[1] Life as above.

first attempt to embody, to arrange, or to grammaticize, this language: that it was made without any aid whatever from books, MSS. or from oral communications; but merely by dint of observation on the conversation of his unlettered countrymen. It happened at this moment that Dr. Hildesley, the then bishop of Sodor and Man, had brought to maturity his benevolent plan of bestowing on the natives of the island a translation of the Holy Scriptures, of the Common Prayer book, and of some religious tracts, in their own idiom. His lordship most gladly availed himself of the talents and attainments of this young man, and prevailed on him to dedicate several years of his life to his lordship's favourite object. The Scriptures had been distributed in portions amongst the insular clergy, for each to translate his part: on Mr. K. the serious charge was imposed of revising, correcting, and giving uniformity to these several translations of the Old Testament; and also that of conducting through the press the whole of these publications. In June 1768 he entered on his duties: in April 1770 he transmitted the first portion to Whitehaven, where the work was printed; but when conveying the second, he was shipwrecked, and narrowly escaped perishing. The MS. with which he was charged was held five hours above water; and was nearly the only article on board preserved. In the course of "his labours in the vineyard," he transcribed, with his own hand, all the books of the Old Testament three several times. The whole impression was completed, under his guidance, in December 1772, speedily after the worthy bishop died.

In 1776, Mr. Kelly received an invitation from the Episcopal congregation at Air, in North Britain, to become their pastor. On this title he was ordained by the bishop of Carlisle, before whom he preached the ordination sermon. From that time he continued to reside at Air till 1779, when he was engaged by his grace the duke of Gordon as tutor to his son the marquis of Huntley. The studies of this gallant young nobleman Mr. K. continued to direct at Eton and Cambridge; and afterwards accompanied him on a tour to the Continent. After his return, in 1791, by the interest of his noble patron, Mr. K. obtained from the chancellor the presentation to the vicarage of Ardleigh near Colchester, which preferment he continued to hold till 1807. Being presented by the chancellor to the more valuable rectory of Copford in the same

neighbourhood, Dr. Kelly had the satisfaction of being enabled to resign his vicarage of Ardleigh in favour of his friend and brother-in-law the rev. Henry Bishop.

He was of St. John's-college, Cambridge, where he proceeded LL. B. 1794, LL. D. 1799. In 1803 he corrected and sent to the press the grammatical notes on his native dialect, above alluded to: these were printed by Nichols and Son, with a neat Dedication to the doctor's former pupil, under the title of "A Practical Grammar of the ancient Gaelic, or language of the Isle of Man, usually called Manks."

In 1805 he issued proposals for printing "A Triglot Dictionary of the Celtic tongue, as spoken in the Highlands of Scotland, Ireland, and the Isle of Man;" and bestowed considerable pains in bringing to completion this useful and curious work. It has been the misfortune of Celtic literature, that those learned persons whose maternal tongue happens to have been one of these dialects, have usually treated it with neglect: but it has been its still greater misfortune to be overlaid and made ridiculous by the reveries of many of those whose "zeal" is utterly "without knowledge" of the subject on which they descant. Dr. Kelly furnished the rare and probably solitary example of a competent skill in these three last surviving dialects of the Celtic. With every aid which could be afforded by a well-grounded knowledge of the learned languages, and of the principal tongues now spoken in Europe, and with every attention to such prior memorials of the tongue as are really useful, Dr. Kelly proceeded, *con amore*, with his task. As it advanced, it was transmitted to the press: in 1808, 63 sheets were printed; and the first part of the Dictionary, English turned into the three dialects, was nearly or quite completed, when the fire at Messrs. Nichols's, which we have had such frequent occasion to lament, reduced to ashes the whole impression. The doctor's MSS. and some of the corrected proofs, it is understood, remain with the family; but whether the printing may ever be resumed, is doubtful. The doctor gave to the press an Assize Sermon, preached at Chelmsford; and a sermon for the benefit of a certain charitable institution preached likewise at the same place. The former was printed at the instance of chief baron Macdonald; the latter at the earnest request of the right hon. lord Woodhouse.

In 1785 Dr. Kelly married Louisa, eldest daughter of Mr. Peter Dollond, of St. Paul's church-yard. A short memoir was printed in 1808 of Mrs. Kelly's grandfather, Mr. John Dollond, which we have already noticed in our account of that ingenious man. Whilst in possession of good health and spirits, with the prospect of many happy and useful years yet to come, Dr. Kelly was seized by a typhus: after a short struggle, he expired Nov. 12, 1809, very sincerely regretted. To acuteness of intellect, sound and various learning, were added a disposition gentle, generous, and affectionate. His last remains, accompanied to the grave by his parishioners in a body, were interred on the 17th of November in his own parish-church, when an occasional discourse was delivered from the pulpit by the rev. J. G. Taylor, of Dedham near Colchester. Dr. Kelly left an only son, a fellow of St. John's-college, Cambridge.[1]

KEMPIS (THOMAS A), a pious and learned regular canon, and one of the most eminent men in the fifteenth century, was born 1380, at Kemp, a village in the diocese of Cologn, from whence he took his name. He studied at Deventer, in the community of poor scholars established by Gerard Groot, made great progress both in learning and piety, and in 1399 entered the monastery of regular canons of Mount St. Agnes, near Zwol, where his brother was prior. Thomas à Kempis distinguished himself in this situation by his eminent piety, his respect for his superiors, and his charity towards his brethren; and died in great reputation for sanctity, July 25, 1471, aged ninety-one. He left a great number of religious works, which breathe a spirit of tender, solid, and enlightened piety, of which a collection was printed at Antwerp, 1615, 3 tom. 8vo. The abbé de Bellegarde translated part of his works into French, under the title of "Suite du Livre de l'Imitation," 24mo, and Pere Valette, under that of "Elevation à J. C. sur sa vie et ses mysteries," 12mo. The learned Joducus Badius Ascensius was the first who attributed the celebrated book on the Imitation of Jesus Christ to Thomas à Kempis, in which he has been followed by Francis de Tob, a regular canon, who in favour of this opinion quotes the MSS. which may still be seen in Thomas à Kempis's own hand. On the other hand, Pere Possevin, a Jesuit, was the first who attributed this work to the

1 Gent. Mag. vol. LXXX.—Butler's Life of Bp. Hildesley, p. 231, 636.

abbot John Gersen or Gessen, in his "Apparatus sacer," which opinion has been adopted by the Benedictines of the congregations de St. Maur. M. Vallart, in his edition of the "Imitation," supposes it to be more ancient than Thomas à Kempis, and that it was written by Gersen. Those who wish to be acquainted with the disputes which arose on this subject between the Benedictines, who are for Gersen, and the regular canons of the congregation of St. Genevieve, who are for Thomas à Kempis, may consult the curious account of them which Dom. Vincent Thuilier has prefixed to tom. 1. of Mabillon's and Ruinart's Posthumous Works, or Dupin's History, who has also entered deeply into the controversy. The first Latin edition is 1492, 12mo, Gothic. There was at that time an old French translation under the title of L'Internelle Consolation," the language of which appears as old as Thomas à Kempis, which has raised a doubt whether the book was originally written in Latin or French. The abbé Langlet has taken a chapter from this ancient translation, which is not in the Latin versions. Dr. Stanhope translated it into English, and there are numerous editions of it in every known language.[1]

KEN (THOMAS), the deprived bishop of Bath and Wells, was descended from an ancient family seated at Kenplace, in Somersetshire, and born at Berkhamstead, in Hertfordshire, July 1637. At the age of thirteen he was sent to Winchester-school; and thence removed to New-college, in Oxford, of which he became a probationer-fellow in 1657. He took his degrees regularly, and pursued his studies closely for many years; and in 1666 he removed to Winchester-college, being chosen fellow of that society. Not long after this, he was appointed domestic chaplain to Morley, bishop of that see, who presented him first to the rectory of Brixton, in the Isle of Wight, and afterwards to a prebend in the church of Westminster, 1669. In 1674 he made a tour to Rome, with his nephew Mr. Isaac Walton, then B. A. in Christchurch, in Oxford; and after his return, took his degrees in divinity, 1679. Not long after, being appointed chaplain to the princess of Orange, he went to Holland. Here his prudence and piety gained him the esteem

[1] Cave, vol. II.—Dupin.—Moreri.—Much information respecting the editions and the author in a series of letters in Gent. Mag. vols. LXXXIII. and LXXXIV.

and confidence of his mistress; but in the course of his office, he happened to incur the displeasure of her consort, by obliging one of his favourites to perform a promise of marriage with a young lady of the princess's train, whom he had seduced by that contract. This zeal in Ken so offended the prince, afterwards king William, that he very warmly threatened to turn him away from the service; which Ken as warmly resenting, requested leave of the princess to return home, and would not consent to stay till intreated by the prince in person. About a year after, however, he returned to England, and was appointed in quality of chaplain, to attend lord Dartmouth with the royal commission to demolish the fortifications of Tangier. The doctor returned with this nobleman April 1684; and was immediately advanced to be chaplain to the king, by an order from his majesty himself. Not only the nature of the post, but the gracious manner of conferring it, evidently shewed that it was intended as a step to future favours; and this was so well understood, that, upon the removal of the court to pass the summer at Winchester, the doctor's prebendal house was pitched upon for the use of Mrs. Eleanor Gwyn. But Ken was too pious even to countenance vice in his royal benefactor; and therefore positively refused admittance to the royal mistress, which the king, however, did not take amiss, as he knew the sincerity of the man; and, previous to any application, nominated him soon after to the bishopric of Bath and Wells. A few days after this, the king was seized with the illness of which he died; during which, the doctor thought it his duty to attend him very constantly, and did his utmost to awaken his conscience. Bishop Burnet tells us that he spoke on that occasion "with great elevation of thought and expression, and like a man inspired." This pious duty was the cause of delaying his admission to the temporalities of the see of Wells; so that when king James came to the crown, new instruments were prepared for that purpose.

When he was settled in his see, he attended closely to his episcopal function. He published "An Exposition of the Church Catechism" in 1685, and the same year, "Prayers for the Use of the Bath." Nor was he less zealous as a guardian of the national church in general, in opposing the attempts to introduce popery. He did not indeed take part in the popish controversy, then agitated

so warmly; for he had very little of a controversial turn; but from the pulpit, he frequently took occasion to mark and confute the errors of popery; nor did he spare, when his duty to the church of England more especially called for it, to take the opportunity of the royal pulpit, to set before the court their injurious and unmanly politics, in projecting a coalition of the sectaries. For some time he held, in appearance, the same place in the favour of king James as he had holden in the former reign; and some attempts were made to gain him over to the interest of the popish party at court, but these were in vain; for when the declaration of indulgence was strictly commanded to be read, by virtue of a dispensing power claimed by the king, this bishop was one of the seven who openly opposed the reading of it: for which he was sent, with his six brethren, to the Tower. Yet though in this he ventured to disobey his sovereign for the sake of his religion, yet he would not violate his conscience by transferring his allegiance from him. When the prince of Orange therefore came over, and the revolution took place, the bishop retired; and as soon as king William was seated on the throne, and the new oath of allegiance was required, he, by his refusal, suffered himself to be deprived. After his deprivation, he resided at Longleate, a seat of the lord viscount Weymouth, in Wiltshire; whence he sometimes made a visit to his nephew, Mr. Isaac Walton, at Salisbury, who was a prebendary of that church. In this retirement he composed many pious works, some of the poetical kind; for he had an inclination for poetry, and had many years before written an epic poem of 13 books, entitled "Edmund," which was not published till after his death. There is a prosaic flatness in this work; but some of his Hymns and other compositions, have more of the spirit of poetry, and give us an idea of that devotion which animated the author. It is said that when he was afflicted with the colic, to which he was very subject, he frequently amused himself with writing verses. Hence some of his pious poems are entitled "Anodynes, or the Alleviation of Pain."

Bishop Ken did not mix in any of the disputes or attempts of his party, though it is very probable he was earnestly solicited to it; since we find the deprived bishop of Ely, Dr. Turner, his particular friend, with whom he had begun an intimacy at Winchester school, so deeply

engaged in it. He never concurred in opinion with those nonjurors who were for continuing a separation from the established church by private consecrations among themselves, yet he looked on the spiritual relation to his diocese to be still in full force, during the life of his first successor, Dr. Kidder; but, after his decease in 1703, upon the nomination of Dr. Hooper to the diocese, he requested that gentleman to accept it, and afterwards subscribed himself "late bishop of Bath and Wells." The queen, who highly respected him, settled upon him a pension of 200*l.* per annum, which was punctually paid out of the treasury as long as he lived. He had been afflicted from 1696 with severe cholicky pains, and at length symptoms being apparent of an ulcer in his kidneys, he went to Bristol in 1710 for the benefit of the hot wells, and there continued till November, when he removed to Leweston, near Sherborne, in Dorsetshire, a seat belonging to the hon. Mrs. Thynne. There a paralytic attack, which deprived him of the use of one side, confined him to his chamber till about the middle of March; when being, as he thought, able to go to Bath, he set out, but died at Longleate, in his way thither, March 19, 1710-11. It is said that he had travelled for many years with his shroud in his portmanteau; and that he put it on as soon as he came to Longleate, giving notice of it the day before his death, to prevent his body from being stripped.

His works were published in 1721, in four volumes; and consist of devotional pieces in verse and prose. Various reports having been industriously spread that he was tainted with popish errors, and not steadfast to the doctrine of the church of England, it was thought proper to publish the following paragraph, transcribed from his will: "As for my religion, I die in the holy catholic and apostolic faith, professed by the whole church, before the disunion of East and West; more particularly, I die in the communion of the church of England, as it stands distinguished from all papal and puritan innovations, and as it adheres to the doctrine of the cross." [1]

KENNEDY (JAMES), bishop of St. Andrew's, Scotland, and founder of the college of St. Salvator there, was the younger son of James Kennedy, of Dunnure, by the lady

[1] Life by Hawkins, prefixed to his works.—Gen. Dict.—Biog. Brit.—Burnet's Own Times.—Gent. Mag. vol. LXXXIV.

Mary, countess of Angus, his wife, daughter of Robert III. king of Scotland. He was born in 1405, or 1406, and after some preparatory education at home, was sent abroad for his philosophical and theological studies. Entering into holy orders, he was preferred by James I. to the bishopric of Dunkeld in 1437. In order to be better qualified to reform the abuses which had crept into his diocese, he undertook a journey to pope Eugenius IV. then at Florence, but the schism which then prevailed in the church of Rome prevented his procuring the necessary powers. The pope, however, to show his esteem for him, gave him the abbey of Scoon in commendam. In 1440, while he was at Florence, the see of St. Andrew's becoming vacant, was conferred upon him: and on his return, after being admitted in due form, he restored order and discipline throughout his diocese. In 1444 he was made lord chancellor, but not finding his power equal to his inclination to do good in this office, he resigned it within a few weeks. The nation being much distracted by party feuds during the minority of James II. and bishop Kennedy finding himself unable to compose these differences, determined to go again abroad, and try what he could do in healing that schism in the papacy which had so long disturbed the quiet of the church. With this view he undertook a journey to Rome, with a retinue of thirty persons; and it being necessary to pass through England, he obtained a safe conduct from Henry VI. dated May 28, 1446.

It does not appear that he was very successful as to the objects of this journey; but on his return home he achieved what was more easy and more to his honour. This was his founding a college, or university, at St. Andrew's, called St. Salvator's, which he liberally endowed for the maintenance of a provost, four regents, and eight bursars, or exhibitioners. He founded also the collegiate church within the precincts of the college, in which is his tomb, of exquisite workmanship: a few years ago, six magnificent silver maces were discovered within the tomb, exact models of it. One was presented to each of the three other Scotch universities, and three are preserved in the college. He founded also the abbey of the Observantines, which was finished by his successor, bishop Graham, in 1478, but is now a ruin. During the minority of James III. he was appointed one of the lords of the regency, but in fact was allowed the whole power, and, according to Buchanan and

Spotswood, conducted himself with great prudence. He died May 10, 1466, and was interred in his collegiate church. In his private character he was frugal, but magnificent in his expences for the promotion of religion and learning. He is said to have written some political advices, "Monita Politica," and a History of his own times, both probably lost.[1]

KENNEDY (JOHN, M. D.), a native of Scotland, who resided some time in Smyrna, and died at an advanced age, Jan. 26, 1760, is recorded as an antiquary of some abilities, although we know very little of his history. He had a collection of about 200 pictures, amongst which were two heads of himself by Keysing; he had also a very valuable collection of Greek and Latin coins, which, with the pictures, were sold by auction in 1760. Amongst the Roman coins were 256 of Carausius, 9 of them silver, and 89 of Alectus; these coins of Carausius and Alectus were purchased by P. C. Webb, esq. the 256 for 70*l.* and the 89 for 16*l.* 10*s.* They were afterwards bought by Dr. Hunter, who added to the number very considerably. Dr. Kennedy, in his "Dissertation on the Coins of Carausius," asserted, that Oriuna was that emperor's guardian goddess. Dr. Stukeley, in his "Palæographia Britannica, No. III. 1752," 4to, affirmed she was his wife; to which Dr. Kennedy replied in "Farther Observations," &c. 1756, 4to; and, upon his antagonist's supporting his opinion in his "History of Carausius," 1757—59, he abused him in a sixpenny 4to letter.

"Oriuna, on the medals of Carausius," says Mr. Walpole, in his preface to Historic Doubts, "used to pass for the Moon; of late years it is become a doubt whether she was not his consort. It is of little importance whether she was moon or empress; but how little must we know of those times, when those land-marks to certainty, royal names, do not serve even that purpose! In the cabinet of the king of France are several coins of sovereigns whose country cannot be guessed at."[2]

KENNET (*WHITE*), an English writer, and bishop of Peterborough, was the son of the rev. Basil Kennet, rector of Dunchurch, and vicar of Postling, near Hythe, in Kent, and was born at Dover, Aug. 10, 1660. He was called White, from his mother's father, one Mr. Thomas

[1] Mackenzie's Lives.—Crawford's Lives of Statesmen. [2] Nichols's Bowyer.

White, a wealthy magistrate at Dover, who had formerly been a master shipwright there. When he was a little grown up, he was sent to Westminster-school, with a view of getting upon the foundation; but, being seized with the small-pox at the time of the election, it was thought advisable to take him away. In June 1673 he was entered of St. Edmund-hall in Oxford, where he was pupil to Mr. Allam, a very celebrated tutor, who took a particular pleasure in imposing exercises on him, which he would often read in the common room with great approbation. It was by Mr. Allam's advice that he translated Erasmus on Folly, and some other pieces for the Oxford booksellers. Under this tutor he applied hard to study, and commenced an author in politics, even while he was an under-graduate; for, in 1680, he published "A Letter from a student at Oxford to a friend in the country, concerning the approaching parliament, in vindication of his majesty, the church of England, and the university:" with which the whig party, as it then began to be called, in the House of Commons, were so much offended, that inquiries were made after the author, in order to have him punished. In March 1681 he published, in the same spirit of party, "a Poem," that is, "a Ballad," addressed "to Mr. E. L. on his majesty's dissolving the late parliament at Oxford," which was printed on one side of a sheet of paper, and began, "An atheist now must a monster be," &c. He took his bachelor's degree in May 1683; and published, in 1684, a translation of Erasmus's "Moriæ encomium," which he entitled "Wit against Wisdom, or a Panegyric upon Folly," which, as we have already noticed, his tutor had advised him to undertake. He proceeded M. A. Jan. 22, 1684; and, the same year, was presented by sir William Glynne, bart. to the vicarage of Amersden, or Ambroseden, in Oxfordshire; which favour was procured him by his patron's eldest son, who was his contemporary in the hall. To this patron he dedicated "Pliny's Panegyric," which he translated in 1686, and published with this title, "An address of thanks to a good prince, presented in the Panegyric of Pliny upon Trajan, the best of the Roman emperors." It was reprinted in 1717; before which time several reflections having been made on him for this performance, he gave the following account of it in a "Postscript" to the translation of his "Convocation Sermon," in 1710. "The remarker says, the doctor dedicated Pliny's Panegyric to the late

king James: and, what if he did? Only it appears he did not. This is an idle tale among the party, who, perhaps, have told it till they believe it: when the truth is, there was no such dedication, and the translation itself of Pliny was not designed for any court address. The young translator's tutor, Mr. Allam, directed his pupil, by way of exercise, to turn some Latin tracts into English. The first was a little book of Erasmus, entitled, 'Moriæ Encomium;' which the tutor was pleased to give to a bookseller in Oxford, who put it in the press while the translator was but an under-graduate. Another sort of task required by his tutor was this 'Panegyric of Pliny upon Trajan,' which he likewise gave to a bookseller in Oxford, before the translator was M. A. designing to have it published in the reign of king Charles; and a small cut of that prince at full length was prepared, and afterwards put before several of the books, though the impression happened to be retarded till the death of king Charles; and then the same tutor, not long before his own death, advised a new preface, adapted to the then received opinion of king James's being a just and good prince. However, there was no dedication to king James, but to a private patron, a worthy baronet, who came in heartily to the beginning of the late happy revolution. This is the whole truth of that story, that hath been so often cast at the doctor; not that he thinks himself obliged to defend every thought and expression of his juvenile studies, when he had possibly been trained up to some notions, which he afterwards found reason to put away as childish things."

In 1689, as he was exercising himself in shooting, he had the misfortune to be dangerously wounded in the forehead by the bursting of the gun. Both the tables of his skull were broken, which occasioned him constantly to wear a black velvet patch on that part. He lay a considerable time under this accident; and it is said, that while he was in great disorder both of body and brain, just after he had undergone the severe operation of trepanning, he made a copy of Latin verses, and dictated them to a friend at his bed-side. The copy was transmitted to his patron, sir William Glynne, in whose study it was found, after the author had forgot every thing but the sad occasion: and the writer of his life tells us, that "it was then in his possession, and thought, by good judges, to be no reproach to the author." He was too young a divine to engage in

the famous popish controversy; but he distinguished himself by preaching against popery. He likewise refused to read the declaration for liberty of conscience in 1688, and went with the body of the clergy in the diocese of Oxford, when they rejected an address to king James, recommended by bishop Parker in the same year. While he continued at Amersden, he contracted an acquaintance with Dr. George Hickes, whom he entertained in his house, and was instructed by him in the Saxon and Northern tongues; though their different principles in church and state afterwards dissolved the friendship between them. In September 1691, he was chosen lecturer of St. Martin's in Oxford, having some time before been invited back to Edmund-hall, to be tutor and vice-principal there; where he lived in friendship with the learned Dr. Mill, the editor of the New Testament, who was then principal of that house. In February 1692, he addressed a letter from Edmund-hall to Brome, the editor of Somner's "Treatise of the Roman Ports and Forts in Kent," containing an account of the life of that famous antiquary; which gave him an opportunity of displaying his knowledge in the history of the Saxon language in England. In February 1693, he was presented to the rectory of Shottesbrook, in Berkshire, by William Cherry, esq. the father of one of his fellow-students at college, but he still resided at Oxford, where he diligently pursued and encouraged the study of antiquities. We have a strong attestation to this part of his character from Gibson, afterwards bishop of London, who publishing, in 1694, a translation of Somner's treatise, written in answer to Chifflet, concerning the situation of the Portus Iccius on the coast of France, opposite to Kent, where Cæsar embarked for the invasion of this island, introduced it to the world with a dedication to Mr. Kennet.

On May 5, 1694, he took the degree of B. D.; that of D. D. July 19, 1699; and in 1700, was appointed minister of St. Botolph Aldgate in London, without any solicitation of his own. In 1701, he engaged against Dr. Atterbury, in the disputes about the rights of convocation, of which he became a member about this time, as archdeacon of Huntingdon; to which dignity he was advanced the same year by Dr. Gardiner, bishop of Lincoln. He now grew into great esteem by those who were deemed the low-church party, and particularly with Tenison the archbishop of Canterbury. He preached a sermon at Aldgate, January

30, 1703, which exposed him to great clamour, and occasioned many pamphlets to be written against it; and in 1705, when Dr. Wake was advanced to the see of Lincoln, was appointed to preach his consecration sermon; which was so much admired by lord chief-justice Holt, that he declared, "it had more in it to the purpose of the legal and Christian constitution of this church than any volume of discourses." About the same time, some booksellers, having undertaken to print a collection of the best writers of the English history, as far as to the reign of Charles I. in two folio volumes, prevailed with Dr. Kennet to prepare a third volume, which should carry the history down to the then present reign of queen Anne. This, being finished with a particular preface, was published with the other two, under the title of "A complete History of England, &c." in 1706. The two volumes were collected by Mr. Hughes, who wrote also the general preface, without any participation of Dr. Kennet: and, in 1719, appeared the second edition with notes, said to be inserted by Mr. Strype, and several alterations and additions. Not long after this, he was appointed chaplain to her majesty; and by the management of bishop Burnet, preached the funeral sermon on the death of the first duke of Devonshire, Sept. 5, 1707. This sermon gave great offence, and made some say, that "the preacher had built a bridge to heaven for men of wit and parts, but excluded the duller part of mankind from any chance of passing it." This charge was grounded on the following passage; where, speaking of a late repentance, he says, that "this rarely happens but in men of distinguished sense and judgment. Ordinary abilities may be altogether sunk by a long vicious course of life: the duller flame is easily extinguished. The meaner sinful wretches are commonly given up to a reprobate mind, and die as stupidly as they lived; while the nobler and brighter parts have an advantage of understanding the worth of their souls before they resign them. If they are allowed the benefit of sickness, they commonly awake out of their dream of sin, and reflect, and look upward. They acknowledge an infinite being; they feel their own immortal part; they recollect and relish the holy Scriptures; they call for the elders of the church; they think what to answer at a judgment-seat. Not that God is a respecter of persons, but the difference is in men; and, the more intelligent nature is, the more susceptible of the divine grace." Of

this sermon a new edition, with "Memoirs of the Family of Cavendish," and notes and illustrations, was published in 1797, which is now as scarce as the original edition, the greater part of the impression having been burnt at Mr. Nichols's (the editor's) fire in 1808.

Whatever offence this sermon might give to others, it did not offend the succeeding duke of Devonshire, to whom it was dedicated, who, on the contrary, recommended the doctor to the queen for the deanery of Peterborough, which he obtained in 1707. In 1709, he published "A Vindication of the Church and Clergy of England from some late Reproaches rudely and unjustly cast upon them;" and, "A true Answer to Dr. Sacheverell's Sermon before the Lord-Mayor, November 5 of that year." In 1710, he was greatly reproached, for not joining in the London clergy's address to the queen. When the great point in Sacheverell's trial, the change of the ministry, was gained, and addresses succeeded, an address was prepared from the bishop and clergy of London, so worded that they, who would not subscribe it, might be represented as enemies to the queen and her ministry. Dr. Kennet, however, refused to sign it, which was announced in one of the newspapers, Dyer's Letter of Aug. 4, 1710. This zealous conduct in Kennet, in favour of his own party, raised so great an odium against him, and made him so very obnoxious to the other, that very uncommon methods were taken to expose him; and one, in particular, by Dr. Welton, rector of Whitechapel. In an altar-piece of that church, which was intended to represent Christ and his twelve apostles eating the passover and the last supper, Judas, the traitor, was drawn sitting in an elbow-chair, dressed in a black garment, between a gown and a cloak, with a black scarf and a white band, a short wig, and a mark in his forehead between a lock and a patch, and with so much of the countenance of Dr. Kennet, that under it, in effect, was written "the dean the traitor." It was generally said, that the original sketch was designed for a bishop under Dr. Welton's displeasure, which occasioned the elbow-chair, and that this bishop was Burnet: but the painter being apprehensive of an action of *Scandalum Magnatum*, leave was given him to drop the bishop, and make the dean. Multitudes of people came daily to the church to admire the sight; but it was esteemed so insolent a contempt of all that is sacred, that, upon the complaint of

others, (for the dean never saw or seemed to regard it, the bishop of London obliged those who set the picture up to take it down again.

But these arts and contrivances to expose him, instead of discouraging, served only to animate him; and he continued to write and act as usual in the defence of that cause which he had espoused and pushed so vigorously hitherto. In the mean time, he employed his leisure-hours in things of a different nature; but which, he thought, would be no less serviceable to the public good. In 1713, he made a large collection of books, charts, maps, and papers, at his own expence, with a design of writing "A full History of the Propagation of Christianity in the English American Colonies;" and published a catalogue of all the distinct treatises and papers, in the order of time as they were first printed or written, under this title, "Bibliothecæ Americanæ primordia." About the same time he founded "an antiquarian and historical library" at Peterborough; for which purpose he had long been gathering up pieces, from the very beginning of printing in England to the latter end of queen Elizabeth's reign*. In the rebellion of 1715, he published a sermon upon "the witchcraft of the present Rebellion;" and, the two following years, was very zealous for repealing the acts against occasional conformity and the growth of schism. He also warmly opposed the proceedings in the convocation against Hoadly, then bishop of Bangor; which was thought to hurt him so as to prove an effectual bar to his farther advancement in the church; nevertheless, he was afterwards promoted to the see of Peterborough, November 1718. He continued to print several things after his last promotion, which he lived to enjoy something above ten years; and then died in his house in James's-street, December 19, 1728. His numerous and valuable MS collections, which were once in the collection of Mr. West, were purchased by the earl of Shelburne, afterwards marquis of Lansdowne, and sold

* This collection, amounting to about 1500 volumes and small tracts, was placed in a private room at Peterborough, with a view of being daily supplied and augmented by the care of the rev. Mr. Sparke, a member of that church, of very good literature, and well qualified to assist in the design, who published the oldest histories of the abbey, and with Mr. Timothy Neve founded the Gentlemen's society at Peterborough. There is a large written catalogue of this collection, inscribed, "Index librorum aliquot vetustorum quos in commune bonum congessit W. K. decan' Petriburgh. 1712." This library is now arranged in the chapel of St. Thomas Becket, over the west porch of the cathedral church.

with the rest of his lordship's MSS. to the British Museum, where they are now deposited. Among these are two volumes in a large Atlas folio, which were intended for publication under the following comprehensive title: "Diptycha Ecclesiæ Anglicanæ: sive Tabulæ Sacræ; in quibus facili ordine recensentur Archiepiscopi, Episcopi, eorumque Suffraganei, Vicarii Generales, et Cancellarii; Ecclesiarum insuper Cathedralium Priores, Decani, Thesaurarii, Præcentores, Cancellarii, Archidiaconi, & melioris notæ Canonici, continua serie deducti à Gulielmi I. Conquestu, ad auspicata Gul. III. tempora."

There is also in the British Museum, a curious Diary by bishop Kennet, in MS. of which the following specimen, extracted for our last edition, may not be unacceptable:

"Dr. Swift came into the coffee-house, and had a bow from every body but me, who, I confess, could not but despise him. When I came to the anti-chamber to wait before prayers, Dr. Swift was the principal man of talk and business, and acted as a master of requests. He was soliciting the earl of Arran to speak to his brother the duke of Ormond, to get a chaplain's place established in the garrison of Hull for Mr. Fiddes, a clergyman in that neighbourhood, who had lately been in gaol, and published sermons to pay fees. He was promising Mr. Thorold to undertake with my lord treasurer, that, according to his petition, he should obtain a salary of 200*l.* per annum, as minister of the English church at Rotterdam. Then he stopt F. Gwynne, esq. going in with his red bag to the queen, and told him aloud he had somewhat to say to him from my lord treasurer. He talked with the son of Dr. Davenant to be sent abroad, and took out his pocket-book and wrote down several things, as memoranda, to do for him. He turned to the fire, and took out his gold watch, and, telling the time of the day, complained it was very late. A gentleman said, 'he was too fast.' 'How can I help it,' says the doctor, 'if the courtiers give me a watch that won't go right?' Then he instructed a young nobleman, that the best poet in England was Mr. Pope (a papist), who had begun a translation of Homer into English verse; for which 'he must have 'em all subscribe;' for, says he, the author *shall not* begin to print till *I have* a thousand guineas for him. Lord Treasurer, after leaving the queen, came through the room beckoning Dr. Swift to follow him: both went off just before prayers.

"Nov. 3. I see and hear a great deal to confirm a doubt, that the pretender's interest is much at the bottom of some hearts: a whisper, that Mr. N——n (Nelson) had a prime hand in the late book for hereditary right; and that one of them was presented to majesty itself, whom God preserve from the effect of such principles and such intrigues!"

Bishop Kennet took such an active part in the ecclesiastical and political controversies of his time, that whoever examines into the state of these must expect to find his character very differently represented. Upon a fair examination of his conduct, however, as well as his writings, it will probably be found that he did not fall much short of his contemporaries as an able divine and an honest politician. But it is as a historian and antiquary, that we feel most indebted to his labours, and could wish he had been enabled to devote more of his time to the illustration of literary history, to which he was early attached, and had every requisite to become a useful collector and biographer. As to his character in other respects, if we can rely on the rev. William Newton, the writer of his life, there was much that was exemplary. He was always indefatigable in the duties of his sacred function, had a great sense of the worth of souls, and was very solicitous to serve in the most effectual manner those committed to his care.

He was a man of great diligence and application, not only in his youth, but even to the close of his life; and like many other men of eminence, he began early that pursuit, which he more or less followed during the whole of his life. He assisted Anthony Wood in collecting materials for the "Athenæ," and would have probably given a valuable work of that kind to the world, had he found leisure to methodize and complete his collections, by which, however, men of research may yet be benefited. He had a very extensive and valuable library, collected at a great expence, and many of his happiest hours were spent there. He had one practice, into which most men of literary curiosity have fallen; that of writing notes, corrections, additions, &c. to all his books, many of which, thus illustrated, are now in various public and private libraries.

His manners and behaviour were easy, affable, and courteous. He was accessible and communicative, much a friend to the younger clergy, recollecting how greatly he had himself been indebted to the kindness of early

patrons; and was always ready to assist them in their studies; and, according to their merit, to promote them in the church. He was also liberal to the poor, and generous to his relations.

Among his works, besides those already noticed, are his 1. "Parochial Antiquities, attempted in the History of Ambroseden, Burcester, and other adjacent parts, in the counties of Oxford and Bucks," Oxford, 1695, 4to. 2. "Preface to sir Henry Spelman's History of Sacrilege," 1698. 3. "Ecclesiastical Synods, and Parliamentary Convocations in the Church of England, historically stated, and justly vindicated from the misrepresentations of Mr. Atterbury," Lond. 1701, 8vo. 4. "An occasional Letter, on the subject of English Convocations," ibid. 1701. 5. "The History of the Convocation summoned to meet Feb. 6, 1700, &c." ibid. 1702, 4to. 6. "The case of Impropriations, and of the Augmentation of Vicarages, &c." ibid. 1704, 8vo. 7. "Preface to sir Henry Spelman's and Dr. Ryve's two tracts," ibid. 1704. 8. "Account of the Society for propagating the Gospel in foreign parts," ibid. 1706, 4to. 9. "The Christian Scholar, in rules and directions for children and youth sent to English schools," ibid. 1708. 10. "The French favourite, or the seven discourses of Balzac's Politics," ibid. 1709. 11. "A Letter, about a motion in convocation, to the rev Thos Brett, LL.D." ibid. 1712. 12. "A Memorial for Protestants on the 5th of November, &c. in a letter to a peer of Great Britain," ibid. 1713. 13. "A Letter to the lord bishop of Carlisle, concerning one of his predecessors, bishop Merks, on occasion of a new volume for the Pretender, entitled, The Hereditary Right of the Crown of England asserted," ibid. 1713. 14. "The wisdom of looking backwards to judge the better on one side and the other, by the speeches, writings, actions, and other matters of fact on both sides, for the four last years," ibid. 1715, 8vo. This is a very curious volume, and fills up a gap in our literary history; but he rendered a more important service afterwards by his "Register and Chronicle," 1728, folio. Dr. Kennet published also a great many sermons on occasional subjects.[1]

KENNET (Basil), younger brother of the preceding, was born Oct. 21, 1674, at Postling in Kent, the vicarage

[1] Life by the Rev. W. Newton, 1730, 8vo.—Ath. Ox. vol. II.—Gent. Mag. see Index, and vol. LXXV. p. 971.—Biog. Brit.—Gen. Dict.—Nichols's Atterbury and Bowyer.

of his father, who bred this son also to the church. He was sent to Corpus Christi college, Oxford, in 1690, where he soon distinguished himself by his uncommon abilities, and extraordinary advances in classical literature. He took the degree of M. A. in 1696, and commenced author the same year, by the publication of his "Romæ Antiquæ Notitia, or, The Antiquities of Rome; in two parts; 1. A short History of the Rise, Progress, and Decay of the Commonwealth. 2. A Description of the City: an Account of the Religion, Civil Government, and Art of War; with the remarkable Customs and Ceremonies, public and private; with Copper Cuts of the principal Buildings, &c. To which are prefixed, Two Essays, concerning the Roman Learning, and the Roman Education," in 8vo. The dedication is addressed to his royal highness William duke of Gloucester; and the work must have been written for his use particularly, if any credit may be given to a report, then at Oxford, that Mr. Kennet was to be appointed subpreceptor to that darling of the nation. This book being very well received by the public, he was encouraged to go on with his design of facilitating the study of classical learning; and with this view published, in 1697, "The Lives and Characters of the ancient Grecian Poets," in 8vo, which he also dedicated to the duke of Gloucester. This, however, did not succeed so well as the "Roman Antiquities," which is scarcely yet superseded in common use. The same year he was admitted fellow of his college, and became a tutor. About this time he entered into orders; and, some years after, gave proofs of the progress he had made in the study of divinity. In 1705 he published "An Exposition of the Apostles Creed, according to bishop Pearson, in a new Method, by way of Paraphrase and Annotations," in 8vo, which was followed by "An Essay towards a Paraphrase on the Psalms, in Verse; with a Paraphrase on the third Chapter of the Revelations," 1706, 8vo.

The same year he was, by the interest of his brother, appointed chaplain to the English factory at Leghorn; where he no sooner arrived than he met with great opposition from the papists, and was in great danger of the inquisition. This establishment of a church-of-England chaplain was a new thing; and the Italians were so jealous of the Northern heresy, that, to give as little offence as possible, he performed the duties of his office with the

utmost privacy and caution. But, notwithstanding this, great offence was taken at it; and complaints were immediately sent to Florence and Rome. Upon this, the pope, and the court of inquisition at Rome, declared their resolution to expel heresy, and the public teacher of it, from the confines of the holy see; and therefore secret orders were given to apprehend Mr. Kennet at Leghorn, and to hurry him away to Pisa, and thence to some other religious prison, to bury him alive, or otherwise dispose of him in the severest manner. Upon notice of this design, Dr. Newton, the English envoy at Florence, interposed his offices at that court; where he could obtain no other answer, but that "he might send for the English preacher, and keep him in his own family as his domestic chaplain; otherwise, if he presumed to continue at Leghorn, he must take the consequences of it; for, in those matters of religion, the court of inquisition was superior to all civil powers." The envoy communicated this answer of the great duke to the earl of Sunderland, then secretary of state, who sent a menacing letter by her majesty's order; and then the chaplain continued to officiate in safety, though he was with much difficulty preserved from their intended fury till that letter arrived.

He continued at Leghorn, and persevered with great steadiness in his duty, till the bad state of his health obliged him to think of returning to his native air. He arrived at Oxford in 1714: he was also admitted D. D. the same year. But he lived to enjoy these new honours a very short time; for, his health having been much impaired in Italy, he died of a slow fever, Jan. 1714-15. A little before his death, he finished the preface to a volume, which came out under the title of "Sermons on several occasions, preached before the Society of British Merchants in foreign Parts." Lond. 1715, 8vo.

Besides this collection, and the pieces already mentioned, of his own composing, he published English translations of eminent authors, the chief of which are as follow: 1. "Puffendorf of the Law of Nature and Nations." 2. "Placette's Christian Casuist." 3. "Godeau's Pastoral Instructions." 4. "Pascal's Thoughts on Religion." To which he prefixed an account of the manner in which those thoughts were delivered by the author. 5. "Balsac's Aristippus; with an Account of his Life and Writings." 6. "The Marriage of Thames and Isis;" from a Latin poem of

Mr. Camden. Dr. Basil Kennet is said to have been a very amiable man; of exemplary integrity, generosity, and modesty.[1]

KENNICOTT (BENJAMIN), a very learned divine, the son of Benjamin Kennicott, parish clerk of Totnes in Devonshire, was born April 4, 1718, at that place. From his early age he manifested a strong inclination for books, which his father encouraged by every means within the compass of his ability; for he had from the scanty pittance of a parish clerk *, and the profits of a small school, saved

* It is said that when Dr. Kennicott had taken orders, he came to officiate in his clerical capacity in his native town: when his father as clerk proceeded to place the surplice on his shoulders, a struggle ensued between the modesty of the son and the honest pride of the parent, who insisted on paying that respect to his son which he had been accustomed to shew to other clergymen: to this filial obedience was obliged to submit. A circumstance is added, that his mother had often declared she should never be able to support the joy of hearing her son preach; and that on her attendance at the church for the first time, she was so overcome as to be taken out in a state of temporary insensibility.

The following anecdotes are from Polwhele's History of Devonshire. "In his younger days Dr. Kennicott was much attached to the study and practice of music. I have at this time in my possession an anthem, to which the tenor and counter-tenor were added by him. He also taught the choir at Totnes church, and much delighted to walk into the fields with a few of the best of the singers, and would there join with them in the praise of that God to whose honour he has erected so lasting a monument. I have been assured that his voice and manner far exceeded mediocrity. He was also a ringer; and there is an inscription on a brass chandelier in the belfry, where his name is mentioned as being one of its donors, to the ringers of Totnes church, for ever. I shall further add, that when the doctor first returned from Oxford, in orders, he was thought by his benefactors to affect a little too much the gentleman, and even to assume so far as to pay his addresses to the sister of one of his subscribers: this gave offence, and the doctor desisted; but this repulse gave his mother an opportunity to say, 'Truly, I think it a lucky thing; for if my son had married Miss, he would have been a country curate all his life, but I now trust I shall live to see him a bisho[illegible]'

"As I have already taken notice that the doctor was a ringer, some regulations, in his own hand-writing, for the establishment of a society for the cultivation of that amusement, are here copied. The disposition of a man is more strongly marked by trifles of this sort, than by matters of more weighty import, as the mind is here biassed neither by interest nor ambition.—"Totnes, Nov. 8th, 1742. Among the many recreations approved of by the sons of pleasure, ringing is a diversion that may be emphatically said to bear away the *bell*, and so much does it engage the natives of Great Britain, beyond all other nations, that it has even the distinguishing appellation of the '*ringing isle*.' The art, then, for which this kingdom is renowned, shews a judicious taste in those of its inhabitants who have, by their performances, contributed thereto: since this art wants no foreign encomiast, but the harmonious bells are the heralds of your own praise. The ingenuity required for, the diversion administered in, and the health subsequent upon, this exercise, give it a particular sanction among mankind, and recommend it as an employment at vacant hours, worthy the regard of all denominations. We, therefore, whose names are subscribed, taking into consideration the great pleasure that results from this manly employment, the innocence with which it is performed, and the advantage enjoyed

[1] Biog. Brit.—Gen. Dict.

money to purchase a very good library. Dr. Kennicott was placed as a foundation boy under the care of Mr. Row, then master of the grammar-school at Totnes, where he distinguished himself by industry and regularity of conduct. At this school he continued about seven years, with a constant wish and expectation of one day being sent to the university. After he left Mr. Row, he became master of the charity-school in Totnes, and occasionally added to the small emoluments of his school by writing for the attornies. A short poem which he wrote, entitled "Bidwell," recommended him to the attention of the neighbouring gentlemen; and before he was thirty, he published a poem on the recovery of Mrs. Courtenay of Painsford. This strongly entitled him to her favour, and subscriptions were solicited for his support, at Oxford, to the success of which scheme he now bent all his efforts; but every exertion, on the first attempt, failed; and a mind less firm than his, would, perhaps, have sunk under the disappointment. Soon after, however, another subscription was set on foot, under the auspices of the benevolent Mr. Allen of Bath, in consequence of which, in 1744, he was entered of Wadham college, where he soon proved that he was deserving of the patronage conferred upon him. In 1747 he produced his first performance, entitled "Two Dissertations: the first, On the Tree of Life in Paradise, with some observations on the Creation and Fall of Man: the second, On the Oblations of Cain and Abel," 8vo, printed at the university press. To this work he prefixed a dedication,

from so healthy an exercise of our bodies; and also, having the peculiar satisfaction of ringing with ease a set of eight bells, of established fame and applauded excellence, do hereby agree to meet together, in the usual place of ringing, every Monday evening, at six o'clock, for our improving this science: and for the greater certainty of attendance, we do hereby severally promise to forfeit the sum of three-pence, if not attending at the hour aforesaid, and sixpence if not present at seven o'clock, to be deposited in the hands of the treasurer for the time being, and spent as the major part of the society shall deem fit. And for the better regulation of this our fraternity, we do also hereby agree, that we remain in the bellfry during pleasure, and then, for the further pleasure and benefit of conversation, adjourn to any house the company shall chuse, and there tarry till the hour of ten, and no longer. And whereas the stays supporting the bells are liable to damage from unskilful hands, we agree, that whoever hurts, shall repair the same at his own proper charge. We make no rules for conversation, nor penalties for any misbehaviour in it, resolving to render it innocently agreeable to each other; and whenever a breach of this rule is committed, that a reprimand be admitted from the society. In all cases and disputes not hereinbefore decided, the majority of the company shall determine; that so this society, amicably begun, may be amicably carried on, and not meet the fate of others that have gone before it.

(Signed) BENJ. KENNICOTT."

addressed to a numerous list of benefactors, to whom he had been indebted for his education, which speaks strongly the language of an humble and grateful heart; and of this, indeed, he exhibited many proofs in the course of his life. The approbation bestowed on this performance was not without some mixture of opposition, and some answers appeared against it. It procured him, however, so much reputation at Oxford, that a vacancy for a fellowship of Exeter college occurring before he could qualify himself to be a candidate by taking his first degree, the university, as a mark of favour, conferred his bachelor's degree on him before the statutable period, and without fees. Soon after, he was elected fellow of Exeter college, and on the 4th of May 1750, took the degree of M. A.

Pursuing his studies with great diligence, he in 1753 published "The State of the printed Hebrew Text of the Old Testament considered. A Dissertation in Two Parts. Part the First compares 1 Chron. xi. with 2 Sam. v. and xxiii.; and Part the Second contains Observations on seventy Hebrew MSS. with an Extract of Mistakes and various Readings;" Oxford, 8vo. In this work he first exhibited the utility and necessity of a collation of the Hebrew Text with the various ancient MSS. existing.

At this period the university of Oxford was much tainted with disaffection to the reigning family on the throne, and Tory, if not Jacobite principles, were very prevalent there, and met with much encouragement. In the rage of party it was not likely that any active member should escape the disorders of the times. Mr. Kennicott adhered to the side of government, and in consequence much of the abuse then liberally distributed amongst the friends of what was called the new interest, or Whig party, fell to his share. He defended himself however with spirit and acuteness in his "Letter to Dr. King, occasioned by his late Apology" *,

* Dr. King, in his "Apology, or Vindication of Himself," 1755, 4to, 3d edit. p. 42, upbraids our author as the son of a low mechanic, whom he afterwards styles a cobler. In answer to which illiberal sarcasm, Dr. Kennicott, after drawing a portrait of Dr. King with equal spirit and acrimony, thus repells the attack on his parent, by the following contrast: "But on the right hand (I am now drawing a real character), behold a man born to no fortune, yet above want; in youth, industrious in the station assigned him by providence; exact in his morals; exemplary in his religion; at middle age, loyal in principle; peaceable in practice; enabled to exchange the more active life for a more contemplative; ever warm for the glory of the church of England; concerned for, yet charitable towards those who are not of her communion; qualified by uncommon reading to judge of his own

and, as it was supposed, in a newspaper then published, entitled "The Evening Advertiser." About this time he was appointed one of the preachers at Whitehall. In January 1757, he preached before the university of Oxford a sermon, which, being misrepresented, occasioned its publication under the title of "Christian Fortitude." Between this period and 1760 he was presented to the vicarage of Culham, in Oxfordshire.

He had now employed himself for several years in searching out and collating Hebrew MSS. It appears, when he began the study of the Hebrew language, and for several years afterwards, he was strongly prejudiced in favour of the integrity of the Hebrew text; taking it for granted that if the printed copies of the Hebrew Bible at all differed from the originals of Moses and the prophets, the variations were very few and quite inconsiderable. In 1748 he was convinced of his mistake, and satisfied that there were such corruptions in the sacred volume as to affect the sense greatly in many instances. The particular chapter which extorted from him this conviction, was recommended to his perusal by the rev. Dr. Lowth, afterwards bishop of London. It was the 23d chapter of the 2d book of Samuel. Being thus convinced of his mistake, he thought it his duty to endeavour to convince others; and accordingly in 1753 published the work already mentioned. In 1758 the delegates of the press at Oxford were recommended by the Hebrew professor to encourage, amongst various other particulars, a collation of all those Hebrew MSS. of the Old Testament, which were preserved in the Bodleian library; and archbishop Secker strongly pressed our author to undertake the task, as the person best qualified to carry it into execution. In 1760 he was prevailed upon to give up the remainder of his life to the arduous work, and early in that year published "The State of the printed Hebrew text considered, Dissertation the Second," 8vo, in which he further enforced

happiness as a protestant and an Englishman; and most effectually recommending to others (with zeal regulated by prudence) the important duties arising from both these characters; and now, in old age, I shall only say, enjoying the prospect of that awful period, which, however favourable to himself, will cause deep distress among his numerous surviving friends! Happy would it be for you, sir, (addressing himself to Dr. King), were your latter end to be like his!"—Letter to Dr. King, occasioned by his late Apology, and in particular by such parts of it as are meant to defame Mr. Kennicott, Fellow of Exeter-college, 1755, 8vo, p. 41.

the necessity of the collation he had so strenuously recommended. In the same year he published his proposals, and was immediately encouraged by a liberal subscription from the universities of Oxford, Cambridge, and Dublin; the archbishops of Canterbury, York, and Dublin; many of the bishops; some noblemen; the principal of the dissenting ministers; and various clergymen, as well as other encouragers of literature. The time he proposed to be employed in the work was ten years, and he set about to fulfil his engagement with alacrity; determining to exert the utmost of his endeavours to serve the public, and not at all doubting the generosity of the public for the reward of his labours. On the 6th of December 1761, he took the degree of B. D. and on the 10th of the same month that of D. D. In that year his majesty's name was added to the list of annual subscribers for the sum of 200*l.*; and about this time he was presented to his majesty at court.

The importance of the work being generally acknowledged, numberless articles of information were received from various parts of Europe, and the learned in every quarter seemed willing to promote the success of a plan so apparently beneficial to the interests of revelation. Some, however, doubted the necessity, and some the usefulness of the undertaking; and objections soon were started by different persons, some with a friendly view, and some with a petulant one. Amongst others, the professor of divinity at Cambridge, Dr. Rutherforth, published, "A Letter to the Rev. Mr. Kennicott, in which his Defence of the Samaritan Pentateuch is examined, and his Second Dissertation on the State of the printed Hebrew Text of the Old Testament is shewn to be in many instances injudicious and inaccurate. With a postscript, occasioned by his advertizing, before this Letter was printed, that he had an Answer to it in the press," 1761, 8vo. To this Dr. Kennicott published an immediate reply, under the title of "An Answer to a Letter from the Rev. T. Rutherforth, D. D. F. R. S." &c. 1762, 8vo, in the postscript to which he declared it to be his resolution not to be diverted from his principal design by engaging in any further controversy.

This resolution he was unable to persevere in. An antagonist of superior order, whose influence was too mighty to be treated with neglect, made his appearance. This was Dr. Warburton, bishop of Gloucester, then possessed

of all his powers, and exercising authority in the world of letters almost without controul. This learned writer, finding an explanation of a passage in the Proverbs different from his own sentiments, attacked the Collation of the Hebrew MSS. in the Preface to his Doctrine of Grace, 1764, in a style not unusual with him, and calculated to make an unfavourable impression on the public mind. To repel the attack, Dr. Kennicott published "A Sermon preached before the university of Oxford at St. Mary's church, on Sunday May 19, 1765," 8vo, in the notes to which he defended himself with great spirit, and even assailed his opponent, whose reflections, he observed, with regard to his work, were a mere fortuitous concourse of words, of heterogeneous and incompatible meanings, which were incapable of forming any regular system of opposition, and had therefore the benevolent faculty of destroying one another.

In the summer of 1766 he visited Paris for the purpose of examining the MSS. in that place, and was received with the honours due to him on account of his learning and diligence, and of the utility of his undertaking. In November 1767 he was appointed by the archbishop of Canterbury, and the other electors, to the office of Radcliffe librarian. In 1768 he published "Observations on the First Book of Samuel, chap. vi. verse 19," 8vo. These were dedicated to Dr. Lowth, the earliest and most steady encourager of the work. They were the fruit of his visit to Paris, and were soon after translated into French.

At length, in 1769, the important work was concluded within the period of ten years, originally promised. On this occasion he published the ten annual accounts of the progress of this laborious undertaking, by which it appeared that the whole money received from the subscribers amounted to the sum of 9117*l.* 7*s.* 6*d.* on the recital of which Dr. Kennicott exclaims, "Reader! What a sum is here! Let foreign nations read with astonishment this story of Britons and their king, joined by one foreign prince and one foreign academy, voluntarily contributing for ten years their several bounties, with a degree of public spirit beyond all example, for the accomplishment of a work purely subservient to the honour of revelation; a work sacred to the glory of God, and the good of mankind! And, under the powerful influence of this view of my work, it is impossible for me to be sufficiently thankful, either to

those who have honoured with their patronage me, as the humble instrument in beginning and completing it, or to Divine Providence for granting me life to finish it, as well as resolution to undertake it." He then states, that after deducting his income to live on during these ten years, the money spent in collations abroad, and assistants at home, there remained only 500*l.* all which was likely to be swallowed up in further expences, which he had engaged to pay. His industry had been unremitted; his general rule being to devote to it ten or twelve hours in a day, and frequently fourteen; at least, he says, "This *was* my practice, till such severe application became no longer possible, through the injuries done to my constitution." In this final statement, he also, with proper indignation, notices some insinuations which had been thrown on him during the progress of the work. He had declared at the outset of his undertaking, that he had no doubt of receiving from the public the reward of his labours. Accordingly, on the death of Dr. Ballard, in June 1770, he was appointed a prebendary of Westminster, which in October he exchanged for a canonry of Christ-church Oxford. His circumstances being thus rendered easy, he entered into the marriage state Jan. 3, 1771, with Miss Ann Chamberlayne, sister to Mr. Chamberlayne, one of the solicitors of the treasury, a lady of learned accomplishments, who still survives him.

In 1776 he gave the public the first fruits of his long and laborious task, by the publication of the first volume of the Hebrew Bible, with the various readings; and this was followed in 1780 by the second volume, with a general dissertation, which completed the work. He had enjoyed an extraordinary share of good health until near the conclusion of his labours, when the infirmities of age impaired his exertions, and terminated his life Aug. 18, 1783. He was buried in Christ-church cathedral. His last employment was to prepare for the press, "Remarks on select passages in the Old Testament; to which are added, eight sermons;" part was printed in his life-time, and the whole published in 1787. In the introduction he professes himself a zealous advocate for an authorized revisal of the English version of the Old Testament, and the great object of his work seems to be, to demonstrate the necessity and facilitate the execution of this project; but the propriety or necessity of such an interposition of authority

has not yet appeared sufficiently obvious, and indeed the objections to it have been generally thought insuperable. Dr. Geddes's attempt on the Old Testament, and a more recent Socinian translation of the New, are unfortunate examples of what may be done *without* authority. Referring to the works quoted in the note for further information on the controversies in which Dr. Kennicott's labours involved him, we shall add, in the words of a judicious biographer, that if in brilliancy of genius, or elegance of taste, he had many superiors; if in the study of Oriental languages in general he was comparatively deficient; and if in critical acumen, and felicity of conjecture, he stood not in the very first rank; yet in a profound knowledge of Hebrew, and in the persevering industry with which he applied it to the illustration of the sacred page, he had few equals. His collation of the Hebrew MSS. was a work which added splendour to a great nation and an enlightened age. To the Hebrew scholar it unlocked the richest stores of sacred philology; while, by establishing the general purity of the Hebrew text, so far as the essentials of religion are concerned, it has confirmed the faith and hopes of every pious Christian.

We have yet to add an anecdote very honourable to his memory. He was for many years possessed of Mynhenyote, a very valuable living in Cornwall, in the gift of the dean and chapter of Exeter, and obtained for him by his steady friend bishop Lowth. It had been his avowed intention, as soon as his great work should be finished, to reside there, at least occasionally; but when that period arrived, he was in such a state of health, that the measure was altogether unadvisable. He, therefore, with the consent of the friends of his wife, and of herself, freely and voluntarily resigned the living about a year or more before his death. Dr. Kennicott never seems to have forgotten the humble station from which the liberality of his friends first raised him; and all his future preferments seem to have exceeded his wishes. Contentment, gratitude, and sincerity, were the leading features of his character.[1]

KENRICK (WILLIAM), the son of a stay-maker at or near Watford in Hertfordshire, is said to have been brought up to some mechanical employment in London, most proba-

[1] European Mag. for 1799.—Gent. Mag. LIX. 289.—Jones's Life of Bishop Horne, p. 84, 95.—Polwhele's Hist. of Devonshire.—Month. Rev. vol. LXXVIII. —Nichols's Bowyer.

bly that of mathematical instrument maker, or, as others have reported, that of scale-maker. Whatever it was, he seems to have early abandoned it, and devoted his talents to the cultivation of literature, by which he supported himself during the remainder of a life which, from his unhappy temper, and irritable vanity, may be said to have passed in a state of warfare, as he was seldom without an enemy to attack or defend himself from. One account informs us that he was for some time a student at Leyden, and there received a degree of LL. D.: it was, however, more generally current that he had been indebted for this honour to some of the Scotch universities. In either case, it was not unworthily bestowed, for Dr. Kenrick was really a man of talents, and deficient only in the knowledge of making a proper use of them; it was his misfortune likewise to settle upon no regular plan of study, and to fancy himself equal to any task which his necessities imposed upon him.

The first appearance he made as an author, as far as we can trace him, was in a pamphlet, entitled "The grand question debated, or an Essay to prove that the soul of man is not, neither can it be, immortal," 1751, which was immediately followed by a "Reply to the grand question debated, fully proving that the soul of man is, and must be, immortal." Both are superficial enough, and seem intended as a trial of that author-craft which he afterwards so often practised, in attacking or defending himself, under anonymous signatures, when he found no one else disposed to do either. About the same time he published a poem entitled "Kapelion, or the poetical ordinary;" which was followed in 1753, by the first of those attacks on his brethren which kept him in perpetual warfare. It was entitled "The Pasquinade, with notes variorum, book the first," 4to, and intended as an imitation of the Dunciad. Dr. (afterwards sir John) Hill and Christopher Smart were the chief heroes. This was immediately followed by another imitation, equally unsuccessful, of Dodsley's "Œconomy of Human Life" (which then passed for lord Chesterfield's), entitled "The whole Duty of a Woman," 12mo.

His "Epistles, Philosophical and Moral," or "Epistle to Lorenzo," appeared in 1758, and may be reckoned among the best specimens of his poetry, which is not without ease and elegance. As it was rather severely handled in the Critical Review, he defended himself, in a pamphlet without his name, entitled "A Scrutiny, or the Cri-

tics criticised." It was not easy for him, however, in any shape, to vindicate what was too plainly a defence of infidelity, nor was it much excuse that it was written while under confinement for debt. About this time he probably obtained an engagement as a writer in the Monthly Review, which ceased in 1766, silently on the part of the proprietors of that work; but Dr. Kenrick thought the rupture of too much consequence to be concealed, and therefore announced, in the newspapers, in 1766, "that he declined to write any more in the Monthly Review; that he had been author of the Appendix to that work, consisting of a review of foreign publications, for the volumes 28 to 33 inclusive; and that he had formed connexions with several gentlemen of the first rank in the world of letters, for establishing a literary review on a new, liberal, and independent plan."

This last threat he did not carry into effect for some years; but, as a specimen of his "liberal and independent" style, he published about this time (1765) "A Review of Dr. Johnson's new edition of Shakspeare," which being answered by a young man of Oxford, of the name of Barclay, in a pamphlet called "An Examination of Mr. Kenrick's Review," 1766, he immediately published "A Defence of Mr. Kenrick's Review," under the name of "A Friend," which was a very proper assumption, as he seldom had another. In this last year he produced his "Falstaff's Wedding," a comedy, in imitation of Shakspeare, and, as far as the language of Falstaff and his companions are concerned, not an unpleasant one, although rather approaching to the extravagant. It went through two editions, but was acted only once, for a benefit. This was followed by another comedy, "The Widowed Wife." This, by Garrick's assistance, ran through its nine nights with some difficulty, which the author, with a degree of gratitude peculiar to himself, attributed to the very person to whom he had been most indebted. In 1768 he published "An Epistle to George Colman," "Poems, ludicrous, satirical and moral;" and "An Epistle to James Boswell, esq. occasioned by his having transmitted the moral writings of Dr. Johnson to Pascal Paoli." By all these he acquired little reputation, and no enemies; for Colman, Johnson, and Boswell, disdained to notice him. In 1770 and 1771 he published two pieces connected with his discovery, or pretended discovery, of the perpetual

motion; the one, "An account of the Automaton, or Perpetual Motion of Orffyreus, with additional remarks, &c.; the other "A Lecture on the Perpetual Motion," which he had delivered at a tavern. In all this, Dr. Kenrick was harmlessly, if not successfully employed, and certainly evinced a considerable knowledge of the science of mechanics. About the same time he published a translation of the abbé Milot's "Elements of the History of England," and advertised a translation of "De Lolme on the Constitution," which we presume he did not execute.

In 1772 he disgraced his character by an atrocious attack on Garrick in a poem called "Love in the Suds," for which that gentleman commenced a prosecution in the court of king's bench. Kenrick immediately published "A Letter to David Garrick, &c." in which he informed the public of the cause of his quarrel with him, and the motives of his writing "Love in the Suds." A public apology also appeared in the newspapers, Nov. 26, as mean and false as the libel itself. The issue of the prosecution we have not discovered.

In 1773 he collected the works of Lloyd, 2 vols. 8vo, with a life of that unfortunate poet, remarkable for being written without any dates. In the same year, he produced "The Duellist," a comedy, acted only one night; and published a "Dictionary" of the English language, 4to, in the preliminary parts of which are many shrewd and useful discussions and remarks. The little credit he had with the world at this time must, we think, have impeded the success of this work, in which he shews himself a philologer of no mean talents. In 1774, we find him giving lectures at the Devil tavern, which he called "A School of Shakspeare;" and about the same time addressed the artists and manufacturers of Great Britain respecting an application to parliament for ascertaining the right of property in new discoveries and inventions. Fancying that he had discovered the perpetual motion, he was at this time alarmed by the literary property bill; but we hear no more afterwards of his discovery.

In January 1775, he commenced his "London Review," and along with his own name, placed in the title those of H. Reimarus, J. U. D.; R. Williams, M. D.; E. Warner, A. M.; and the rev. S. T. Maty. Except Reimarus, we believe it will be difficult to find these names in any list of "gentlemen of the first rank in the world of letters." The

Review, however, went on for some years, and contains, from the pen of its chief author, repeated attacks upon his brethren in every profession. It continued a few months after his death, and then sunk into oblivion. In the same year 1775, he began a translation of Buffon, to be published in numbers, and in 1778 a translation of Voltaire's works. His last dramatic attempt was "The Lady of the Manor," a comic opera, taken from Johnson's "Country Lasses;" and his last original publications, both of some degree of merit, were "Observations on the marriage contract;" and "Observations on Jenyns's View of the Internal Evidence, &c." This last had formed an article in his Review, whence other articles of equal ability might be selected, were they not all contaminated by a style vituperative and malignant. In his latter days, his constitution was so much injured by inebriety, that he generally wrote with a bottle of brandy at his elbow, which at length terminated his career June 10, 1779, less lamented than perhaps any person known in the literary world, yet possessed of talents which, under a steady and virtuous direction, might have procured him an honourable place among the authors of his time.[1]

KENT (WILLIAM), an ingenious artist, was born in Yorkshire, in 1685, and put apprentice to a coach-painter, but, feeling the superiority of his talents, he left his master, and came up to London, where he soon proved himself worthy of encouragement and patronage. In 1710 he was sent, by the munificence of some gentlemen of his own country, to Rome, whither he accompanied Mr. Tallman. There he studied under Cavalier Luti, and in the academy gained the second prize of the second class. He also became acquainted with lord Burlington, whose sagacity discovered the rich vein of genius that had been hid even from himself; and, on their return to England in 1719, lodged him in his own house, and shewed for him all the marks of the most disinterested friendship. By his interest he was employed in various works, both as a painter in history and portrait; and yet there appear but very faint traces of that creative talent he displayed in a sister art. His portraits did not resemble the persons that sat for them. His colouring was worse than that of the most errant journeyman to the profession; and his drawing was defective, witness the

[1] Gent. Mag. *passim*.—Month. Review.—Encyclopædia Britan.

hall at Wanstead, and his picture at St. Clement's. He designed some of the drawings of Gay's Fables, the prints for Spenser's Fairy Queen, and the vignettes to the large edition of Pope's works. In architecture, however, of the ornamental kind, he was deservedly admired; he executed the temple of Venus at Stowe; the earl of Leicester's house at Holkham in Norfolk; the great hall at Mr. Pelham's, Arlington-street; and the stair-case at lady Isabella Finch's in Berkeley-square. Mr. Walpole considers him likewise as the inventor of modern gardening, in which it is certain that he excelled, and every thing in that branch has been since his time more natural, graceful, and pleasing. By the patronage of the dukes of Grafton and Newcastle, Mr. Pelham, and the earl of Burlington, he was made master-carpenter, architect, keeper of the pictures, and, after the death of Jervas, principal painter to the crown; the whole, including a pension of 100*l.* a year, which was given him for his works at Kensington, produced 600*l.* a year. In 1743 he was disordered in his eyes, but recovered, and in March 1748 an inflammation in his bowels put an end to his life at Burlington-house, April 12, 1748, aged sixty-three years. He was buried in lord Burlington's vault at Chiswick.[1]

KENYON (LLOYD, LORD), lord chief justice of the King's Bench, was born at Gredington, in Flintshire, 1733; and was the eldest surviving son of Lloyd Kenyon, esq. originally of Bryno in the same county, and one of the younger sons of the ancient family of Kenyon of Peele in Lancashire. He received the elementary part of his education at Ruthen in Denbighshire, whence he was taken, at an early age, and articled to Mr. W. J. Tomlinson, an eminent attorney at Nantwich, in Cheshire. On the expiration of his articles, Mr. Kenyon determined to enter into a line which afforded a more ample scope to his industry and talents, and, accordingly, became a member of the Society of Lincoln's Inn, in Trinity Term 1754, and after a sedulous application to the requisite studies, was called to the bar in Hilary Term 1761. In the early part of his professional career, his advancement was but slow; he was unassisted by those means which powerful connexion and interest afford. The branch of his profession to

[1] Walpole's Anecdotes,—and Essay on Gardening.—Bowles's Edition of Pope's Works; see Index.

which he chiefly applied himself, that of conveyancing, was not calculated to bring him forward into public notice; but the sterling merit of genuine abilities and persevering industry were not to be overlooked. He rose gradually into practice; few opinions at the bar, at the time, carried more weight and authority, and he was frequently recurred to as an advocate. In 1773, he formed a matrimonial connexion with his relative, Mary, the third daughter of George Kenyon, of Peele; and, not long after, contracted an intimacy with Mr. afterwards lord Thurlow and chancellor. About this period too, and for some years after, his practice in the Court of Chancery was very extensive and of the most lucrative kind, by which, as well as in the other branches of his profession, he acquired a very considerable property. In 1780, a circumstance occurred which not a little contributed to establish his reputation as an advocate and a public speaker, his being employed as leading counsel for the defence of the late lord George Gordon, on a charge of high treason; on this interesting occasion his second was Mr. now lord Erskine, who on that day distinguished himself in such a manner as in a great degree laid the foundation of his future fame. In April 1782, soon after the accession of the Rockingham party to ministerial power, Mr. Kenyon was, without serving the intermediate office of solicitor, appointed to the important situation of attorney-general, and, at the same time, chief justice of Chester; in the former office he succeeded the late James Wallis, esq. The circumstance of his direct promotion to the office of attorney-general was regarded as a singular instance; this however is erroneous, similar promotions have before occurred, and the case of sir Edward Law (the late attorney-general, now lord Ellenborough, his successor as lord chief justice), is a recent instance. In parliament Mr. Kenyon took a decided part in politics, warmly attaching himself to the party of Mr. Pitt; and distinguishing himself not a little by his speeches on the noted affair of the coalition, Mr. Fox's India-bill, &c. In March 1784 he was appointed master of the rolls, an office of high judicial dignity, and generally leading to still higher legal honours; yet its emoluments fell very short of those which he necessarily relinquished by discontinuing his professional pursuits as a counsel. About this time he was created a baronet. In this situation sir Lloyd Kenyon continued till the latter end of May 1788, when,

on the resignation of the venerable earl of Mansfield, who, for the long interval of thirty-two years, had held the honourable and very important office of chief justice of the court of King's-bench, he was appointed to succeed him, and at the same time was elevated to the peerage, by the title of lord Kenyon, baron of Gredington in the county of Flint. He was now fixed in a situation, which, though not nominally the highest, is perhaps the most important office in the administration of the law of this country; and lord Kenyon furnished an instance nearly as striking as that of the illustrious Hardwicke, that the profession of the law is that which, of all others, affords the fairest opportunies for the exertion of genuine talents and persevering industry; whether the object be the gratification of ambition in the attainment of the highest honours in the state, or the possession of abundant wealth. His conduct in those arduous and important situations attracted and fixed the applauses and gratitude of his countrymen. He was distinguished for his laudable, firm, and persevering exertions to keep the channels of the law clear and unpolluted by low and sordid practices, which were particularly exemplified in the vigilant and salutary exercise of his authority over the attorneys of his own court, the utility of which has been experienced in a very considerable degree. Nor was he less distinguished for his zeal in the cause of morality and virtue, which most conspicuously appeared in his conduct with respect to cases of adultery and seduction. On these occasions neither rank, wealth, nor station, could shield deliquency from the well-merited censure and rebuke of offended justice and morality. Though much, unhappily, remains to be done, yet his lordship's exertions, combined with those of some of the most virtuous and exalted characters of the upper House of Parliament, have contributed greatly, notwithstanding the acknowledged inadequacy and imperfection of the law in these respects, to restrain the fashionable and prevailing vices alluded to. What likewise redounded to the honour of his lordship's magisterial character, was the strictness, not to say severity, with which he administered the justice of the law against the pernicious tribe of gamblers of every description, who have for some years infested the metropolis. On these occasions, as well as in those above mentioned, the conduct of this truly virtuous judge was such as incontrovertibly shewed that "the law is no respecter of per-

sons;" and his persevering exertions to restrain the destructive vice of gaming have been attended with no inconsiderable degree of success. Nor should we omit to mention the very laudable spirit and firmness, which on all occasions he evinced in maintaining due order and decorum in his court. It was justly said of him, that though he might not equal in talents or eloquence the pre-eminent character whom he succeeded on the bench of justice; nevertheless, he possessed qualities more appropriate to, and knowledge more connected with, the important office which he held. Profound in legal erudition, patient in judicial discrimination, and of the most determined integrity, he added no common lustre to his exalted station. He did not sacrifice his official to his parliamentary character; the sphere of his particular duty was the great scene of his activity, as of his honour; and though, as a lord of parliament, he never lessened his character, it was as a judge that he aggrandized it. In private life, the character of lord Kenyon was amiable and praise-worthy in the highest degree; no man could excel him in the relations of husband and father; in the former he may be considered as a pattern of conjugal virtue. In his mode of living he was remarkably temperate and regular; while the gratuitous assistance in his professional capacity, which it was well known he had often afforded to necessitous and injured individuals, is a proof that a fondness for money was not a prevailing trait in his character. He died at Bath, April 2, 1802, supposed to be worth 300,000*l.* all acquired by his own professional exertions, and a rigid spirit of economy. Lord Kenyon had issue by his lady, three sons; Lloyd, born in 1775, whom his father appointed to the office of filazer of the Court of King's-bench; but who died in 1800. The manner in which his lordship was affected by this melancholy event, is supposed, in some degree, to have accelerated his own dissolution. Secondly, George, the present lord Kenyon, born in 1776. His lordship was appointed by his late father to the very lucrative situation of joint chief clerk of the Court of King's-bench, on the demise of the late earl of Mansfield, better known as lord viscount Stormont, and joined in the patent with the late John Waye, esq. And, thirdly, the hon. Thomas Kenyon, born in 1780.[1]

[1] Gent. Mag. LXXII.—Peerage by sir E. Brydges.

KEPLER (JOHN), the greatest astronomer perhaps that any age has produced, was born at Wiel in the dutchy of Wirtemberg, Dec. 27, 1571. His father, Henry Kepler, was descended from a family which had raised themselves under the emperors by their military services, and was himself an officer of rank in the army; but afterwards, experiencing ill fortune, was obliged to sell all he had, and support himself and his family by keeping a public-house. He died in 1590, and left his son John without provision. His education had been therefore neglected, but, by the favour of his prince, he was enabled to enter upon his studies in philosophy at Tubingen, immediately upon his father's death, and, two years after, pursued the mathematics in the same university, under the famous Michael Mæstlinus, an astronomer of eminence, and of the Copernican school, but at this time Kepler informs us he had no particular predilection for astronomy. His passion was rather for studies more flattering to the ambition of a youthful mind; and when his prince selected him, in 1591, to fill the vacant astronomical chair, it was purely from deference to his authority, and the persuasions of Mæstlinus, who had high expectations from his talents, that he reluctantly accepted of the office. He appears to have thought it unsuitable to his pretensions; and the state of astronomy was besides so low, uncertain, and in many respects visionary, that he had no hope of attaining to eminence in it. But what he undertook with reluctance, and as a temporary provision conferred on a dependant by his prince, soon engaged his ardour, and engrossed almost his whole attention. The first fruits of his application to astronomical studies appeared in his "Mysterium Cosmographicum," published about two years after his settlement in Gratz; and hasty and juvenile as this production was, it displayed so many marks of genius, and such indefatigable patience in the toil of calculation, that on presenting it to Tycho Brahe, it procured him the esteem of that illustrious astronomer, and even excited his anxiety for the proper direction of talents so uncommon. Accordingly, not contented with exhorting Kepler to prefer the road of observation to the more uncertain one of theory, Tycho added an invitation to live with him at Uraniburg, where his whole observations should be open to Kepler's perusal, and those advantages provided for making others, which his situation at Gratz denied. This after some time was accepted.

In 1597, Kepler entered into the married state, which at first created him great uneasiness, from a dispute which arose about his wife's fortune; and, the year after, he was banished from Gratz on account of his religion, but afterwards recalled, and restored to his former dignity. However, the growing troubles and confusions of that place inclined him to think of a residence elsewhere; and he now determined to accept T. Brahe's invitation, and accordingly left the university of Gratz, and removed into Bohemia with his family in 1600. In his journey he was seized with a quartan ague, which continued seven or eight months; and prevented his profiting by Tycho's kindness, and, what was worse, some petty differences interrupted their connection. Kepler was offended at Tycho, for refusing some services to his family, which he had occasion for: he was also dissatisfied with his reservedness; for Tycho did not communicate to him all that he knew; and, as he died in 1601, he did not give Kepler time to be very useful to him, or to receive any considerable advantages from him. Before his death, however, he introduced him to the emperor Rodolphus at Prague (for, it was upon this condition that Kepler had consented to leave Gratz), who received him very kindly, and made him his mathematician, upon condition that he should serve Tycho as an arithmetician. From that time Kepler enjoyed the title of mathematician to the emperor all his life, and gained more and more reputation every year by his works. Rodolphus ordered him to finish the tables begun by Tycho, which were to be called the "Rodolphine Tables;" and he applied himself very vigorously to this work; but such difficulties arose in a short time, partly from the nature of it, and partly from the delay of the treasurers, that the tables were not finished and published till 1627. He complained, that, from 1602 and 1603, he was looked upon by the treasurers with a very invidious eye; and when, in 1609, he had published a noble specimen of the work, and the emperor had given orders that, besides the expence of the edition, he should immediately be paid the arrears of his pension, which, he said, amounted to 2000 crowns, and likewise 2000 more; yet, that it was not till two years after, that the generous orders of Rodolphus, in his favour, were put in execution. He met with no less discouragement from the financiers under the emperor Matthias, than under Rodolphus; and therefore,

after struggling with poverty for ten years at Prague, began to think of quitting his quarters again. He was then fixed at Lints by the emperor Matthias, who appointed him a salary from the states of Upper Austria, which was paid for sixteen years. In 1613 he went to the assembly at Ratisbon, to assist in the reformation of the calendar; but returned to Lints, where he continued to 1626. In November of that year, he went to Ulm, in order to publish the "Rodolphine Tables;" and afterwards, in 1629, with the emperor's leave, settled at Sagan in Silesia, where he published the second part of his "Ephemerides;" for the first had been published at Lints in 1617. In 1630, he went to Ratisbon, to solicit the payment of the arrears of his pension; but, being seized with a fever, which, it is said, was brought upon him by too hard riding, he died there in November, in his 59th year.

To this sagacious philosopher we owe the first discovery of the great laws of the planetary motions, viz. that the planets describe areas that are always proportional to the times; that they move in elliptical orbits, having the sun in one focus; and that the squares of their periodic times, are proportional to the cubes of their mean distances; which are now generally known by the name of Kepler's Laws.

Kepler had a particular passion for finding analogies and harmonies in nature, after the manner of the Pythagoreans and Platonists; and to this disposition we owe such valuable discoveries, as are more than sufficient to excuse his conceits. Three things, he tells us, he anxiously sought to find out the reason of, from his early youth; viz. Why the planets were six in number? Why the dimensions of their orbits were such as Copernicus had described from observations? And what was the analogy or law of their revolutions? He sought for the reasons of the two first of these, in the properties of numbers and plane figures, without success. But at length reflecting, that while the plane regular figures may be infinite in number, the regular solids are only five, as Euclid had long ago demonstrated: he imagined, that certain mysteries in nature might correspond with this remarkable limitation inherent in the essences of things; and the rather, as he found that the Pythagoreans had made great use of those five regular solids in their philosophy. He therefore endeavoured to find some relation between the dimensions of these solids and the intervals of the planetary spheres;

thus, imagining that a cube, inscribed in the sphere of Saturn, would touch by its six planes the sphere of Jupiter; and that the other four regular solids in like manner fitted the intervals that are between the spheres of the other planets: he became persuaded that this was the true reason why the primary planets were precisely six in number, and that the author of the world had determined their distances from the sun, the centre of the system, from a regard to this analogy. Being thus possessed, as he thought, of the grand secret of the Pythagoreans, and greatly pleased with his discovery, he published it, as we have already observed, under the title of "Mysterium Cosmographicum;" and was for some time so charmed with it, that he said he would not give up the honour of having invented what was contained in that book, for the electorate of Saxony. Tycho Brahe, however, gave him advice on the subject, which altered his opinion, and to which we are indebted for the more solid discoveries of Kepler. This great man, soon after the death of Tycho, found that astronomers had erred from the first rise of the science, in ascribing always circular orbits and uniform motions to the planets; and he discovered that each of them moves in an ellipsis, which has one of its foci in the centre of the sun; that the motion of each is really unequable, and varies in such a manner, that "a ray supposed to be always drawn from the planet to the sun describes equal areas in equal times." It was some years later before he discovered the analogy that there is between the distances of the several planets from the sun, and the periods in which they complete their revolutions. He has, however, left it upon record, that on the 15th of May, 1618, he found that "the squares of the periodic times are always in the same proportion as the cubes of the mean distances from the sun." When Kepler saw, according to better observations, that his disposition of the five regular solids among the planetary spheres was not agreeable to the intervals between their orbits, he endeavoured to discover other schemes of harmony. For this purpose, he compared the motions of the same planet at its greatest and least distances, and of the different planets in their different orbits, as they would appear viewed from the sun; and here he fancied that he had found a similitude to the divisions of the octave in music. Of these notions, which are wholly unfounded in nature, he was so fond, that hearing of the discovery of the four

satellites of Jupiter by Galileo, he owns that his first reflections were from a concern how he could save his favourite scheme, which was threatened by this addition to the number of the planets. The same attachment led him into a wrong judgment concerning the sphere of the fixed stars: for being obliged, by his doctrine, to allow a vast superiority to the sun in the universe, he restrains the fixed stars within very narrow limits; nor did he consider them as suns placed in the centres of their several systems, having planets revolving round them.

Kepler's great sagacity, and continual meditations on the planetary motions, suggested to him some views of the true principles from which these motions flow. In his preface to the Commentaries concerning the planet Mars, he speaks of gravity as of a power that was mutual between bodies, and tells us, that the earth and moon tend towards each other, and would meet in a point, so many times nearer to the earth than to the moon, as the earth is greater than the moon, if their motions did not hinder it. He adds, that the tides arise from the gravity of the waters towards the moon. But not having notions sufficiently just of the laws of motion, it seems he was not able to make the best use of these thoughts; nor does it appear that he adhered to them steadily, since in his Epitome of Astronomy, published many years after, he proposes a physical account of the planetary motions, derived from different principles.

He supposes, in that treatise, that the motion of the sun on his axis, is preserved by some inherent vital principle; that a certain virtue, or immaterial image of the sun, is diffused with his rays into the ambient spaces, and, revolving with the body of the sun on his axis, takes hold of the planets, and carries them along with it in the same direction; like as a loadstone turned round near a magnetic needle, makes it turn round at the same time. The planet, according to him, by its inertia, endeavours to continue in its place, and the action of the sun's image and this inertia are in a perpetual struggle. He adds, that this action of the sun, like his light, decreases as the distance increases; and therefore moves the same planet with greater celerity when nearer the sun, than at a greater distance. To account for the planet's approaching towards the sun as it descends from the aphelion to the perihelion, and receding from the sun while it ascends to the aphelion again, he supposes that the sun attracts one part of each

planet, and repels the opposite part; and that the part attracted is turned towards the sun in the descent, and the other towards the sun in the ascent. By suppositions of this kind, he endeavoured to account for all the other varieties of the celestial motions.

But, now that the laws of motion are better known than in Kepler's time, it is easy to shew the fallacy of every part of this account of the planetary motions. The planet does not endeavour to stop in consequence of its inertia, but to persevere in its motion in a right line. An attractive force makes it descend from the aphelion to the perihelion in a curve concave towards the sun: but the repelling force, which he supposed to begin at the perihelion, would cause it to ascend in a figure convex towards the sun. It was shown afterwards, from sir Isaac Newton, how an attraction or gravitation towards the sun, alone produces the effects, which, according to Kepler, required both an attractive and repelling force; and that the virtue which he ascribed to the sun's image, propagated into the planetary regions, is unnecessary, as it could be of no use for this effect, though it were admitted. For now his own prophecy, with which he concludes his book, is verified; where he tells us, that "the discovery of such things was reserved for the succeeding ages, when the author of nature would be pleased to reveal these mysteries."

The works of this celebrated author are many and valuable; as, 1. his "Cosmographical Mystery," in 1596. 2. "Optical Astronomy," 1604. 3. "Account of a new Star in Sagittarius," 1605. 4. "New Astronomy; or, Celestial Physics," in commentaries on the planet Mars. 5. "Dissertations;" with the Nuncius Siderius of Galileo, 1610. 6. "New gauging of wine-casks," 1615; said to be written on occasion of an erroneous measurement of the wine at his marriage by the revenue officer. 7. "New Ephemerides," from 1617 to 1620. 8. "Copernican System," the three first books, 1618. 9. "Harmony of the World;" and three books of "Comets," 1619. 10. "Cosmographical Mystery," second edition, with notes, 1621. 11. "Copernican Astronomy;" the three last books, 1622. 12. "Logarithms," 1624; and the "Supplement," in 1625. 13. His "Astronomical Tables," called the "Rudolphine Tables," in honour of the emperor Rudolphus, his great and learned patron, in 1627. 14. "Epitome of the Co-

pernican Astronomy," 1635. Besides these, he wrote several pieces on various other branches, as chronology, geometry of solids, trigonometry, and an excellent treatise of Dioptrics, for that time.[1]

KEPPEL (AUGUSTUS), a celebrated English admiral, the second son of William earl of Albemarle, was born April 2, 1725. He entered the sea-service while he was young, accompanied commodore Anson round the world, and by the zeal which he manifested in his profession, was raised to the first honours which it had to bestow. The most important occurrence in his life took place in 1778, when he had the command of the channel fleet, to which he had been appointed at the personal and urgent solicitation of the king, and which he readily accepted, though he could not help observing, that "his forty years' services were not marked by any favour from the crown, except that of its confidence in the time of danger." On the 12th of July he fell in with the French fleet, under count d'Orvilliers, off Ushant: an engagement ensued, which, though partial, was very warm while it lasted. It was necessary to take a short time to repair the damages: which being done, the admiral made proper signals for the van and rear division to take their respective stations. This order was obeyed with great alacrity by sir Robert Harland of the van, but admiral sir Hugh Palliser of the rear took no notice of the signal, and refused to join his commander, till night prevented a renewal of the battle. The French, taking advantage of the darkness, escaped to their own coast. Admiral Keppel, willing to excuse sir Hugh Palliser, at least to screen him from public resentment, wrote home such a letter as seemed even to imply great impropriety of behaviour in the commander himself. The conduct, however, of the rear-admiral was attacked in the public papers: he demanded of his commander a formal disavowal of the charges brought against him, which Keppel indignantly refused. He immediately exhibited articles of accusation against the commander-in-chief, for misconduct and neglect of duty, although he had a second time sailed with him, and had never uttered a syllable to his prejudice. The lords of the admiralty instantly fixed a day for the trial of admiral Keppel, who was most honour-

[1] Small's Account of Kepler's Discoveries.—Hutton's Dict.—Rees's Cyclopædia.—Maclaurin's Account of Newton's Philosophical Discoveries.

ably acquitted, and received the thanks of both houses of parliament for his services. Palliser was next tried, and escaped with a censure only, but the resentment of the public was so great, that he was obliged to resign several offices which he held under government, and to vacate his seat in parliament. The acquittal of Keppel was celebrated with the most magnificent illuminations, and other marks of rejoicing which had never been known at that time in this country; and the houses of lord Sandwich, first lord of the admiralty, and sir Hugh Palliser, were with difficulty saved from destruction; the windows and much of the furniture being demolished by the fury of the populace. In 1782, admiral Keppel was raised to a peerage, with the titles of viscount Keppel baron Elden: he was afterwards, at two different periods, appointed first lord of the admiralty. He died Oct. 3, 1786, unmarried, and of course his titles became extinct. He was a thorough seaman, and a man of great integrity and humanity.[1]

KERKHERDERE (JOHN GERARD), a learned professor of the university of Louvain, was born in the neighbourhood of Maestricht, about the year 1678. He pursued his academical studies at Louvain, and distinguished himself during several years for his accurate and comprehensive knowledge of history and the belles-lettres. In 1708 he was appointed historiographer to the emperor Joseph I. and died in 1738. He was author of many works in general history and theology, of which the principal are entitled, "De Monarchia Romæ Paganæ secundum Concordiam inter S. S. Prophetas Danielem et Joannem," &c. and "Prodromus Danielicus, sive novi Conatus historici, critici, in celeberrimas difficultates Historiæ Veteris Testamenti." These pieces are distinguished by profound erudition and great critical acumen, and are said to throw much light on many obscure passages in the Scriptures relating to history, chronology, and geography. He also published a Latin grammar, and a number of Latin poems.[2]

KERSEY (JOHN), deserves mention as having been the author of a book on "The Elements of Algebra," one of the clearest and most comprehensive of the kind in any language; but nothing is known of his personal history. He also published an improved edition of "Wingate's Arithmetic;" and a "Dictionarium Anglo-Britannicum, or

[1] Sir E. Brydges's edition of Collins's Peerage. [2] Dict. Hist.

General English Dictionary." He lived in the reign of Charles the Second; and a head of him, by Faithorne, finely engraved, is prefixed to his algebra.[1]

KETTLEWELL (JOHN), an English divine, remarkable for piety and learning, was born at North-Allerton in Yorkshire, March 10, 1653. He was grounded in classical learning in the free-school of that town, and sent to St. Edmund's-hall, Oxford, in 1670. Five years after, he was chosen fellow of Lincoln college, through the interest of Mr. George Hickes, who was fellow of the same, where he became eminent as a tutor. He entered into orders as soon as he was of sufficient age, and distinguished himself early by an uncommon knowledge in divinity. He was very young when he wrote his celebrated book, entitled "Measures of Christian Obedience:" he composed it in 1678, though it was not published till 1681. Dr. Hickes, to whom he submitted it for correction, advised him to dedicate it to bishop Compton, intending, by that means, to have him settled in London; and, accordingly, it came out at first with a dedication to his lordship; but when that prelate appeared in arms against James II. Kettlewell gave orders to have the dedication razed out of the copies unsold, and also to have it omitted in the subsequent editions. In the mean time, this book occasioned him to be so much taken notice of, that the old countess of Bedford, mother of the unfortunate William lord Russel, appointed him, on that account, to be one of her domestic chaplains; and a greater favour he received, upon the same consideration, from Simon lord Digby, who presented him, July 1682, to the vicarage of Coleshill in Warwickshire. After he had continued above seven years at this place, a great alteration happened in his condition and circumstances; for, at the Revolution, being one of those conscientious men who refused to take the oaths of allegiance and supremacy to king William and queen Mary, he was deprived of his living in 1690. However, he did not spend the remainder of his days in indolence; but, retiring to London with his wife, whom he had married in 1685, he continued to write and publish books, as he had done during his residence in the country. There, amongst other learned men, he was particularly happy in the friendship of Mr. Nelson, with whom he concerted the "Model of a fund of charity for the needy

[1] Granger.

suffering, that is, the nonjuring, clergy:" but being naturally of a tender and delicate frame of body, and inclined to a consumption, he fell into that distemper in his 42d year, and died April 12, 1695, at his lodgings in Gray's-inn lane. He was buried, three days after, in the same grave where archbishop Laud was before interred, in the parish church of Allhallows-Barking, where a neat marble monument is erected to his memory. Mr. Nelson, who must needs have known him very well, has given this great and noble character of him, in a preface to his "Five Discourses," &c. a piece printed after his decease: "He was learned without pride; wise and judicious without cunning; he served at the altar without either covetousness or ambition; he was devout without affectation; sincerely religious without moroseness; courteous and affable without flattery or mean compliances; just without rigour; charitable without vanity; and heartily zealous for the interest of religion without faction." His works were collected and printed in 1718, in two volumes, folio: they are all upon religious subjects, unless his "Measures of Christian Obedience," and some tracts upon "New Oaths," and the "Duty of Allegiance," &c. should be rather considered as of a political nature.[1]

KEYSLER (JOHN GEORGE), a learned antiquary of Germany, and fellow of the royal society in London, was born in 1689, at Thournau, a town belonging to the counts of Giech. His father, who was of the count's council, took an extraordinary care of his education; and, after a suitable preparation, sent him to the university of Halle, where he applied himself chiefly to the civil law; not neglecting, in the mean time, the Latin, Greek, and Hebrew languages, history, antiquity, and the sciences. Soon after he left Halle, he was invited to be preceptor to Charles Maximilian and Christian Charles, counts of Giech-Buchau, with whom, in 1713, he returned thither, and afterwards attended them in their travels. The first place of note they visited was Utrecht, where he became acquainted with the learned Reland, who, discerning his uncommon capacity and particular turn, advised him to undertake an accurate history of the antiquities of his country. Keysler visited the chief cities of Germany, France, and the Netherlands, with his

[1] Memoirs of the Life of, 1718, 8vo, a very curious work, which comprizes a history of the nonjuring clergy and their proceedings.—Ath. Ox. vol. II.—Gen. Dict.—Biog. Brit.—Birch's Tillotson.

two young counts; and gained great reputation among the learned, by illustrating, as he went along, several monuments of antiquity, particularly some fragments of Celtic idols, then lately discovered in the cathedral of Paris.

Having returned safe with his pupils, and acquired great honour by his care and management of them, he was afterwards fixed upon as a proper person to undertake the education of two grandsons of baron Bernstorf, first minister of state to his Britannic majesty, as elector; and accordingly he went to Hanover in 1716, and entered upon his office. However, in 1718, he obtained leave to go over to England, where he distinguished himself so much as an antiquary, that he was complimented with being fellow of the royal society. This honour he particularly owed to a learned essay, "De Dea Nehalennia numine veterum Walachiorum topico." He gave an explication also of the Anglo-Saxon monument of antiquity on Salisbury Plain, called Stonehenge; and likewise a "Dissertation on the consecrated Misseltoe of the Druids." All these detached essays, with other select discourses on the Celtic and Northern antiquities, he published soon after his return to Hanover, in Latin, under this title, "Antiquitates selectæ Septentrionales et Celticæ," &c. Hanov. 1720, 12mo.

After the two young barons Bernstorf had been ten years under his care, he went with them to Tubingen, at which university they remained a year and a half. Then they set out on a grand tour, visiting the upper part of Germany, Switzerland, and Italy; and then returned to Vienna, where they spent three months. Their next progress was in Upper Hungary, Bohemia, and other parts of Germany. In 1731 they passed through Lorrain into France, thence crossed the channel into England, and made Holland the last stage of their travels. From this tour proceeded a large and entertaining work, which has been translated into English, in 4 vols. 4to and 8vo, and published under the following title, "Travels through Germany, Bohemia, Hungary, Switzerland, Italy, and Lorrain; giving a true and just description of the present state of those countries; their natural, literary, and political history, manners, laws, commerce, manufactures, painting, sculpture, architecture, coins, antiquities, curiosities of art and nature, &c. illustrated with copper-plates engraven from drawings taken on the spot. By John George Keysler, F. R. S. Carefully translated from the second edition of the German, Lond. 1756."

Keysler, after his return, spent the remainder of his days under the patronage and protection of his noble pupils, who committed to his care their fine library and museum, and allowed him a very handsome income. He led a happy tranquil life, declining all public employment, keeping himself single that he might not be incumbered with family affairs, and chiefly conversing with the illustrious dead, who were the companions of his retirement. He died in his fifty-fourth year, June 20, 1743, of an asthma, after viewing with intrepidity the gradual approach of death.[1]

KIDDER (Dr. Richard), a very learned English bishop, was born, as Wood says, at Brighthelmstone in Sussex, but as others say, in Suffolk. In June 1649, he was admitted sizar in Emanuel-college, Cambridge, where he took his degree of A. B. 1652, was elected fellow in 1655, and took his degree of A. M. in 1656. He was presented by his college to the vicarage of Stanground, in Huntingdonshire; from which he was ejected for nonconformity, in 1662, by virtue of the Bartholomew act; but conforming soon after, he was presented by Arthur earl of Essex to the rectory of Raine, in Essex, 1664. Here he continued till 1674, when he was presented to the rectory of St. Martin's Outwich, London, by the Merchant-tailors company. In September 1681, he was installed into a prebend of Norwich; and in 1689 made dean of Peterborough, in the room of Simon Patrick, promoted to the see of Chichester. On this occasion he took the degree of D. D. Upon the deprivation of Ken, bishop of Bath and Wells, for not taking the oaths to king William and queen Mary, and Beveridge's refusal of that see, Kidder was nominated in June 1691, and consecrated the August following. In 1693 he preached the lecture founded by the honourable Robert Boyle, being the second that preached it. His sermons on that occasion are inserted in his "Demonstration of the Messias," in three parts; the first of which was published in 1694, the second in 1699, and the third in 1700, 8vo. It is levelled against the Jews, whom the author was the better enabled to combat from his great knowledge of the Hebrew and oriental languages, for which he had long been celebrated. He wrote also, "A Commentary on the Five Books of Moses; with a Disser-

[1] Life prefixed to the English edition of his Travels.

tation concerning the author or writer of the said books, and a general argument to each of them." This commentary was published in 1694, in two volumes, 8vo; and the reader in the preface is thus acquainted with the occasion of it: "Many years are now passed since a considerable number of the London clergy met together, and agreed to publish some short notes upon the whole Bible, for the use of families, and of all those well-disposed persons that desired to read the Holy Scriptures to their greatest advantage. At that meeting they agreed upon this worthy design, and took their several shares, and assigned some part to them who were absent. I was not present at that meeting; but I was soon informed that they had assigned to me the Pentateuch. The work was begun with common consent; we did frequently meet; and what was done was communicated from time to time to those that met together and were concerned. The methods of proceeding had been adjusted and agreed to; a specimen was printed, and an agreement was made when it should be put to the press. I finished my part in order thereto; but so it fell out, that soon after all this, the clouds began to gather apace, and there was great ground to fear that the popish party were attempting to ruin the church of England.—Hence it came to pass that the thoughts of pursuing this design were laid aside; and those that were concerned in it were now obliged to turn their studies and pens against that dangerous enemy. During this time, also, some of the persons concerned in this work were taken away by death; and thus the work was hindered, that might else have been finished long since. I, having drawn up my notes upon this occasion, do now think myself obliged to make them public," &c. To the first volume is prefixed a dissertation, in which he sets down, and answers all the objections made against Moses being the author of the Pentateuch; and having considered, among the rest, one objection drawn by Le Clerc, from Gen. xxxvi. 31, and spoken in pretty severe terms of him, some letters passed between them, which were printed by Le Clerc in his "Bibliotheque Choisie." Dr. Kidder had likewise borne a part in the popish controversy, during which he published the following tracts: 1. "A Second Dialogue between a new Catholic Convert and a Protestant; shewing why he cannot believe the doctrine of Transubstantiation, though he do firmly believe the doctrine of the Trinity."

2. "An Examination of Bellarmine's Thirtieth note of the Church, of the Confession of Adversaries." 3. "The Texts which Papists cite out of the Bible for the proof of their Doctrine, 'of the Sacrifice of the Mass,' examined." 4. "Reflections on a French Testament, printed at Bourdeaux, 1686, pretended to be translated out of the Latin by the divines of Louvain." He published also several sermons and tracts of the devotional kind.

This prelate died Nov. 1703, in his palace at Wells, and was privately buried in the cathedral. Through a most unhappy accident, in the night between the 26th and 27th of that month, he was killed in his bed, with his lady, by the fall of a stack of chimneys, occasioned by the great storm. It is reported that his heirs were sued for dilapidations! He was a very clear, elegant, learned writer; and one of the best divines of his time.[1]

KIDDERMINSTER.—See KYDERMYNSTER.

KILLIGREW, an English name for many ingenious persons of both sexes, and of the same family too. The first we meet with, is CATHARINE, the daughter of sir Anthony Cooke, who was born at Giddy-hall, in Essex, about 1530; and married to Henry Killigrew, esq. a Cornish gentleman of good abilities, who, for the service he did his country in the quality of an ambassador, was knighted. This lady having the advantages of an excellent education, joined to an elegant natural genius, became, like many other ladies her contemporaries, very learned. She understood the Hebrew, Greek, and Latin tongues, and was famous for her skill in poetry; a small specimen of which is preserved by sir John Harrington, in his notes to the translation of "Ariosto;" and by Fuller, in his "Worthies."

KILLIGREW (WILLIAM), descended from this family, was the eldest son of sir Robert Killigrew, knt. and born at Hanworth in Middlesex, 1605. He became a gentleman-commoner of St. John's college, Oxford, in 1622; where continuing about three years, he travelled abroad, and, after his return, was made governor of Pendennis castle, and of Falmouth haven, in Cornwall. After this he was called to attend Charles I. as one of the gentlemen-ushers of his privy-chamber; in which employment he continued till the breaking out of the civil wars, and then had the command given him of one of the two great troops of horse

[1] Biog. Brit.—Birch's Tillotson.—Cole's MS Athenæ in Brit. Mus.

that guarded the king's person. He was in attendance upon the king when the court resided at Oxford, and was created doctor of civil law in 1642; and, when the king's affairs were ruined, he suffered as the other cavaliers did, and compounded with the republicans for his estate. Upon the restoration of Charles II. he was made gentleman-usher of the privy chamber again; and, on that king's marriage, was created his first vice-chamberlain, in which station he continued twenty-two years. He died in 1693, and was buried in Westminster-abbey. He was the author of four plays, which were printed at Oxford, 1666, in folio, and have been applauded by men very eminent in poetry; particularly by Waller, who addresses a copy of verses to him upon his altering "Pandora" from a tragedy into a comedy, because not approved on the stage. There is another play ascribed to him, called "The Imperial Tragedy," 1690, folio. There is also a little poem of his extant, which was set to music by the noted Henry Lawes. Wood says, that after he retired from court, in his declining age, he wrote "The artless midnight Thoughts of a gentleman at court, who for many years built on sand, which every blast of cross fortune has defaced, but now has laid new foundations on the rock of his salvation," 1684, 8vo, of which the second edition, with additions, was dedicated to Charles II.; and another work entitled "Midnight and daily Thoughts, in prose and verse," 1694, 8vo.

KILLIGREW (THOMAS), brother of the former, was born in 1611, and distinguished also by uncommon natural parts. He was page of honour to Charles I, and groom of the bed-chamber to Charles II, with whom he had suffered many years exile. During his abode beyond sea, he took a view of France, Italy, and Spain; and was honoured by his majesty with the employment of resident at the state of Venice, whither he was sent in Aug. 1651. In this absence from his country he applied his leisure hours to poetry, and the composition of several plays; of which sir John Denham, in a jocular way, takes notice in his poem on our author's return from his embassy to Venice. Though Denham mentions but six, our author wrote nine plays in his travels, and two at London; all which were printed, with his picture before them, in one volume folio, at London, 1664. There is, besides these plays of his, "A Letter concerning the possessing and dispossessing of several Nuns in the Nunnery at Tours, in France;" dated

Orleans, Dec. the 7th, 1635, and printed in three sheets folio. He died in 1682, and was buried in Westminster-abbey. He had been twice married. He was a man of an uncommon vein of humour, with which he used to divert Charles II.; who, on that account, was fonder of him than of his best ministers, and would give him access to his presence when he denied it to them. It was usually said of him, that, when he attempted to write, he was nothing compared to what he was in conversation; which was just the reverse of Cowley, who shone but little in company, though he excelled so much with his pen. Hence Denham, who knew them both, has taken occasion thus to characterize their respective excellencies and defects:

"Had Cowley ne'er spoke, Killigrew ne'er writ,
Combin'd in one, they'd made a matchless wit."

KILLIGREW (HENRY), brother of the former, was born in 1612, educated in grammar learning under the celebrated Farnaby, and sent to Christ Church, Oxford, in 1628. In 1638, having taken his degrees in arts, he went into orders, and became a chaplain in the king's army. In 1642 he was created doctor of divinity; and the same year made chaplain to James duke of York, and prebendary of Westminster. Afterwards he suffered as an adherent in the king's cause; but, at the restoration, was made almoner to the duke of York, superintendant to the affairs of his chapel, rector of Wheathamstead, in Hertfordshire, and master of the Savoy hospital in Westminster. He wrote, when only seventeen years of age, a tragedy called "The Conspiracy," which was admired by some wits of those times; particularly by Ben Jonson, then living, "who gave a testimony of it (says Langbaine) even to be envied," and by lord Falkland. An imperfect copy of this appearing in 1638, he afterwards caused it to be republished in 1652, with the new title of "Pallantus and Eudora." He published a volume of sermons, which had been preached at court in 1685, 4to; and also two or three occasional sermons. The year of his death does not appear.

KILLIGREW (ANNE), "a Grace for beauty, and a Muse for wit," as Wood says, was the daughter of Henry Killigrew, just recorded; and born in London, a little before the restoration. She gave the earliest discoveries of genius; which being improved by a polite education, she became eminent in the arts of poetry and painting. Dry-

den seems quite lavish in her commendation; but Wood assures us that he has not said any thing of her which she was not equal, if not superior to. She was a great proficient in the art of painting, and painted a portrait of the duke of York, afterwards James II. and also of the duchess, to whom she was a maid of honour; which pieces are highly applauded by Dryden. She drew several history-pieces, also some portraits for her diversion, and likewise some pieces of still-life. Mr. Becket did her picture in mezzotinto, after her own painting, which is prefixed to her poems. To these accomplishments she joined an exemplary piety, and unblemished virtue. This amiable woman died of the small-pox, June 1685, when only in her 25th year; on which occasion Dryden wrote an ode to her memory. The year after were printed and published her "Poems," in a large thin quarto, which, besides the publisher's preface, and Dryden's ode, contains an hundred pages. She was buried in the Savoy chapel, where is a very neat monument fixed in the wall, with a Latin inscription on it, commemorating her beauty, accomplishments, virtue, and piety.[1]

KIMBER (Isaac), a dissenting divine, was born at Wantage in Berkshire, Dec. 1, 1692, and was educated at a private grammar-school in Wantage, under the rev. Mr. Sloper, an excellent scholar, who was also tutor to bishop Butler. At this school, Mr. Kimber made considerable progress in Greek and Latin, after which, turning his thoughts to the ministry, he went to London to complete his knowledge of the languages under professor Ward of Gresham-college, and also to attend the dissenting academy under the rev. John Eames. For some time after he was admitted into the ministry, he had little encouragement; and having married, he found it necessary to employ his pen for a subsistence. One of his first productions was "The Life of Oliver Cromwell," 8vo, and soon after he was concerned with Messrs. Bailey, Hodges, and Ridpath, in compiling a "History of England," 4 vols. 8vo, the third and fourth volumes of which were entirely his. A few years afterwards he wrote "The Life of bishop Beveridge," prefixed to the folio edition of his works, of which he was the editor. In 1724 he was called, in con-

[1] As our authorities for these Killigrews are nearly the same, we shall here refer generally to the Biog. Brit. new edit. vol. IV. p. 99.—Biog. Dramatica.—Swift's Works.—Cibber's Lives.—Granger.—Fuller's Worthies.—Ath. Ox. vol. II.

junction with Mr. Samuel Acton, to the pastoral charge of Namptwich in Cheshire, but, owing to differences of opinion with his hearers, he was obliged to leave them at the latter end of 1727. On his return to London, he officiated, as morning preacher, or assistant, to Dr. John Kinch, in Old Artillery-lane, and occasionally, at Pinner's-hall, for Dr. Hunt; and was also engaged as a corrector of the press for Mr. John Darby, and others. About the same time he compiled a periodical pamphlet called "The Morning Chronicle," which subsisted from Jan. 1728 to May 1732, and was then dropped. In part of this period, he was likewise concerned with Mr. Drew of the Union fire-office, as his assistant, and supported these various labours with a quiet and even temper, and a cheerful mind, though visited with a heavy affliction in his wife's being deprived of her reason. During the remainder of his life, he was chiefly supported by his firm friend Mr. Charles Akers, an eminent printer in London. In 1740 he wrote an account of the reign of George II. which is added to Howell's "Medulla Hist. Angl." and soon afterwards an abridgment of the History of England, in 1 vol. 8vo, 1745. He died in 1758, about which time a volume of his "Sermons" was printed, with an account of his life, from which the preceding particulars are taken. He had a son EDWARD, who was a compiler of various works for the booksellers, and died in 1769. Among his compilations, are the Peerages of Scotland and Ireland, the Baronetage of England, in conjunction with R. Johnson, 3 vols. 8vo; a History of England, 10 vols. 8vo, &c.[1]

KIMCHI (DAVID), a celebrated Spanish rabbi in the twelfth century, son of Joseph, and brother of Moses Kimchi. He lived at Narbonne 1190, was appointed, 1232, arbiter of the dispute between the Spanish and French synagogues respecting the books of Maimonides; acquired great fame by his learning and writings, and died, in a very advanced age, about 1240. His Hebrew works are numerous, and so much valued by the Jews, that they consider no one as learned who has not studied them. The principal are, an excellent Hebrew grammar, entitled "Michlol, *i. e.* Perfection," Venice, 1545, 8vo; Leyden, 1631, 12mo. This work has served as a model to all Hebrew grammarians. A book of "Hebrew Roots," 1555,

[1] Life as above.

8vo. or fol. without date. "Dictionarium Thalmudicum," Venice, 1506, fol. "Commentaries" on the Psalms, Prophets, and most of the other books in the Old Testament. Kimchi keeps chiefly to the literal and grammatical sense, and not unfrequently cites Jewish traditions. He discovers much less aversion to the Christians than the other rabbins, and his Commentaries are generally considered as the best which have been written by the Jews. His style is pure, clear, and energetic. Father Janvier translated his Comment on the Psalms into Latin, 1669, 4to, and his arguments against the Christians have been translated by Genebrard, 1566, 8vo.[1]

KING (EDWARD), an excellent youth, whom we here mention rather with a view to gain than to give information, was a fellow of Christ's-college, Cambridge, in 1632 and 1633. He was unfortunately drowned August 10, 1637, in his passage from Chester to the Irish seas; a circumstance which gave birth to the admirable "Lycidas" of Milton. How well

> ——— "He knew
> Himself to sing, and build the lofty rhyme,"

may be see by the admirable specimens exhibited in the "Collection" which furnishes this brief memorial. It is not easy to determine whether his hexameters, his Alcaic odes, or his iambics, have the greatest share of merit. Even his epigrams, allowing the method of them to be truly epigrammatic, shew the hand of a master; and the whole of his performances prove him to be possessed of a genius which was by no means over-rated by the attention and the friendship of Milton.[2]

KING (EDWARD), a learned and philosophical antiquary, was a native of Norfolk, where he was born in 1735, and having inherited from an uncle, Mr. Brown of Exeter, an ample fortune, was early enabled to pursue his inclinations, which led him chiefly to the study of antiquities. He was partly educated at Clare-hall, Cambridge, but afterwards entered of Lincoln's-inn, and, we presume, studied the law, as he was afterwards chosen recorder of Lynn in Norfolk. He was elected F.R.S. in 1767, and F.S.A. in 1770; and to the Archæologia made various communications, which gave him such reputation with the society, that in 1784, on the demise of Dr. Milles, he was elected president, on

[1] Moreri. [2] Nichols's Poems.—Todd and Symmons's Lives of Milton.

which occasion he introduced a number of new regulations, and the appointment of two regular secretaries, and a draughtsman, to attend constantly. On St. George's day following, however, he was obliged to resign the chair, in favour of George lord de Ferrars, afterwards earl of Leicester and marquis Townsend, a majority of nearly two to one having appeared against him. He afterwards printed a letter in vindication of himself, and reflecting upon the noble earl, and from that period ceased to make any communications to the society.

His first separate publication appeared in 1767, under the title of "An Essay on the English Government;" and his second, after a long interval, in 1780, without his name, "Hymns to the Supreme Being, in imitation of the Eastern Songs." Of this pleasing publication two editions were printed. In 1784 he circulated, also without his name, "Proposals for establishing, at sea, a Marine School, or seminary for seamen, as a means of improving the plan of the Marine Society," &c. His object was to fit up a man of war as a marine school. In 1788 he published a large 4to volume, entitled "Morsels of Criticism, tending to illustrate some few passages in the Holy Scriptures upon philosophical principles and an enlarged view of things." The fate of this work was somewhat singular. The author received sixty copies for presents; and the greater part of the remaining impression, being little called for, was converted into waste paper. Some time after, however, the notice taken of it in that popular poem, "The Pursuits of Literature," brought it again into notice; a second edition appeared in 8vo, and a second volume of the 4to in 1801. This works abounds in singular opinions: among others, the author attempts to prove that John the Baptist was an angel from heaven, and the same who formerly appeared in the person of Elijah: that there will be a second appearance of Christ upon earth (something like this, however, is held by other writers): that this globe is a kind of comet, which is continually tending towards the sun, and will at length approach so near as to be ignited by the solar rays upon the elementary fluid of fire: and that the place of punishment allotted for wicked men is the centre of the earth, which is the bottomless pit, &c. &c. It is unnecessary to add, that these reveries did not procure Mr. King much reputation as a philosophical commentator on the Scriptures.

His next publications indicated the variety of his meditations and pursuits. In 1793 he produced "An Imitation of the Prayer of Abel," and "Considerations on the Utility of the National Debt." In 1796 he amused himself and the public with "Remarks concerning Stones said to have fallen from the Clouds, both in these days and in ancient times;" the foundation of which was the surprizing shower of stones said, on the testimony of several persons, to have fallen in Tuscany, June 16, 1796, and investigated in an extraordinary and full detail by the abbate Soldani, professor of mathematics in the university of Sienna. This subject has since employed other pens, but no decisive conclusions have been agreed upon. Mr. King's next publication, however, belonged to the province in which he was best able to put forth his powers of research: "Vestiges of Oxford Castle; or, a small fragment of a work intended to be published speedily, on the history of ancient castles, and on the progress of architecture," 1796, a thin folio. This interesting memoir was accordingly followed by a large history of ancient castles, entitled "Munimenta Antiqua," of which 3 vols. folio have appeared, and part of a fourth. These volumes, although he maintains some theories which are not much approved, undoubtedly entitle him to the reputation of a learned, able, and industrious antiquary. It was his misfortune, however, to be perpetually deviating into speculations which he was less qualified to establish, yet adhered to them with a pertinacity which involved him in angry controversies. In 1798 he published a pamphlet called "Remarks on the Signs of the Times;" about which other ingenious men were at that time inquiring, and very desirous to trace the history and progress of the French Revolution and war to the records of sacred antiquity; but Mr. King ventured here to assert the genuineness of the second book of Esdras in the Apocrypha. Mr. Gough criticised this work with much freedom and justice in the Gentleman's Magazine, and Mr. King thought himself insulted. On his adding "A Supplement to his Remarks" in 1799, he met with a more powerful antagonist in bishop Horsley, who published "Critical Disquisitions on Isaiah xviii, in a Letter to Mr. King." While preparing a fourth volume of his "Munimenta," Mr. King died, April 16, 1807, and was buried in the church-yard at Beckenham, where his country-seat was. Mr. King was a man of extensive reading,

and considerable learning, and prided himself particularly on intense thinking, which, however, was not always under the regulation of judgment.[1]

KING (GREGORY), a heraldic and commercial writer, the son of a father of both his names, was born at Lichfield, Dec. 15, 1648, and was educated at the grammar-school of that city, and at the age of fourteen had been taught Greek, Latin, and somewhat of Hebrew. At that age he was recommended by Dr. Hunter, of Lichfield, to sir William Dugdale, then Norroy, who took him into his service, which was very acceptable to his father, who had five other children to provide for; and Dr. Hacket, bishop of Lichfield, had intended to have sent him to the university, had not this opening taken place. He was at this time so small of his age, that when he became clerk to Dugdale, and for two years after, he was unable to mount a horse from the ground. Yet he accompanied that king of arms in his visitations, and tricked the arms of Staffordshire, which though not equal to what he afterwards did, still remain in the college. He at that time applied himself to the French language, and painting of pedigrees, and within a year or two, painted several for Mr. Dugdale, particularly a large one of Claverin, of Northumberland, and some time after painting and engrossing the grants of arms filled up the greatest part of his time; but Dugdale gave him leave to take with him into the northern counties blank escocheons on vellum, upon which he depicted the arms of those who desired an attestation of them under Dugdale's hand; and this he was enabled to do, instead of an arms painter, who had usually attended that officer of the college. He shewed uncommon attention to improvement during the time Dugdale visited his whole province, in 1662, and 1666, for he took prospects of the towns, castles, and other remarkable places in the counties through which he passed. In 1667 he passed into the service of lord Hatton, who was a great lover of antiquities, and the particular patron of Dugdale during the civil war; and now employed Mr. King until 1669, when he was dismissed with great promises of future kindness. He then went to Lichfield, where he found his father re-married; and here he supported himself for some time in the humble occupations of teaching

[1] Nichols's Bowyer.

writing and arithmetic, painting coaches, signs, and other kinds of work in oil colours, as hatchments, &c. and in instructing the registrar of the dean and chapter, and some other inquisitive persons, to read ancient records. At this time Mr. Chetwynd of Ingestry, invited him to peruse and transcribe his family muniments, which he did in a fair vellum book, tricking the most considerable seals.

At the end of this year, 1669, he became the steward, auditor, and secretary of the lady dowager Gerard, of Gerard's Bromley, relict of Charles, and mother of Digby, lord Gerard. He resided with her ladyship's father George Digby of Sandon, in Staffordshire, esq. until August, 1672. This task was somewhat arduous, for his predecessor, Mr. Chaunce, kept all his accounts, and other matters of moment, in characters which he had to decipher; and besides he drew and painted many things for lady Gerard, whilst in her service. From Staffordshire he went to London, where he renewed his acquaintance at the Heralds'-college, paying a suitable attention to his old master, Dugdale. Here he became known to Hollar, the celebrated engraver. He recommended him to Mr. Ogilvy, to manage his undertakings, who having his majesty's license to print whatever he composed or translated, kept a press in his house, and at that time was printing sir Peter Leicester's "Antiquities of Chester." Mr. King made his first attempt in etching some ancient seals in that work. Giving satisfaction he was employed in etching some sculpts in Mr. Dugdale's Esop (not the antiquary), which was reduced from the folio to 8vo size, and several of Ogilvy's "History of Asia," vol. I. translated from De Meurs' impression at Amsterdam. He also assisted in his new "Britannia," travelling into Essex with the surveyor, Mr. Falgate, a native of that county. They in the middle of the winter, 1672, a very inclement one, took the ichnography of Ipswich, in Suffolk, and Malden, in Essex, which were afterwards very curiously finished, and sent to those two places. He assisted and superintended the map of London, which Hollar engraved. He contrived and managed a lottery of books, to repay Mr. Ogilvy's great expences in these concerns, and a lesser one of books for Bristol fair, which turned to good advantage, Mr. King attending there. He then engaged in Ogilvy's "Book of Roads," superintending the whole, digesting the notes, directing the engravings, three or four of which he exe-

cuted with his own hand, which was the first time he attempted handling the graver. Mr. Ogilvy was so sensible of his merit and fidelity, that he treated him with peculiar attention on all occasions, and allowed him a music-master to teach him to play upon the violin, and offered to renew his place of cosmographer to the king, and put his name in jointly, or in reversion; this he declined, but accepted the offer to undertake, on his own account, the map of Westminster, which he completed in 1675, on the scale of 100 feet to an inch. He employed himself also in engraving the letter-work of various maps. He laid out some of the principal streets of the metropolis, particularly those of Soho; and most of the first building articles, or leases, were drawn up by him. At length his connexions with the heralds procured him to be created Rouge-dragon in 1677, but the fees of this office being small, he found it expedient to continue his employment of engraving and herald-painting. He designed a map of Staffordshire; yet through sir Henry St. George, Norroy, and his old master, Dugdale, Garter, the duties of the office took a good part of his time. Being very useful to these kings at arms, they pressed him to remove to the college, which he did at Lady-day, 1680, Dugdale accommodating him with a chamber, and some other conveniences, and St. George with a kitchen. He assisted St. George in his visitations, as one of his deputies, in 1681 and 1682; and, upon the death of the duke of Norfolk, his successor nominated him registrar in the room of Mr. Devenish, York; although opposed by the college as without a precedent. He was also trusted and consulted about the burial of Charles II. the proclaiming and the coronation of his successor, and took a part in the magnificent publication of the latter ceremony with Mr. Sandford, Lancaster herald. The Revolution soon following, he became extremely useful in the ceremonial of William and Mary's coronation. Mr. Sandford resigning his tabard to him, he became, for three or four months, Lancaster and Rouge-dragon, the patent not passing until the following July.

From this time his merit was so well known, and so entirely acknowledged, that he bore a deserved sway in the college, such as perhaps no other herald of his standing ever did; for being skilled in the languages, especially the Latin and French, and being intimately conversant in whatever related to the order of the Garter, he was fixed

upon to be deputy to sir Thomas St. George, Garter, to take the insignia to invest the elector of Brandenburgh: and was afterwards frequently employed in similar commissions and foreign installations.

Among his other literary labours were his composing a pack of cards containing the arms of the English nobility, in imitation of "Claud Oronce Fine Brianille;" and "the order of the installation of prince George of Denmark, Charles duke of Somerset, and George duke of Northumberland, at Windsor, April 8, 1684," printed in London, in 1684, in folio. As also the "Installation of Henry duke of Norfolk, Henry earl of Peterborough, and Laurence earl of Rochester, Windsor, July 22, 1685," printed in London in the same year, 1686, in folio. Besides these various occupations he afterwards became secretary to the commissioners for settling the public accounts, and secretary to the comptrollers of the army. In both he acquired the highest commendation. Mr. King was a man of great varied powers, and as an herald and genealogist, he equalled his great master Dugdale. He also wrote a valuable work, lately published from his MS. in the British Museum, by Mr. George Chalmers, entitled, "Natural and political observations and conclusions upon the State and Condition of England." Dying August 29, 1712, aged 63, he was buried in the chancel of St. Bennet's church, Paul's Wharf, where is a handsome mural monument of marble. He was twice married, but left no issue.[1]

KING (JOHN), a learned English bishop, was great nephew of Robert King, the first bishop of Oxford, and son of Philip King of Wormenhale or Wornall, near Brill in Buckinghamshire, by Elizabeth, daughter of Edmund Conquest of Houghton Conquest in Bedfordshire. He was born at Wornall about 1559, educated in Westminster-school, and sent to Christ church, Oxford, in 1576; where he took, in due time, his degrees in arts. He was afterwards chaplain to queen Elizabeth; archdeacon of Nottingham in 1590; doctor of divinity in 1601; dean of Christ church in 1605; and bishop of London in 1611. Besides his "Lectures upon Jonah," printed in 1594, he published several sermons. James I. used to style him "the *king* of preachers;" and lord chief justice Coke often

[1] Noble's College of Arms.—Gent. Mag. vol. LXXI.

declared, that "he was the best speaker in the star-chamber in his time." He was so constant in preaching, after he was a bishop, that he never missed a Sunday, when his health permitted. He died March 30, 1621, and was interred in St. Paul's cathedral. Soon after, the papists reported, that he died a member of their church, in a pamphlet entitled "The Bishop of London his Legacy;" but the falsity of this story was sufficiently exposed by his son Henry, in a sermon at St. Paul's cross, Nov. 25, 1621, and by bishop Godwin, in the appendix to his "Commentarius de Præsulibus Angliæ."[1]

KING (HENRY), bishop of Chichester in the seventeenth century, was eldest son of the preceding, by Jane, daughter of Mr. Henry Freeman of Staffordshire, and was born at Wornall in Buckinghamshire in January 1591, and educated in grammar learning partly in the free-school at Thame in Oxfordshire, and partly at Westminster-school, from which he was elected a student of Christ church in 1608. On June the 19th, 1611, he took the degree of bachelor of arts; and July the 7th, 1614, that of master. He then entered into holy orders, and became an eminent preacher, and chaplain to king James I. He was afterwards made archdeacon of Colchester; residentiary of St. Paul's, and canon of Christ church. On May the 19th, 1625, he took the degree of doctor of divinity. He was afterwards chaplain to king Charles I. and February the 6th, 1638, was installed in the deanery of Rochester. In 1641 he was advanced to the see of Chichester, to which he was consecrated December 19th of that year. But though he was always esteemed a puritan, and had been promoted to that see in order to please that party; yet upon the breaking out of the civil wars, and the dissolution of episcopacy, he was treated by them with great severity; "nor was he suffered to live quietly at his friend's house (for some time, at least), when they could discover him." He lived for the most part with sir Richard Hobart, who had married his sister, at Langley in Buckinghamshire, by whom he was supported. At the restoration he recovered his bishopric. Wood tells us, that "he was esteemed by many persons of his neighbourhood and diocese, the epitome of all honours, virtues, and generous noble-

[1] Ath. Ox. vol. I.—Gen. Dict.—Bibliographer, vol. I. p. 506.—Dodd's Ch. Hist. vol. I. where is a discussion on the report of his turning papist.

ness, and a person never to be forgotten by his tenants and by the poor." He died October the 1st, 1669, and was interred on the south side of the choir belonging to his cathedral of Chichester, where a monument was erected to him, with an inscription, in which it is said, that he was "antiquâ, eâque regiâ Saxonum apud Danmonios in Agro Devoniensi prosapiâ oriundus," and that he was "natalium splendore illustris, pietate, doctrinâ & virtutibus illustrior," &c. He married Anne, daughter of sir William Russel of Strensham in Worcestershire, bart. who after the bishop's decease married sir Thomas Millington the physician.

He published several works, viz. 1. "Sermons," printed at different times. 2. "Exposition of the Lord's Prayer," 1628, and 1634, 4to. 3. "The Psalms of David, from the new translation of the Bible, turned into Metre, &c." 1651, 12mo. 4. "A deep Groan fetched at the Funeral of the incomparable and glorious monarch king Charles I." 1649, in one sheet. 5. "Poems, Elegies, Paradoxes, Sonnets," 1657, 8vo. 6. Various Latin and Greek poems, published in several books. 7. There is a letter of his to Mr. Isaac Walton, concerning the three imperfect books of Hooker's Ecclesiastical Polity; dated Nov. 17, 1664, and prefixed to Walton's "Life of Hooker." The merit of his poems, with extracts, has been ably discussed by Headley, Ellis, and Park, as appears by our authorities. He had a brother, JOHN, who became a student of Christ church in 1608, and was afterwards public orator of the university, canon of Christ church in 1624, and the year following doctor of divinity and canon of Windsor, and about that time prebendary of St. Paul's, and rector of Remenham in Berkshire. He died January 2, 1638-9, and was interred at Christ church in Oxford. He published a single sermon, and one or two Latin orations.[1]

KING (JOHN), rector of Chelsea, was born at St. Columb in Cornwall, May 1, 1652. He was educated at Exeter college, Oxford, but took the degree of D. D. at Catherine-hall, Cambridge, where his friend sir William Dawes was master. When first in orders, he had the curacy of Bray, in Berkshire. By his second wife he acquired the patronage of Perteñhall, in Bedfordshire, and

[1] Ath. Ox. vol. II.—Gen. Dict.—Nichols's Poems.—Cibber's Lives.—Topographer, vol. I. p. 408.—Headley's Beauties.—Censura Lit. vol. V. and VI.—Ellis's Specimens, vol. III.—Usher's Life and Letters, p. 567.

was instituted to that rectory in June 1690; but in 1694, exchanged it for Chelsea, the value of which he considerably advanced by letting out the glebe on lives for building. In 1731 he was collated to the prebend of Wighton in York cathedral, by sir William Dawes, archbishop. He died May 30, 1732, and was buried at Pertenhall. Besides two occasional sermons, he published, 1. "Animadversions on a pamphlet entitled A Letter of advice to the churches of the Nonconformists of the English nation; endeavouring their satisfaction in that point, Who are the true church of England?" 2d edit. 1702, 4to. 2. "The case of John Atherton, bishop of Waterford in Ireland, fairly represented against a partial edition of Dr. Barnard's relation and sermon at his funeral, &c." 1716, 8vo. In the appendix are two anonymous letters; but it appears by interlineations in Dr. King's own hand, that the first was from Dr. Thomas Mill, bishop of Waterford, and the second was to that bishop from the rev. Mr. Alcock, chancellor of Waterford. 3. "Tolando-Pseudologo-mastix, or a curry-comb for a lying coxcomb. Being an answer to a late piece of Mr. Toland's called Hypatia," Lond. 1721, 8vo. There is also in the British Museum, a small quarto volume in MS. by Dr. King, containing a supplement and remarks on the life of sir Thomas More; a letter on sir Thomas More's house at Chelsea, and other miscellanies.

Dr. King's eldest son, JOHN, was born Aug. 5, 1696, and from Eton school was sent to King's college, Cambridge, of which he became fellow, and took the degree of M. A. He afterwards settled at Stamford in Lincolnshire, and practised physic there with great reputation, but was cut off by a fever, Oct. 12, 1728. He published "Epistola ad virum ornatis. Joannem Freind, &c. in qua D. W. Trilleri, Phil. et M. D. epistolam medico-criticam super primo et tertio epidemiorum, a viro ornatissimo editis, ad examen revocavit J. King," Cambridge, 1722, 8vo; and an excellent, and now rare, edition of "Euripidis Hecuba, Orestes, & Phœnissæ," ibid. 1726, 8vo.[1]

KING (JOHN GLEN), a learned English writer and antiquary, was born in the county of Norfolk in 1731. He was educated at Caius college, Cambridge, where he took his degrees of B. A. and M. A. in 1752 and 1763, and at

[1] Preface to Martyn's Dissertations on the Æneids.—Nichols's Bowyer.—Faulkner's Hist. of Chelsea.—Harwood's Alumni Eonenses.

subsequent periods he was admitted to the degree of D. D. and received a member of the royal society, and of the society of antiquaries. In 1764, he obtained the appointment of chaplain to the English factory at Petersburgh. In this situation he was led to inquire into the ceremonies of the Russian church, which he continually saw practised, and determined to give a faithful description of the same in his own language. He accordingly published, in 1772, in a handsome quarto, illustrated with engravings, a work, entitled "The Rites and Ceremonies of the Greek Church in Russia; containing an account of its doctrine, worship, and discipline." In 1778, he wrote and published a letter to the bishop of Durham, containing some observations on the climate of Russia, and the northern countries, with a view of the flying-mountains at Zarsko Sello, near St. Petersburgh. Soon after his return to his native country, he was presented to the rectory of Wormley, in Hertfordshire, in 1783; and in 1786 he purchased Dr. John Warner's chapel in Broad-court, Drury-lane, in which he officiated as preacher. While he resided at Petersburgh, the empress of Russia had appointed him her medallist, and he was engaged in a medallic work at the time of his death, which happened Nov. 2, 1787, in the fifty-sixth year of his age, and was buried at Wormley. Besides the works already mentioned, Dr. King was author of "Observations on the Barberini Vase," which are printed in the eighth volume of the Transactions of the Antiquarian Society.[1]

KING (PETER), chancellor of England, and famous for his ecclesiastical learning, as well as his knowledge in the law, was born in 1669 at Exeter, Devonshire, where his father, an eminent grocer and salter in that city, though a man of considerable substance, and descended from a good family, determined to bring up his son to his own trade. With this view, he took him into his business; and kept him at his shop for some years: however, the son's inclination being strongly bent to learning, he took all opportunities of gratifying his passion, laying out all the money he could spare in books, and devoting every moment of his leisure hours to study; so that he became a scholar of very great accomplishments, which were hid under the appearance of an attention to the business of the shop. This,

[1] Gent. Mag. LVII. and LIX.—His Letter to the Bishop of Durham is in the Westminster Magazine for 1780.—Nichols's Bowyer.

however, was discovered by the celebrated Locke, who was his uncle by his mother's side, and who, after some discourse, being greatly surprised and pleased with the prodigious advances his nephew had made in literature, advised him to commence a regular course of study at Leyden: and it is said to have been by his advice, that Mr. King afterwards entered himself a student at the Inner-Temple, and applied himself to the law; in which profession his talents and industry soon rendered him celebrated.

In the mean time, he attracted the notice of the learned world, by a publication on a subject somewhat foreign from those which were connected with his professional studies, but which occupied no small portion of the time which he could spare from them. When he was in his twenty-second year, he published the first part of a work entitled, "An Inquiry into the Constitution, Discipline, Unity, and Worship, of the Primitive Church, that flourished within the first three hundred years after Christ, faithfully collected out of the extant writings of those ages," 1691, 8vo. This was written with a view to promote what was then thought very promising, the scheme of a comprehension with the dissenters: and the author had at least the merit of showing that spirit of peace, unity, and moderation, which would have done honour to all parties concerned; but his attempt to prove bishops and presbyters of the same order was not successful. He afterwards published the second part of the "Inquiry into the Constitution, &c.;" and having solicited, in a modest and unaffected way to be shewn, either publicly or privately, any mistakes he might have made, that request was first complied with by Mr. Edmund Elys; between whom and our author several letters were exchanged upon the subject in 1692, which were published by Mr. Elys in 1694, 8vo. under the title of "Letters on several subjects." But the most formal and elaborate answer to the "Inquiry" appeared afterwards in a work entitled "Original draught of the Primitive Church," by a Mr. Sclater, which is said to have made a convert of Mr. King himself.

Mr. King had not been many years at the Temple, when he had acquired as high a reputation for his knowledge in law, as he had before for his knowledge in divinity; and, in 1698, obtained a seat in the House of Commons, as representative for the borough of Beer-Alston, in Devon-

shire; and the same honour was continued to him, not only in the ensuing and last parliament of king William, but in the five succeeding parliaments of queen Anne. In the mean time he published his inquiries into church history, and the history of early opinions, and having completed some collections he had already made, and digested them into proper order, he published, in 1702, "The History of the Apostles' Creed, with critical Observations on its several articles," 8vo; a treatise written with judgment and learning. Peter de Coste, who sent an abstract of it in French to Bernard, to be published in his "Nouvelles de la Republique de Lettres" for November and December, 1702, has related a very remarkable particular concerning it. He tells us that an English prelate, distinguished for his erudition, fancying it could only be a compilation from several discourses already printed, or perhaps an abridgment of Pearson's "Exposition of the Creed," who seemed to have exhausted the subject, began to read it with this disadvantageous prepossession; but was quickly convinced of his mistake, and surprized to find so many curious things, not to be met with in Pearson, and to observe so little borrowed from that writer's "Exposition."

From this time, however, our author found himself under a necessity of relinquishing pursuits of this kind, on account of the increasing and urgent business which his abilities as a lawyer brought into his hands; and in a few years his merit in the law was distinguished by the highest honours. July 1708, he was chosen recorder of London; and knighted by queen Anne September following. In 1709, he was appointed one of the managers of the House of Commons, at the trial of Sacheverell. Upon the accession of George I. he was appointed lord chief-justice of the court of common-pleas, and soon after sworn of the privy-council. He was created a peer May the 25th, 1725, by the title of lord King, baron of Ockham, in Surrey; and the great seal being taken from lord Macclesfield, was delivered to him the 1st of June following. He did not, however, make that figure as chancellor, which was expected from the character that raised him to it; and it is said that more of his decrees were repealed by the House of Lords than of any other chancellor in the same space of time. Yet it is allowed that he took extraordinary pains in the discharge of his office, which, impairing his constitution by degrees, brought on at last a paralytic disorder;

and his distemper increasing, he resigned the seals the 26th Nov. 1733, and died July the 22d following, at his seat at Ockham, leaving behind him two sons and two daughters, and a widow, the daughter of Richard Seys, of Boverton, in Glamorganshire, esq. Lord King was a man of great integrity, knowledge, and diligence, although not of transcendant abilities. He was interred in Ockham church, Surrey, where a monument was erected to his memory.[1]

KING (DR. WILLIAM), a learned archbishop of Dublin, was descended of an ancient family, and born at Antrim, in Ireland, May the 1st, 1650. At twelve years of age, he was sent to the grammar-school at Dungannon, in the county of Tyrone; and at seventeen, to Trinity-college, near Dublin, where he took the degrees in arts, when he became of proper standing. In 1674 he was admitted into priest's orders by abp. Parker of Tuam, who, taking him for his chaplain in 1676, presented him the same year to a prebend, and afterwards to the precentorship, of Tuam. In 1679, he was promoted by his patron, then archbishop of Dublin, to the chancellorship of St. Patrick, and to the parish of St. Warburgh in Dublin. He had the reputation of uncommon abilities and learning; and a season was now approaching which gave him a fair opportunity of displaying them. Accordingly, in the reign of James II. when popery began to raise her head, he, following the example of his English brethren, boldly undertook the defence of the Protestant cause in Ireland, against Peter Manby, the dean of Londonderry, who had lately gone over to the Catholic faith. In 1687, Manby having published a pamphlet in vindication of his conduct, entitled "Considerations which obliged him to embrace the Catholic religion," our author drew up "An Answer," and printed it at Dublin the same year in quarto. Manby, encouraged by the court, and assisted by the most learned champions of the church of Rome, published a reply, called "A reformed Catechism, &c."; and our author soon after rejoined, in "A Vindication of the Answer to the Considerations, 1688," 4to. Manby dropped the controversy, but dispersed a sheet of paper, artfully written, with this title, "A Letter to a Friend, shewing the vanity of this opinion, that every man's sense and reason are to guide him in matters of faith;" but our author did not suf-

[1] Biog. Brit.—Whiston's Life.—Gent. Mag. vol. LXII. and LXX.

fer this to pass without confuting it, in "A Vindication of the Christian Religion and Reformation, against the attempts of a late letter, &c. 1681," 4to.

The deanery of St. Patrick's becoming vacant at this time, Dr. King was elected to it; and appeared so active in supporting the Revolution, which had now taken place, that, after the landing of king James in Ireland in 1689, he was twice confined in Dublin-castle. He was attacked, not long after, in a weekly paper called "The Abhorrence," with an intent to render him more obnoxious; and was also assaulted in the street, where a musket with a lighted match was levelled at him. He was likewise disturbed in the performance of divine service at his church several times, particularly on Candlemas-day; when seven officers who were there swore aloud that they would cut his throat. All this did not discourage him; but he still persisted, and took his doctor's degree this same year, 1689. Upon king James's retreat to France, after the battle of the Boyne in 1690, he preached a thanksgiving-sermon on that occasion in November; and, January following, was promoted to the bishopric of Derry. In 1691 he published at London in 4to, "The State of the Protestants in Ireland, under the late King James's Government; in which their carriage towards him is justified; and the absolute necessity of their endeavouring to be freed from his government, and of submitting to their present majesties, is demonstrated." The third edition, with additions, was printed at London the year after, in 8vo. Burnet speaks of this book in the following terms: "This copious history is so well received, and so universally acknowledged to be as truly as it is finely written, that I refer my readers to the account of those matters, which is fully and faithfully given by that learned and zealous prelate." It was attacked, however, the same year, by Mr. Charles Lesley; who asserted, that "there is not one single fact he has inquired into, but he found it false in whole or in part, aggravated or misrepresented, so as to alter the whole face of the story, and give it perfectly another air and turn; insomuch that, though many things he says were true, yet he has hardly spoke a true word, that is, told truly and nakedly, without a warp." Though few, as we imagine, will form their judgment of King's book from this account of it by Lesley; yet all may allow, that there is a kind of colouring peculiar to, and characteristic of, each party;

and that the very same facts, when related by an historian of different political principles, shall have a very different appearance, and also make a very different impression upon a reader.

The public tranquillity being now perfectly restored, the bishop applied himself more particularly to the duties of his pastoral care; and, reviewing the state of his diocese, presently discovered, that, by the great number of colonies lately transported from Scotland, many of his people were dissenters from the established church, which they opposed with as much zeal as the Papists. As he had therefore employed his pen against the Papists when danger was apprehended from them, so now he took it up against the Presbyterians, whom he endeavoured to persuade to conformity, in a piece entitled "A Discourse concerning the Inventions of Men in the Worship of God," Dublin, 1694, 4to. But this attempt only served to engage him in a second controversy with these dissenting adversaries, one of whose ministers, Mr. Joseph Boyce, presently published "Remarks," &c. in which, however, he allows, that the bishop's discourse was written with an air of seriousness and gravity, becoming the weight of the subject, as well as the dignity of his character. Upon this, the bishop returned an answer, under the title of "An Admonition to the Dissenting Inhabitants of the Diocese of Derry, concerning a book lately published by Mr. J. B. entitled Remarks, &c." 1695, 4to; to which Mr. Boyce replying, the bishop rejoined in "A Second Admonition to the Dissenting Inhabitants, &c." published the same year at Dublin, in 4to; and thus the controversy ended.

In 1702 he published at Dublin, in 4to, his celebrated treatise "De Origine Mali," which was republished the same year at London in 8vo; in which he endeavours to shew how all the several kinds of evil with which the world abounds, are consistent with the goodness of God, and may be accounted for without the supposition of an evil principle. We do not find that any exceptions were made at first to this work at home; but it fell under the cognizance of some very eminent foreigners. Mr. Bernard having given an abridgment of it in his "Nouvelles de la République des Lettres" for May and June 1703, that abridgment fell into the hands of Mr. Bayle, who, observing his Manichean system to be in danger from it, did not stay till he could see and consult the book itself, but exa-

mined the hypothesis of our author as it was represented in Bernard's extracts, and in a passage cited by the writers of the "Acta Eruditorum Lipsiæ," which had been omitted by Bernard. Bayle was blamed for this by Bernard, and not without reason, as he had manifestly mistaken the prelate's meaning in many particulars, and attacked him upon principles which he would have denied; but the dispute did not end so: Bayle afterwards replied to Bernard; and, having procured the bishop's book, made several new observations upon it, which were published in the fifth tome of his "Réponse," &c. Leibnitz also wrote "Remarks" on this work, which, however, he styles "a work full of elegance and learning." These remarks, which are in French, were published by Des Maizeaux, in the third volume of the "Recueil de diverses Pieces sur la Philosophie, &c. par Mess. Leibnitz, Clarke, Newton, &c." at Amsterdam, 1720, in three vols. 12mo. In the mean time, the bishop, though he did not publicly and formally reply to these writers, left a great number of manuscript papers, in which he considered their several objections to his system, and laboured to vindicate it. These papers were afterwards communicated to Mr. Edmund Law, M. A. fellow of Christ's college in Cambridge, afterwards bishop of Carlisle, who had translated the bishop's book, and written notes upon it; and who then printed a second edition of his translation, in the notes to which he inserted the substance of those papers. The whole came out with this title, "An Essay on the Origin of Evil, by Dr. William King, late lord archbishop of Dublin: translated from the Latin, with Notes, and a Dissertation concerning the Principle and Criterion of Virtue, and the Origin of the Passions. The second edition. Corrected and enlarged from the author's manuscripts. To which are added, two Sermons by the same author; the former concerning Divine Prescience; the latter on the Fall of Man." Lond. 1732, 2 vols. 8vo. A third edition was published in 1739, and it was for some years a book in great vogue at Cambridge, but its reputation has been declining for a much longer period.

The same year also that he published his book "De Origine Mali," viz. 1702, he was translated to the archbishopric of Dublin. He was appointed one of the lords justices of Ireland in 1717, and held the same office twice afterwards, in 1721 and 1723. He died at his palace in

Dublin, May 8, 1729. Besides the works above-mentioned, he published several occasional Sermons. That "Concerning Divine Prescience," which was printed by Mr. Law, was preached and published in 1709, with this title: "Divine Predestination and Fore-knowledge consistent with the Freedom of Man's Will:" and as the bishop, in this discourse, had started a doctrine concerning the moral attributes of the Deity, as if different from the moral qualities of the same name in man, he was attacked upon this head by writers of very unlike complexions; by Dr. John Edwards, in a piece called "The Divine Perfections vindicated," &c.; and by Anthony Collins, esq. in a pamphlet entitled "A Vindication of the Divine Attributes," &c. both in 1710. The archbishop did not enter into a controversy, yet endeavoured to remove all objections to his general scheme, with which this was intimately connected, in those papers; the substance of which, as we have observed, was printed in Mr. Law's notes, after his death. Archbishop King, as appears by his correspondence with Swift, was a man of humour, and many of his *bons mots* were at one time current.[1]

KING (Dr. William), an ingenious and humourous English writer, was born in London, 1663, the son of Ezekiel King, a gentleman. He was allied to the noble families of Clarendon and Rochester. From Westminster school, where he was a scholar on the foundation under the care of Dr. Busby, he was at eighteen elected to Christ-church, Oxford, and admitted a student there in Michaelmas term, 1681.

Early in life Mr. King became possessed of a small paternal estate in Middlesex. From his occasionally mentioning "his tenants in Northampton and Leicestershire," his biographers have supposed him to have been a landholder also in those counties; but there is little authority for such a supposition. However, from his going out compounder when he took his first degree, it is plain that he had a tolerable fortune, which enabled him to indulge his genius and inclination in the choice and method of his studies. He took his first degree in arts Dec. 8, 1685; proceeded regularly to M. A. July 6, 1688; and the same year commenced author. A religious turn of mind, joined

[1] Biog. Brit.—Swift's Works, see Index.—Burnet's Own Times.—Jones's Life of bishop Horne, p. 92.—Bowles's edition of Pope's Works.—Burdy's Life of Skelton, p. 134.

to the warmest regard for the honour of his country, promoted him to rescue the character and name of Wickliffe, our first reformer, from the calumnies of mons. Varillas. The thing had been publicly requested also, as a proper undertaking for such as were at leisure, and would take the trouble. Mr. King, therefore, deeming himself to be thus called forth to the charge, readily entered the lists; and with a proper mixture of wit and learning, handsomely exposed the blunders of that French author, in "Reflections upon Mons. Varillas' History of Heresy, book I. tom. I. so far as relates to English matters, more especially those of Wickliffe." About this time, having fixed on the civil law as his profession, he entered upon that study in the university.

In 1690 he translated from the French of Monsieur and Madame Dacier, "The Life of Marcus Aurelius Antoninus, the Roman Emperor; together with some select remarks on the said Antoninus's Meditations concerning himself, treating of a natural man's happiness, &c. as also upon the Life of Antoninus." About the same time he wrote "A Dialogue shewing the way to Modern Preferment," a humourous satire, which contains some solid truths, under the disguise of a conversation between three illustrious personages; the tooth-drawer to cardinal Porto-Carero; the corn-cutter to pope Innocent XI.; and the receiver-general to an Ottoman mufti. On July 7, 1692, he took his degree of B. and D. LL. and Nov. 12, that year, by favour of abp. Tillotson, obtained a *fiat*, which, admitting him an advocate at Doctor's commons, enabled him to plead in the courts of the civil and ecclesiastical law. In 1693 he published a translation of "New Manners and Characters of the two great Brothers, the Duke of Bouillon and Mareschal Turenne, written in French by James de Langdale, Baron of Saumieres." Either in this, or early in the following year, appeared a very extraordinary *morçeau*, under the title of "An Answer to a Book which will be published next week entitled A Letter to the Rev. Dr. South, upon occasion of a late Book entitled Animadversions on Dr. Sherlock's Book, entiiled A Vindication of the Holy and Ever-blessed Trinity. Being a Letter to the Author." In August 1694, Mr. Molesworth publishing his "Account of Denmark as it was in the year 1692," in which he treats the Danes and their monarch with great contempt, and takes the opportunity of insinuating those wild principles,

by which he supposes liberty to be established, and by which his adversaries suspect that all subordination and government is endangered. Dr. King therefore took up his pen once more in his country's cause, the honour of which was thought to be blemished by that account, Mr. Scheel, the Danish minister, having presented a memorial against it. Animated with this spirit, Dr. King drew up a censure of it, which he printed in 1694, under the title of "Animadversions on the pretended Account of Denmark." This was so much approved by prince George, consort to the princess Anne, that the doctor was soon after appointed secretary to her royal highness.

In 1697 he took a share with his fellow-collegians at Christ-church, in the memorable dispute concerning the authenticity of Phalaris's Epistles. His first appearance in that controversy was owing to his being accidentally present at a conversation between Dr. Bentley and Mr. Bennet the bookseller, concerning the MS. of Phalaris in the King's library. Mr. Boyle, when answering Bentley's Dissertation, applied to our author for the particulars of what passed on that occasion; which he received in the short but expressive letter which Boyle has printed in his book, in 1698, with the testimonies of Mr. Bennet and Mr. Gibson (who had been employed as the collator). Stung by these stubborn facts, Dr. Bentley, in the enlarged edition of his Dissertation, 1699, endeavoured to invalidate their force, by an attempt to weaken the credibility of the witnesses. On Dr. King, in particular, he has condescended to bestow near eight pages of his preface, a short specimen of which is annexed to the Letter we have last referred to. In a second letter to Mr. Boyle, our author with great modesty refutes the groundless calumny, and proves that Dr. Bentley himself has confirmed his testimony in every particular, except having omitted the great critic's beautiful similitude of "a squeezed orange."

In the progress of the controversy, Dr. King published his "Dialogues of the Dead," written (as he says) "in self-defence," and replete with that species of banter which was his peculiar talent, and which must have greatly mortified his adversary. How much Dr. King had this controversy at heart, may be seen by the various memoranda concerning it which are scattered up and down in

his works. At the end of 1698, or early in 1699, came out "A Journey to London in the year 1698, after the ingenious method of that made by Dr. Martin Lister the same year;" which he designed as a vindication of his country. This was an excellent specimen of that particular humour in which he excelled. Dr. King thought it better than any of his former works, as he frequently wrote afterwards under the name of "The Author of the Journey to London."

It has been generally allowed that Dr. King, though he could not endure his business as an advocate, made an excellent judge in the court of delegates, as often as he was called to that bench. The fatigue, however, of a civilian's duty was too great for his natural indolence; and he retired to his student's place at Christ-church, to indulge his predominant attachment at better leisure. From this time, giving way to that *fuga negotii* so incident to the poetical race, he passed his days in the pursuit of the same ravishing images, which, being aptly moulded, came abroad in manuscript, in the form of pleasant tales and other pieces in verse, at various times, as they happened to be finished. Many of these he afterwards collected, and published, with other pieces, in his "Miscellanies." In 1700 he published without a name, a severe satire on the credulity of sir Hans Sloane, entitled "The Transactioneer, with some of his philosophical fancies, in two dialogues." The irony in this tract is admirable; and it must be acknowledged, notwithstanding the deservedly high character of sir Hans as a physician and a naturalist, that our author has in many places discovered the vulnerable heel of Achilles, and that his satirical observations are in general well-founded.

Early in 1701, Dr. King was recalled to the busy scenes of life. His friend James the third earl of Anglesea (who had succeeded to that title April 1, 1690), married Oct. 28, 1699, the lady Catharine Darnley, natural daughter to king James II. by Catharine countess of Dorchester, and had by her one daughter. After living together little more than a year, a dispute arose between them, which ended in a separation. Lord Anglesea solicited the assistance of Dr. King; and the force of friendship prevailed over his natural aversion to the wrangling of the bar. He complied with the request; took abundant pains for his old friend, more than he was ever known to do; and dis-

tinguished himself so in the earl's defence, as shewed him to have had abilities in his profession equal to any occasion that might call for them, and effectually established his reputation in the character of a civilian, as he had already done in that of a polite writer.

Notwithstanding the reputation acquired by Dr. King in this cause, he never afterwards attained any striking eminence in a profession where constant assiduity and a long course of years are requisites for the acquisition of fame. Captivated by the muses, he neglected business, and by degrees, as is natural to such tempers, began to dread and abhor it. Heedless of those necessary supplies which a due attention would actually have brought to his finances, they were so much impaired by his neglect, and by the gay course of life which he led, that he gladly accepted the offer of preferment in Ireland; a sure sign that his practice was then not very considerable, as he is perhaps the only civilian that ever went to reside in Ireland after once having experienced the emoluments of a settlement in Doctors Commons. The exact period of his quitting this kingdom cannot now be ascertained. It has been generally supposed that he went with the earl of Pembroke, who was appointed lord lieutenant in April 1707. But he was certainly in Ireland much earlier, as we have a correct copy of "Mully of Mountown," in 1704, from the author himself, with a complaint that, before that time, some spurious copies had crept into the world. It is probable, therefore, that his preferment was owing to the united interests of the earl of Rochester, his relation (lord-lieutenant of Ireland from Dec. 12, 1700, to Feb. 4, 1702-3), and his noble patron the earl of Pembroke (lord high admiral of England and Ireland from Jan. 1601-2 to May 1702). If this conjecture be allowed, the date is fixed clearly to the beginning of 1702, and the thread of the history is properly connected. Dr. King was now in a new scene of action. He was judge of the high court of admiralty in Ireland, sole commissioner of the prizes, and keeper of the records in Bermingham's tower. The latter, indeed, was rather a matter of honour than profit; the salary being at that time but ten pounds a year, though afterwards advanced to 400. He was likewise appointed vicar-general to the lord primate, Dr. Narcissus Marsh. With these honours he was well received and countenanced by persons of the highest rank, and might have made his fortune, if the change of

climate could have wrought a change in his disposition. But so far was he from treasuring up the money in a manner thrown into his lap, that he returned to England with no other treasure than a few merry poems and humourous essays. Such indeed was his profusion, that he might have said with Virgil's shepherd, *non unquam gravis ære domum mihi dextra redibat.*

On Nov. 25, 1708, the earl of Wharton was appointed lord lieutenant. His secretary, Mr. Addison, immediately on his arrival in Ireland, was made keeper of the records; and Dr. King returned to London, where he almost immediately gave the world those admirable instances of the humour so peculiarly his own, by publishing "Useful transactions in philosophy and other sorts of Learning." The last of these, containing "A Voyage to the Island of Cajamai in America," is one of the severest and most humourous satires that ever was written in prose.

He next employed himself in finishing his "Art of Love," with a preface containing the "Life of Ovid." The doctor's virtuous disposition is nowhere more remarkably distinguished than in this piece; in which both the subject and the example so naturally lead into some less chaste images, some looser love which stands in need of a remedy. It is divided into fourteen books, most of them ending with some remarkable fable and interesting novel. In 1709 he also published, "The Art of Cookery, in imitation of Horace's Art of Poetry; with some letters to Dr. Lister and others, occasioned principally by the title of a book published by the doctor, being the Works of Apicius Cælius, concerning the soups and sauces of the ancients. With an extract of the greatest curiosities contained in that book." Neither the poem nor any of the letters has a date; nor has "The Art of Love." Whether we should impute this to our author's indolence, or to affectation (for he has treated such exactness in his "Dialogues of the Dead" with some contempt), is uncertain; but he carried it to great excess. Even the volume of "Miscellanies," which he collected himself, is without a date, either in the general title-page, or in that of any particular tract.

On Aug. 3, 1710, appeared the first number of "The Examiner," the ablest vindication of the measures of the queen and her new ministry. Swift began with No. 13, and ended by writing part of No. 45; when Mrs. Manley took it up, and finished the first volume: it was afterwards

resumed by Mr. Oldisworth, who completed four volumes more, and published nineteen numbers of a sixth volume, when the queen's death put an end to the work. The original institutors of that paper seem to have employed Dr. King as their publisher, or ostensible author, before they prevailed on their great champion to undertake that task. It is not clear which part of the first ten numbers were Dr. King's; but he appears pretty evidently the writer of No. 11, Oct. 12; No. 12, Oct. 19; and No. 13, Oct. 26; and this agrees with the account given by the publisher of his posthumous works, who says he undertook that paper about the 10th of October. On the 26th of October, no Examiner at all appeared; and the next number, which was published Nov. 2, was written by Dr. Swift. Our author's warm zeal for the church, and his contempt for the whigs ("his eyes," says Dr. Johnson, "were open to all the operations of whiggism"), carried him naturally on the side of Sacheverell; and he had a hand, in his dry sarcastic way, in many political essays of that period. He published, with this view, "A friendly Letter from honest Tom Boggy, to the Rev. Mr. Goddard, canon of Windsor, occasioned by a sermon preached at St. George's chapel, dedicated to her grace the duchess of Marlborough," 1710; and "A second Letter to Mr. Goddard, occasioned by the late Panegyric given him by the Review, Thursday, July 13, 1710." These were succeeded by "A Vindication of the Rev. Dr. Henry Sacheverell, from the false, scandalous, and malicious aspersions, cast upon him in a late infamous pamphlet entitled 'The Modern Fanatic;' intended chiefly to expose the iniquity of the faction in general, without taking any particular notice of their poor mad tool, Bisset, in particular: in a dialogue between a tory and a whig*." This masterly composition had scarcely appeared in the world before it was followed by "Mr. Bisset's Recantation; in a letter to the Rev. Dr. Sacheverell;" a singular banter on that enthusiast, whom our author once more thought proper to lash, in "An Answer to a second scandalous book that Mr. Bisset is now writing, to be published as soon as possible." Dr. White

* Dr. King was undoubtedly assisted in this severe treatise by Charles Lambe, M. A. and by Sacheverell himself; and there is good reason to believe that they were also jointly authors of "The Principles of Deism truly represented and set in a clear light. In two dialogues between a sceptic and a deist, 1708," 8vo; an admirable defence both of natural and revealed religion.

Kennet's celebrated sermon on the death of the first duke of Devonshire, occasioned, amongst many other publications, a jeu d'esprit of Dr. King, under the title of "An Answer to Clemens Alexandrinus's Sermon upon 'Quis Dives salvetur?' 'What rich man can be saved?' proving it easy for a camel to get through the eye of a needle." In 1711, Dr. King very diligently employed his pen in publishing that very useful book for schools, his "Historical account of the Heathen Gods and Heroes, necessary for the understanding of the ancient Poets;" a work still in great esteem, and of which there have been several editions. About the same time he translated "Political considerations upon Refined Politics, and the Master-strokes of State, as practised by the Ancients and Moderns, written by Gabriel Naude, and inscribed to the cardinal Bagni." At the same period also he employed himself on "Rufinus, or an historical essay on the Favourite Ministry under Theodosius and his son Arcadius; with a poem annexed, called 'Rufinus, or the Favourite." These were written early in 1711, but not printed till the end of that year. They were levelled against the duke of Marlborough and his adherents; and were written with much asperity. Towards the close of 1711 his circumstances began to reassume a favourable aspect; and he was recommended by his firm friend Swift to an office under government. "I have settled Dr. King," says that great writer, "in the Gazette; it will be worth two hundred pounds a year to him. To-morrow I am to carry him to dine with the secretary." And in another letter, he tells the archbishop of Dublin, "I have got poor Dr. King, who was some time in Ireland, to be gazetteer; which will be worth two hundred and fifty pounds per annum to him, if he be diligent and sober, for which I am engaged. I mention this because I think he was under your grace's protection in Ireland." From what Swift tells the archbishop, and a hint which he has in another place dropped, it should seem, that our author's finances were in such a state as to render the salary of gazetteer no contemptible object to him. The office, however, was bestowed on Dr. King in a manner the most agreeable to his natural temper; as he had not even the labour of soliciting for it. On the last day of December, 1711, Dr. Swift, Dr. Freind, Mr. Prior, and some other of Mr. secretary St. John's friends, came to visit him; and brought with them the key of the Gazet-

teer's office, and another key for the use of the paper-office, which had just before been made the receptacle of a curious collection of mummery, far different from the other contents of that invaluable repository. On the first of January our author had the honour of dining with the secretary; and of thanking him for his remembrance of him at a time when he had almost forgotten himself. He entered on his office the same day; but the extraordinary trouble he met with in discharging its duties proved greater than he could long endure. Mr. Barber, who printed the gazette, obliged him to attend till three or four o'clock, on the mornings when that paper was published, to correct the errors of the press; a confinement which his versatility would never have brooked, if his health would have allowed it, which at this time began gradually to decline. And this, joined to his natural indisposition to the fatigue of any kind of business, furnished a sufficient pretence for resigning his office about Midsummer 1712. On quitting his employment he retired to the house of a friend, in the garden-grounds between Lambeth and Vauxhall, where he enjoyed himself principally in his library; or, amidst select parties, in a sometimes too liberal indulgence of the bottle. He still continued, however, to visit his friends in the metropolis, particularly his relation the earl of Clarendon, who resided in Somerset-house.

We have two publications of Dr. King, in the course of this year, besides his "Rufinus" already mentioned. One was "Britain's Palladium; or lord Bolingbroke's Welcome from France." This was published Sept. 13, 1712. The other piece was, "Useful Miscellanies," Part I. 1712. He seems to have intended a continuation, if his life had been prolonged. As autumn advanced, the doctor drooped insensibly, and then neither cared to see, or to be seen by, any one: and, winter drawing on, he shut himself up entirely from his nearest friends; and would not even see his noble relation, till his lordship, hearing of his weak condition, sent his sister to fetch him in a chair to a lodging he had provided for him opposite Somerset-house in the Strand, where, next day, about noon, being Christmas-day, 1712, he yielded up his breath, with the patience and resignation of a philosopher, and with the true devotion of a Christian hero; but would not be persuaded to go to rest the night before, or even to lie down, till he had made such a will as he thought was agreeable to the incli-

nations of lord Clarendon. After his death, this noble lord took care of his funeral; and had him decently interred in the North cloisters of Westminster-abbey, where he lies next to his master Dr. Knipe, to whom he had a little before dedicated his "Historical Account of the Heathen Gods." In 1732, his "Remains," with an account of his life and writings, were published. They were republished in 1734, under the new title of "Posthumous Works," and with the addition of the editor's name, "Joseph Brown, M. D." who purchased the original manuscripts from Dr. King's sister; and again, with a title to the same purport, in 1739. They are incorporated by Mr. Nichols in a complete edition of Dr. King's "Original Works in verse and prose," 1776, 3 vols. 8vo, in such places as were most suitable to the connexion of the respective pieces.—The most striking parts of our author's character are these: In his morals, he was religious and strictly virtuous. He was a man of eminent learning and singular piety, strictly conscientious in all his dealings, and zealous for the cause rather than the appearance of religion. His chief pleasure consisted in trifles; and he was never happier than when he thought he was hid from the world: yet he loved company, provided they were such as tallied with his humour (for few people pleased him in conversation). His discourse was chearful, and his wit pleasant and entertaining. His philosophy and good sense prevailed over his natural temper, which was sullen, morose, and peevish; but he was of a timorous disposition, and the least slight or neglect would throw him into a state of despondency. He would say a great many ill-natured things, but never do one. He was made up of tenderness and pity, and tears would fall from him on the smallest occasion. Of his poetry, Dr. Johnson says, that "it will naturally be supposed his poems were rather the amusements of idleness, than efforts of study; that he endeavoured rather to divert than astonish; that his thoughts seldom aspire to sublimity, and that, if his verse was easy and his images familiar, he attained what he desired." His talent for humour, however, was his great excellence, and in that we know not where to find his equal.[1]

KING (Dr. WILLIAM), son of the rev. Peregrine King, was born at Stepney, in Middlesex, in 1685; and, after

[1] Life prefixed to Mr. Nichols's edition of his works.—Biog. Brit.—Coote's Catalogue of Civilians.

a school-education at Salisbury, was entered of Baliol-college, Oxford, July 9, 1701. Proceeding on the law line, he took his doctor's degree in 1715; was secretary to the duke of Ormond and the earl of Arran, when chancellors of the university; and was made principal of St. Mary-hall, in 1718. When he was candidate for the university, in 1722, he resigned his office of secretary; but his other preferment he enjoyed (and it was all he did enjoy) to the time of his death. Dr. Clarke, who opposed him, carried his election; and, after this disappointment, 1727, he went over to Ireland. With what design he went thither is to us unknown; but his enemies say, it was for the purposes of intrigue, and to expose himself to sale. But he says himself, and there are no facts alleged to disprove it, "At no time of my life, either in England or Ireland, either from the present or any former government, have I asked, or endeavoured by any means to obtain, a place, pension, or employment, of any kind. I could assign many reasons for my conduct; but one answer I have always ready: I inherited a patrimony, which I found sufficient to supply all my wants, and to leave me at liberty to pursue those liberal studies, which afforded me the most solid pleasures in my youth, and are the delight and enjoyment of my old age. Besides, I always conceived a secret horror of a state of servility and dependence: and I never yet saw a place-man or a courtier, whether in a higher or lower class, whether a priest or a layman, who was his own master." During his stay in Ireland, he is said to have written an epic poem, called "The Toast," bearing the name of Scheffer, a Laplander, as its author, and of Peregrine O'Donald, esq. as its translator; which was a political satire, and was printed and given away to friends, but never sold. Dr. Warton says that the countess of Newburgh was aimed at in this satire.

On the dedication of Radcliffe's library, 1749, he spoke a Latin oration in the theatre at Oxford, which was received with the highest acclamations by a splendid auditory. Mr. Warton, in "The Triumphs of Isis," pays him a very great compliment on that occasion. But this oration, which was soon after printed, did not meet with such favourable reception from the public; for he was attacked in several pamphlets on account of it, in which he was charged with writing barbarous Latin, with being disaffected to the government, and that he instigated the younger members of

the university to sedition and licentiousness; very heavy accusations, if we may not candidly suppose them dictated by the spirit of malevolence and party zeal. And again, in 1755, when the memorable election contest happened in Oxfordshire, his attachment to the old interest drew on him the resentment of the new. He was libelled in newspapers and in pamphlets, and charged with the following particulars, viz. that he was an Irishman; that he had received subscriptions for books never published to the amount of 1500*l.* of which sum he had defrauded his subscribers; that he had offered himself to sale both in England and Ireland, and was not found worth the purchase; that he was the writer of "The London Evening Post;" the author of a book in queen Anne's reign, entitled "Political Considerations," 1710, in which there was false English; and of a book then just published, called, "The Dreamer," 1754, 8vo. At this time he published his "Apology" in 4to, and plausibly vindicated himself from the several matters charged on him, except only the last article, of his being the author of "The Dreamer;" and warmly retaliated on his adversaries.

He was the author of 1. "Miltoni epistola ad Pollionem" (lord Polwarth). 2. "Sermo Pedestris." 3. "Scamnum, ecloga." 4. "Templum libertatis," in three books. 5. "Tres Oratiunculæ." 6. "Epistola objurgatoria." 7. "Antonietti ducis Corscorum epistola ad Corscos de rege eligendo." 8. "Eulogium Jacci Etonensis." 9. "Aviti epistola ad Perillam, virginem Scotam," &c. 10. "Oratiuncula habita in domo convocationis Oxon. cum epistola dedicatoria," 1757, and "Epitaphium Richardi Nash." Besides these, he published the first five volumes of Dr. South's sermons.—He was known and esteemed by the first men of his time for wit and learning; and must be allowed to have been a polite scholar, an excellent orator, and an elegant and easy writer, both in Latin and English. He died Dec. 30, 1763, having sketched his own character in an elegant epitaph, in which, while he acknowledges his failings, he claims the praise of benevolence, temperance, and fortitude. This epitaph was to be engraved on a silver case, in which he directed his heart should be preserved in some convenient part of St. Mary Hall. He was buried in Ealing church, but the inscription is on a marble tablet in the chapel of St. Mary-hall. There is a striking likeness of Dr. King in Worlidge's view of the

installation of lord Westmorland as chancellor of Oxford in 1761.[1]

KINGSMILL (ANDREW), one of the earliest puritan divines, was born at Sidmanton, in Hampshire, in 1538, educated at Corpus Christi college, Oxford, and elected fellow of All-souls in 1558. He first studied civil law, and had made very considerable proficiency in it, when a careful perusal of the Holy Scriptures led him to the profession of divinity. So much was he intent on the sacred volume, and such his strength of memory, that he could readily repeat by heart in Greek, the whole of the Epistles to the Romans and Galatians, the first Epistle of John, and other parts of the New Testament. Having taken orders, he became very early an admired preacher at Oxford, at a time when preachers were so scarce, the Roman catholic clergy having left the place, that Wood informs us Dr. Humphrey, Dr. Sampson, and Mr. Kingsmill, were all the university could boast. It appears, however, that Mr. Kingsmill was dissatisfied with the habits or ceremonies, and went therefore to Geneva, where he found a church more suited to his opinions on these points, and where he was much admired for his learning and piety. He removed afterwards to Lausanne, and died there in September 1569, in his thirty-first year. Wood says he was too good for this world, and left behind him a most excellent pattern of piety, devotion, and every other virtue. He published, 1. "A View of Man's Estate, wherein the great mercy of God in man's free justification is shewed," Lond. 1574, 1580, &c. 8vo. 2. "A Godly Advice touching Marriage," ibid. 1580, 8vo. 3. "Excellent and comfortable Treatise for such as are either troubled in mind, or afflicted in body," ibid. 1577, 1578, 1585. 4. "Godly and learned Exhortation to bear patiently all afflictions for the Gospel of Christ," 1577. There is some doubt whether this was his production. 5. "Conference between a learned godly Christian, and an afflicted Conscience," ibid. 1585, 8vo. All these were posthumous, and edited by his friend Francis Mylls, of All-Souls college. He was the author also of a sermon, and of some pieces in the collection at the end of Burnet's "Hist. of the Reformation."—THOMAS KINGSMILL, Hebrew professor at Oxford in 1569, was probably a near relation of this

[1] Nichols's Bowyer.—Swift's Works.

author, as he was born at the same place. In 1579 he became disordered in his senses, and the celebrated Hooker was his substitute as Hebrew professor for some years.[1]

KIPPIS (ANDREW), an eminent dissenting divine and biographer, was born at Nottingham, March 28, 1725. His father, Mr. Robert Kippis, a silk-hosier at that town, was maternally descended from clergymen who were ejected for nonconformity, the principles of which were naturally conveyed to their posterity. His father dying when he was about five years of age, he was removed to his grandfather at Sleaford in Lincolnshire, where his talents and application during his grammatical education attracted the peculiar notice of Mr. Merrivale, pastor of a congregation of dissenters in that town; and his views being, in consequence of his advice, directed to the profession of a dissenting minister, he was placed, at the age of sixteen, in the academy at Northampton, under the care of Dr. Doddridge. Here he prosecuted his studies with such diligence and improvement, and conducted himself with such exemplary propriety, as to conciliate the affectionate esteem and attachment of his tutor; and having completed his course, he was settled as minister of a dissenting congregation at Boston, in Lincolnshire, in September 1746. From Boston he removed to Dorking in Surrey, in 1750; and in 1753, he succeeded Dr. Hughes as pastor to the congregation in Prince's-street, Westminster, which was his last charge. In the same year he married miss Elizabeth Bott, the daughter of a merchant at Boston, in whom he found a sensible, prudent, sprightly, and cheerful companion, and by whose attentions his mind was relieved from all family concerns; so that he was left at full leisure to prosecute the various duties which his numerous engagements devolved upon him. His settlement with the society in Westminster laid the foundation of that celebrity which he afterwards acquired, and of that extensive usefulness which distinguished his future life. Among his other public services among the dissenters, he was soon introduced into a connection with the presbyterian fund, to the prosperity of which he was afterwards very ardently devoted; and in June 1762, he became a member of Dr. Williams's trust, an appointment which afforded him an additional opportunity of being eminently and extensively useful in a variety

[1] Ath. Ox. vol. I.—Strype's Life of Parker, p. 157.

of respects. His connection with the general body of Protestant dissenting ministers, belonging to the cities of London and Westminster, and with many charitable institutions belonging to the dissenters, gave him frequent occasion to exercise his talents to their advantage.

His literary abilities and attainments were acknowledged by all who knew him. It was, therefore, natural to imagine, that when a favourable opportunity offered, he would be employed in the department of public education. Accordingly, on the death of Dr. Jennings in 1763, one of the tutors of the academy supported in London by the funds of William Coward, esq. he was appointed classical and philological tutor to that institution. In 1767, he received the degree of doctor in divinity from the university of Edinburgh; an honour, in the unsolicited grant of which the principal and professors very cordially concurred. In March 1778, he was elected a fellow of the society of antiquaries; and in June 1779, a fellow of the royal society. He was a member of the council of the former society from 1782 to 1784, and of that of the latter from 1786 to 1787. In both these societies he was a regular attendant and useful member.

Having, in 1784, quitted his connection with Mr. Coward's academy, which, upon the resignation of the two other tutors, was discontinued, he cordially concurred with a body of dissenters, in 1786, in establishing a new institution in the neighbourhood of London, with a view of educating ministers and young gentlemen intended for civil life. Dr. Kippis was very assiduous and active in his endeavours to accomplish this design, from which great effects were expected; and though his other engagements rendered it very inconvenient for him to accept any official connection with it, he at length, though not without reluctance, acquiesced in the appointment to be one of the tutors of this new institution; but the distance of his residence from Hackney, where the college was fixed, and some other circumstances, induced him in a few years to withdraw from it, and, not long after, it was dissolved.

Dr. Kippis continued to prosecute his other useful labours without intermission; and till within a fortnight of his death, his friends had no reason to imagine that they were so near their close. In the course of the summer, a few weeks before his death, he took a long journey on public business, and returned, as his fellow-travellers

apprehended, with recruited spirits and established health; and they were equally surprised and grieved when they heard that he was confined to his bed with a fever, which baffled the skill of the most eminent physicians, and was hastily advancing to the fatal crisis. His disorder was of such a nature, that he found himself both disinclined and unable to make any exertion, or to converse much even with his most constant attendants. There is reason, however, to believe, that in a very early stage of his disorder he was not without apprehensions of its terminating in his dissolution. The last public service he performed was on the 20th of September, 1795; and on Thursday evening, the 8th of October, he expired, in the seventy-first year of his age.

As an author, Dr. Kippis commenced his career in early life, as many other young men have done, by contributing to the magazines of the time, particularly the Gentleman's Magazine. He afterwards became a more constant writer in the Monthly Review. His articles were chiefly historical and theological, with occasional strictures on works of general erudition. He also furnished a periodical publication, called the "Library," of which he was the editor, with several valuable papers. He laid the foundation of the "New Annual Register." "The History of Ancient Literature," and the "Review of modern Books," were, at its first commencement, written by him, and continued to the year 1784 inclusive. He was also the author of the "Review of the Transactions of the present Reign," prefixed to the Register for 1780; and of the "History of Knowledge, Learning, and Taste, in Great Britain," prefixed to the succeeding volumes, to the year 1794 inclusive. During the application of the dissenting ministers to parliament, for the enlargement of the Act of Toleration, in 1772, to which he devoted much of his time and attention, he published a pamphlet, vindicating that measure, as to the matter, manner, and time of it, entitled, "A Vindication of the Protestant Dissenting Ministers, with regard to their late Application to Parliament," 8vo.

Soon after his admission into the Royal Society, he published a pamphlet, entitled "Observations on the late Contests in the Royal Society," 1784, 8vo, with a view of allaying the animosities that subsisted in that body, which produced a good effect. His intimate connection with sir

John Pringle, bart. who was formerly president of the royal society, led Dr. Kippis, after his decease, to republish his "Six Discourses, delivered at the assignment of sir Godfrey Copley's medal," to which he has prefixed a valuable life of the author, 1783, 8vo. At the close of the American war he published a political pamphlet, formed from materials which were communicated to him by persons in office, and designed to justify the peace, which was entitled "Considerations on the Provisional Treaty with America, and the Preliminary Articles of Peace with France and Spain." He also published several single discourses, which were delivered on particular occasions; some of which are reprinted in his volume of sermons, 1794. His sentiments as a divine were originally Calvinistic, but approached in his latter days to those of the modern Socinians, or Unitarians as they affect to be called. To these works we may also add his account of the "Life and Voyages of captain Cook," 1788, 4to; his new edition of "Dr. Doddridge's Lectures," with a great number of additional references; his life of Doddridge, prefixed to a new edition of his Exposition of the New Testament, 1792; his "Life of Dr. Lardner," prefixed to the complete collection of his works, in 11 vols. 8vo, 1788; "An Address delivered at the Interment of Richard Price, D. D. F. R. S. &c." 1791; and an "Ordination Charge," 1788, 8vo. He also assisted in selecting and preparing "A Collection of Hymns and Psalms, for public and private Worship," 1795, 8vo and 12mo, which is used in some places of worship among the dissenters. But the work to which Dr. Kippis devoted his principal attention, for many of the last years of his life, was the "Biographia Britannica." "His indefatigable industry in collecting materials for it, his access to the best sources of information, his knowledge of men and books, his judgment in selecting and marking every circumstance that could serve to distinguish talents and character, and the habit which he had acquired, by long practice, of appreciating the value of different works, qualified him in a very high degree, for conducting this elaborate performance." He did not, however, live to carry on this edition of the "Biographia" farther than to about a third part of the sixth volume, which was destroyed in the fire at Mr. Nichols's premises.

Notwithstanding those qualifications for this great undertaking just mentioned by his biographer, and for which

we are as much disposed to give him credit as the most zealous of his admirers, we have often taken occasion, as our readers may perceive, to differ from him in his estimate of many eminent characters. Whether from timidity, or a false notion of liberality of sentiment, Dr. Kippis was accustomed to yield too much to the influence of connexion, and of private friendship; to give the pen out of his own hand, and to suffer the relatives or interested admirers of certain persons to write lives according to their own views, in which opinions were advanced that we are certain could not have his sincere concurrence. Nor do we discern that judgment in the conduct of this work for which he has been so highly praised, and for want of which, had he lived to so distant a period, it must necessarily have been protracted to an immense extent, if written upon the same plan. Instead of re-writing, or methodizing those lives which were injudiciously or incorrectly given in the first edition of the "Biographia," his practice was to give the article verbatim as it stood in that edition, and then to make his additions and corrections; thus giving the whole the air of a tedious controversy between himself and the preceding editors. Many of his additions, likewise, were of that redundant nature, that no reasonable prospect could be entertained of the termination of the work. Indexes to volumes of sermons, with the texts, extracts of opinions from magazines and reviews (many of which he had himself written in these journals), and from every author that had incidentally mentioned the object of his narrative, threatened, what in fact took place, that this work, with all the assistance he had, was little more than begun after the lapse of twenty years; from his advancing age became more irksome as he proceeded; and at last was left in a state which forbids all hope of completion upon his plan. Had it, however, been entrusted to him at an earlier period of life and vigour, we are persuaded that his many qualifications for the undertaking would have been exerted in such a manner as to obviate some, at least, of these objections, which we notice with reluctance in the case of a man whom we knew personally and highly respected. We can cordially, therefore, as far as respects his personal character, acquiesce with his affectionate biographer, who states that "his mild and gentle temper, his polished manners, his easy and graceful address, and a variety of external accomplishments, prepossessed those

who first saw him in his favour, and could not fail to conciliate esteem and attachment on a more intimate acquaintance. These qualities contributed very much to recommend him to persons in the higher ranks of life, to several of whom he had occasional access; and qualified him, in a very eminent degree, for the situation in which he exercised his ministerial office. But he was no less condescending, courteous, and affable to his inferiors, than to those who occupied superior stations. Dr. Kippis had nothing of that austerity and reserve, of that haughtiness and superciliousness, of that parade and self-importance, and ostentatious affectation of dignity, which forbid access, and which mar the freedom and the pleasure of all the social intercourses of life."

He had been accustomed from his youth to early rising; and he thus secured to himself a certain portion of time, during which he was not liable to be interrupted by any foreign avocations. This habit was no less conducive to his health than to the discharge of his various literary and professional obligations. The natural powers of his mind were cultivated with an assiduity and perseverance of application, in which he had few superiors, and not many equals. They had been habituated through life to regular and constant exercise, and had acquired strength and vigour from use. He was never hurried and distracted by the variety of his literary pursuits; and though he had many engagements which required his attention, and which diverted his mind from the objects of study to which he was devoted, he never seemed to want time. Every kind of business was referred to its proper season. By a judicious arrangement of his studies as well as of his other occupations, the number and variety of which he never ostentatiously displayed, and by the punctuality of his attention to every kind of business in which he was employed, he avoided confusion; he retained on all occasions the possession of himself; and he found leisure for reading and writing, and for all his literary avocations, without encroaching on that time which he appropriated to his professional duties and social connexions.

Perhaps few persons ever read so much, and with such advantage to themselves and others, as Dr. Kippis. He informed the present writer, that he once read, for three years, at the rate of sixteen hours a day; and one of the works which he read entirely through was the "General

Dictionary," in ten volumes folio. This, he added, laid the foundation of his taste and skill in biographical composition.

The studies in which Dr. Kippis principally excelled, were those of the classics, the belles-lettres, and history; beside those which were immediately connected with his profession. He had diligently studied the history of his own country, and the principles of the British constitution. To these he was zealously attached, and these he ably defended. Yet, as a protestant dissenter, he did not entirely escape the suspicion, in which almost the whole body of protestant dissenters was involved, of being disaffected to the constitution, although in his case it was unjust. He was, indeed, a warm advocate of civil and religious liberty; and he lamented, in common with some of the best and wisest of men, the existence of certain acknowledged abuses; but he was no friend to that wild theory and indiscriminate innovation, which then threatened the desolation of Europe; and while he wished for a reformation of abuses in a peaceable, legal, and constitutional way, it was still his opinion, that the British constitution, with all its defects (and what contrivance of human wisdom can be perfect?), was admirably calculated to preserve rational liberty, and to continue productive of national prosperity. With these sentiments, when he apprehended that certain political societies, with which he had long associated, were going too far, he withdrew his name; but he never abandoned the principles upon which his first connection with them was founded.[1]

KIRBY (JOHN JOSHUA), eminent for his talents in perspective, was the eldest son of Mr. John Kirby, who was originally a schoolmaster at Orford, and who is known to topographers by a map of Suffolk which he published, and by "The Suffolk Traveller," 12mo, a new edition of which was published in 1764. He was born at Parham, near Wickham-market, in 1716, and settled as a house-painter at Ipswich about 1738. He had a turn for drawing, and published, early in life, twelve prints of castles, ancient churches, and monuments, in Suffolk, with a small descriptive pamphlet. He afterwards became intimate with the celebrated artist Gainsborough, the contemplation of

[1] Dr. Rees's Funeral Sermon for Dr. Kippis, and his Cyclopædia.—Gent. Mag. LXV. LXVI. and LXXIV.

whose works increased his taste for painting, but he had very little leisure to cultivate it, and has left only a few landscapes in the possession of his family; one of which, a view of the old kitchen at Glastonbury-abbey, was exhibited at Spring-gardens in 1770.

Being of a very serious and studious turn of mind, he, in his early years, from his very childhood, employed every leisure hour, and even abridged his natural rest, in the acquisition of useful knowledge; but the study which rendered his name best known to the world, was that of perspective, on which he wrote a valuable treatise. When he had made a considerable progress in this, he happened to meet with Dr. Brook Taylor's book, which furnished him with additional hints, and rendered his system more perfect. On the publication of this work in 1754, he was requested by the society of arts to read lectures on the subject, for which he received the unanimous thanks of its members. But though his work was for the most part original, such was his modesty and candour, that he only called it "Dr. Brook Taylor's Method of Perspective made easy."

On being admitted to the friendship and intimacy of sir Joshua Reynolds, Hogarth (who furnished the curious frontispiece to his perspective), and most of the other artists of the kingdom, he removed from Ipswich to London, where he obtained the patronage of the earl of Bute. This nobleman introduced him to his present majesty when prince of Wales, by whom he was ever after highly and deservedly honoured. He was made clerk of the works at Kew, and under his majesty's patronage, who defrayed the expence of the plates, he published in 1761 his very splendid work, "The Perspective of Architecture," 2 vols. folio. In this work Mr. Kirby wholly confined himself to architectural representations; and gave a variety of designs, elegantly drawn and engraved, which he submitted as "new principles for a complete system of the perspective of architecture, both as it relates to the true delineation of objects, and the doctrine of light and shadow." Mr. Edwards, however, remarks, as a curious circumstance, that the plates of this work contain no example of architectural features disposed *obliquely* to the picture; a circumstance from which he would infer that Mr. Kirby was no great adept in architecture, and that his practice in perspective was not very comprehensive, especially as his first work is equally deficient with the last in what relates to

mouldings, when *inclined* to the picture, which position, if not the most abstruse in theory, is yet among the most troublesome in operation, and therefore ought to have been demonstrated.

Before the appearance of this work he wrote a pamphlet in vindication of the fame of Dr. Brook Taylor, which was indirectly struck at in the translation of a treatise on perspective by a foreigner. This pamphlet (which has no date) was entitled "Dr. Brook Taylor's Method of Perspective, compared with the examples lately published on the subject, as Sirigatti's," 4to. In 1766, in conjunction with his brother William, then of Witnesham, in the county of Suffolk, attorney at law (who died Sept. 25, 1791, aged seventy-two) he published an improved edition of their father's map of Suffolk, on a larger scale, with engravings of the arms of the principal families in the county. In 1768 he published a third edition of his treatise on perspective, with a dedication to the earl of Bute. He was a member both of the royal and antiquary societies; and when the chartered society of artists was disturbed by the illiberal conduct of some of the members, Mr. Kirby was elected president in the place of Hayman, but he soon resigned the chair. He died June 20, 1774, and his widow the following year, and were both buried in Kew churchyard. By his wife he had only two children, William, a promising artist, who died in 1771, and Sarah, afterwards the wife of Mr. James Trimmer, of Brentford, a lady justly celebrated for her numerous works for the religious instruction of the young.[1]

KIRCH (GODFREY), the first of a family of astronomers, of considerable note, was born at Guben, in Lower Lusatia, in 1640, and educated at Leipsic, where he acquired reputation by the almanacs which he published. In 1692 he married Mary Margaret Winckelman, who rendered him much useful assistance by making astronomical observations for the construction of his Ephemerides. In 1701, on the establishment of the academy of sciences at Berlin by Frederic I. king of Prussia, that prince appointed him a member of the society, and astronomer in ordinary, with an honourable pension for his support. He died at Berlin in 1710, at the age of seventy-one years. He had been

[1] Biographical Anecdotes of Hogarth, by Mr. Nichols, vol. I. 4to.—Edwards's Supplement to Walpole.—Mrs. Trimmer's Life, lately published, 2 vols. 8vo.

in the habit of corresponding with all the learned societies of Europe, and published a variety of astronomical treatises, which are in considerable estimation. His wife, MARY MARGARET, the daughter of a Lutheran clergyman at Panitzsh, a village near Leipsic, where she was born in 1670, was early noticed for her astronomical talents, and in 1702, some years after her marriage, she first saw a comet, upon which M. Kirch published his observations. In 1707 she discovered a peculiar aurora borealis, mentioned in the Memoirs of the academy of sciences at Paris for 1716. These exertions of her genius procured her the esteem of the learned at Berlin, notwithstanding which she was in very low circumstances when her husband died. She contrived to maintain herself and educate her children, by constructing almanacs; and, in 1711, she published a dissertation entitled "Preparations for observing the grand Conjunctions of Saturn, Jupiter, &c." Soon after this she found a patron in the baron de Throsick, and on his death two years afterwards, removed to Dantzic, when Peter the Great wished to engage her to settle in his empire. She preferred her native country; and, in 1716, accompanied her son to Berlin, where she was appointed astronomer to the academy of sciences in that city, and died there in 1720. Their son CHRISTIAN FREDERIC, born at Guben in 1694, who also discovered an early and very strong bias for scientific pursuits, commenced his studies at Berlin, and afterwards continued them at Halle, whence he made excursions for improvement to Nuremberg, Leipsic, and Prussia. He was employed a considerable time in the observatory at Dantzic, and during his residence here, the czar, Peter the Great, offered him an establishment at Moscow; but his attachment to his mother, who was averse from leaving Germany, led him to decline it. In 1717 he was made member of the academy of sciences at Berlin, and in 1723 he was chosen a corresponding member of the royal academy of sciences at Paris, and he shewed himself worthy of that distinction by the frequent valuable contributions which he transmitted to them during the remainder of his life. He died in 1740, in the forty-sixth year of his age. He published several works connected with astronomy, which were in considerable reputation at the period in which he flourished. [1]

[1] Bibl. Germanique, vol. III.—Chaufepie.—Moreri.—Hutton's Dictionary.

KIRCHER (ATHANASIUS), a philosopher and mathematician of considerable learning, was born at Fulde, in Germany, 1601. He entered into the society of Jesuits 1618; and after going through the regular course of studies, during which his talents and industry were equally conspicuous, he taught philosophy, mathematics, the Hebrew and Syriac languages, in the university of Wirtzburg, in Franconia. The war which Gustavus Adolphus of Sweden made in Germany, disturbing his repose here, he retired into France, and settled in the Jesuits college at Avignon, where he was in 1635. He was afterwards called to Rome to teach mathematics in the Roman college; which he did six years. He spent the remainder of his life in that city; and for some time professed the Hebrew language. He died in 1680, after having published no less than twenty-two volumes in folio, eleven in quarto, and three in octavo, in all which, however, he discovers too much of that species of learning which is of little use. He was always credulous, inaccurate, and careless of what he asserted. Some reckon as his principal work, his "Oedipus Ægyptiacus: hoc est, universalis hieroglyphicæ veterum doctrinæ temporum injuria abolitæ, instauratio. Romæ, 1652, &c." in 4 vols. folio. Kircher was more than ordinarily addicted to the study of hieroglyphical characters; and could always find a plausible, if not a true meaning for them. As his rage for hieroglyphics was justly esteemed ridiculous, some young scholars resolved to divert themselves a little at his expence. With this view they engraved some unmeaning fantastic characters, or figures, upon a shapeless piece of stone, and had it buried in a place which was shortly to be dug up. It was then carried to Kircher, as a most singular curiosity; and he, enraptured at the discovery, applied himself instantly to explain the hieroglyphic, and made it, at length, in his opinion, very intelligible. Among Kircher's other works are, "Prælusiones Magneticæ," 1654, fol.; "Primitiæ Gnomonicæ Catopticæ," 4to; "Ars magna lucis et umbræ," Romæ, 1646, fol.; "Musurgia Universalis," 1650, 2 vols. folio. Dr. Burney says this, which treats of music, is a large book; but a much larger might be composed in pointing out its errors and absurdities. For what is useful in it he was obliged to father Mersenne, in his "Harmonie Universelle." "Obeliscus Pamphilius," 1650, fol.; "Itinerarium extaticum," 4to; "Obeliscus Ægyptianus," fol.; "Mundus

subterraneus," 1678, 2 vols. fol.; "China illustrata," 1667, fol. translated into French by F. S. d'Alquié, 1670, fol.; "Turris Babel," fol.; "Arca Noë," fol.; "Latium," 1671, fol. a valuable work; "Phonurgia nova," 1673, fol.; "Ars sciendi combinatoria," 1669, fol.; "Polygraphia," 1663, fol. &c.[1]

KIRCHER (CONRAD), a German Protestant divine, was settled at Augsburg, and wrote a very learned and laborious work, of considerable use in illustrating the genuine sense of the Holy Scriptures, entitled "Concordantia veteris Testamenti Græcæ, Ebræis vocibus respondentes πολυχρησίοι. Simul enim et Lexicon Ebraico-latinum," &c. Francfort, 1607, 2 vols. 4to. This work, which is a Hebrew Dictionary and Concordance, is strongly recommended by father Simon, when treating of the best methods to be adopted in undertaking any new translation of the Scriptures. It contains all the Hebrew words in the Old Testament, introduced in an alphabetical order, and underneath is the Greek version of them from the Septuagint, followed by a collection of the passages of Scripture, in which those words are differently interpreted. Its principal fault is, that he follows the edition of Alcala de Henarez, instead of that of Rome, which is the best. The Concordance published by Trommius has eclipsed Kircher's, and is justly preferred to it. Of Kircher's private history we find no account.[2]

KIRCHMAN (JOHN), a learned German, was born in 1575, at Lubeck, where his father was a merchant. He studied in his native place till he was eighteen years of age, and then went to Francfort on the Oder, where he continued four years, in a constant attendance upon lectures, and close application to his books. He afterwards studied in the university of Jena, and then in that of Strasburg; and some time after, a burgo-master of Luneburg, who had received a great character of him, chose him to accompany his son as travelling tutor, into France and Italy. He returned to Germany in 1602; and, stopping at Rostock, acquired so much reputation, that the next year he was appointed professor of poetry. The work which he published in 1604, "De funeribus Romanorum," added not a little to his fame. He afterwards

[1] Niceron, vol. XXVII.—Moreri.—Dict. Hist.—Burney's Hist. of Music.
[2] Moreri.—Dict. Hist.

published another work, "De annulis," which was also much esteemed, as a correct illustration of those antiquities. He was much employed in education, and a great many scholars were sent to him from the other cities of Germany. At length the magistrates of Lubeck, wanting a new principal or rector for their college, desired him to take that office upon him; and he was accordingly installed into it in 1613. He performed the functions of it the remainder of his days with the greatest care, and it is unjustly that some have attributed the decline of the college, which happened in his time, to his negligence. He died, March 20, 1643; and the 4th of May, his funeral oration was pronounced at Lubeck, by James Stolterfhot, who had married his eldest daughter.

The two works already mentioned, are his principal performances, yet he was the author of other things; of treatises upon logic and rhetoric, and funeral orations. He published also in Latin, "The horoscope of the first-born son of the most illustrious prince, Adolphus Frederic, duke of Mecklenburg," 1624, 4to, in which he shows a good deal of superstition.[1]

KIRSTENIUS (PETER), professor of physic at Upsal, and physician extraordinary to Christina queen of Sweden, was born Dec. 25, 1577, at Breslaw, in Silesia, where his father was a merchant. He lost his parents when he was very young; but his guardians, as they intended him for his father's profession, had him well instructed in such knowledge as might prepare him for it. Kirstenius, however, had a turn for general literature, in which they thought it proper to indulge him. He accordingly learned the Greek and Latin tongues, and even Hebrew and Syriac; and with a view to his intended object, cultivated natural philosophy, botany, and anatomy, with the greatest care, in his native place. Afterwards he spent four years at the universities of Leipsic, Wittemberg, and Jena; and having made a great progress under the ablest professors, he took a journey into the Low-Countries, and into France. He had been told that a man could not distinguish himself in the practice of physic, unless he understood Avicenna; and, knowing the translation of that physician's works to be very bad, he had a strong inclination to learn Arabic. To this he was urged by Joseph Scaliger and Isaac Casaubon,

[1] Gen. Dict.—Moreri.

who thought he might do great service to the public of letters in that pursuit; and he resolved to read not only Avicenna, but also Mesue, Rhasis, Abenzoar, Abukasis, and Averroes. This course, however, did not hinder him from gratifying the inclination he had to travel, in which he spent seven years. He took a doctor of physic's degree at Basil, in 1601; and then visited Italy, Spain, England, and even Greece and Asia. Soon after his return into Silesia, he went to Jena, and married a wife, by whom he had eight children. In 1610 he was appointed by the magistrates of Breslaw, to the direction of their college and schools; but a fit of sickness inclined him to resign that difficult employment, and he now applied himself entirely to the study of Arabic, and to the practice of physic. He succeeded greatly in his application to the Arabic, and was so zealous to promote the knowledge of it, that he employed all the money he could spare in printing Arabic books. For some reasons not stated by his biographers, he removed into Prussia, where he had an opportunity of entering into the family of chancellor Oxenstiern, whom he accompanied into Sweden; and in 1636 he was appointed professor of physic in the university of Upsal, and physician to the queen. His constitution, however, being much broken, he did not enjoy these advantages above four years, dying April 8, 1640. He was one of those few who joined piety to the practice of physic. It is observed in his epitaph, inscribed by Schroer to his memory, that he understood twenty-six languages.

He published several works, valuable to divines as well as to those of his own faculty: 1. "Grammatica Arabica," 1608. 2. "Tria specimina characterum Arabicorum," &c. fol. 3. "Decas sacra Canticorum & Carminum Arabicorum ex aliquot MSS. cum Latina ad verbum interpretatione," 1609, 8vo. 4. "Vitæ quatuor evangelistarum ex antiquissimo codice MS. Arabico erutæ," 1609, folio. 5. "Liber secundus canonis Avicennæ, typis Arabicis ex MSS. editus, & ad verbum in Latinum translatus, notisque textum concernentibus illustratus," 1610, fol. 6. "Liber de vero usu & abusu medicinæ," 1610, 8vo. 7. "Notæ in evangelium S. Matthæi ex collatione textuum Arabicorum, Syriacorum, Ægyptiacorum, Græcorum, et Latinorum," 1611, fol. 8. "Epistola S. Judæ ex MS. Heidelbergensi Arabico ad verbum translata," &c. 1611, fol. and

a "Latin Oration," delivered when he was installed rector of the college at Breslaw, in 1610.[1]

KIRWAN (WALTER BLAKE), a celebrated Irish preacher, descended from an ancient Roman catholic family, was born in Galway, about 1754. He was sent in early youth to the college of the English Jesuits at St. Omer's; and at the age of seventeen embarked for the Danish island of St. Croix, in the West Indies, under the protection of his father's cousin-german, who had large possessions there; but after enduring for six years a climate pernicious to his delicate constitution, and spectacles of oppression and cruelty shocking to his feelings, he returned to Europe in disgust. He then went to the university of Louvain, where he received priest's orders, and was soon after honoured with the chair of natural and moral philosophy. In 1778 he was appointed chaplain to the Neapolitan ambassador at the British court, and at this time attained some fame as a preacher, and published some sermons, of which, however, we find no notice in any literary journal, and as his family could not discover any copies, we suspect his biographer has been mistaken in this point. In 1787 he resolved to conform to the established religion, for what reason we are not told, unless "a conviction that he should thus obtain more extensive opportunities of doing good." He was accordingly introduced by the rev. Dr. Hastings, archdeacon of Dublin, to his first protestant congregation, in St. Peter's church, where he preached on June 24th of that year. His audience was impatient to hear the causes of his conversion, but neither at this time, nor any other, either in the pulpit, or in his most confidential communications, did he "breathe a syllable of contempt or reproach against any religious persuasion whatever."

For some time after his conformity, he preached every Sunday in St. Peter's church; and the collections for the poor on every occasion rose four or five-fold above their usual amount. Before the expiration of his first year, he was wholly reserved for the task of preaching charity sermons; and on Nov. 5, 1788, the governors of the general daily schools of several parishes entered into a resolution, "That from the effects which the discourses of the rev. Walter Blake Kirwan, from the pulpit, have had, his officiating in this metropolis was considered a peculiar

[1] Gen. Dict.—Moreri.—Haller Bibl. Med.

national advantage, and that vestries should be called to consider the most effectual method to secure to the city an instrument, under Providence, of so much public benefit." In the same year he was preferred by the archbishop of Dublin, to the prebend of Howth, and in the next year to the parish of St. Nicholas-Without, the joint income of which amounted to about 400*l.* a year. He resigned the prebend, however, on being presented in 1800, by the marquis Cornwallis, then lord-lieutenant, to the deanery of Killala, worth about 400*l.* a year.

Wonders are told of his popularity. Whenever he preached, such multitudes assembled that it was necessary to defend the entrance of the church by guards and palisadoes. He was presented with addresses and pieces of plate from every parish, and the freedom of various corporations; his portrait was painted and engraved by the most eminent artists, and the collections at his sermons far exceeded any that ever were known. Even in times of public calamity and distress, his irresistible powers of persuasion repeatedly produced contributions exceeding a thousand or twelve hundred pounds at a sermon; and his hearers, not content with emptying their purses into the plate, sometimes threw in jewels or watches, as earnest of further benefactions. He died, exhausted as we are told, by the fatigues of his mission, Oct. 27, 1805, leaving a widow with two sons and two daughters, to whom his majesty granted a pension of 300*l.* a year for the life of the widow, with reversion to the daughters. In 1814, a volume of his "Sermons" was printed for the benefit of his sons, who are not included in the above provision. From these it would be difficult to discover the causes of his extreme popularity. There are in them many animated and brilliant passages addressed to the feelings and passions, and these, we presume, were assisted by a *manner* suited to his audience, of which we can form no opinion. His talents, however, as directed to one point, that of recommending charity, were unquestionably successful beyond all precedent, and his private character well corresponded to his public sentiments. He was a man of acute feeling, amiable, humane, and beneficent.[1]

KLEIST (CHRISTIAN EWALD VON), a German poet, was born at Zoeblin, in Pomerania, in 1715, and educated

[1] Life prefixed to his Sermons.

partly at the Jesuits' college in Upper Poland, and partly at the academy of Dantzic, and the university of Konigsberg. At the age of twenty-one he entered the Danish military service, and then into that of Prussia, where he had a commission in the regiment of prince Henry, which gave him an opportunity of forming an intimacy with all the great characters at Potsdam. He was particularly noticed by the king, and advanced in the army. Having obtained leave to take an active part in the campaign of 1759, he was killed at the battle of Kunnersdorff, in the forty-fourth year of his age. His principal work, as a poet, was entitled "Spring," which was first published in 1749, and has been translated into several languages, and compared with our Thomson. He wrote idylls in the manner of Gesner, in which he has not confined himself to the language of shepherds, but has introduced gardeners and fishermen. He was the author also of some moral treatises, which have not been published, and of a military romance entitled "Cissides," printed in 1759, in which there are many animated descriptions of scenes of war. Kleist was a general scholar, and spoke with facility, the German, Latin, French, Polish, and Danish languages. [1]

KLOPSTOCK (FREDERIC THEOPHILUS), a German poet of the greatest renown, was born at Quedlinburg, July 2, 1724. He was the eldest of eleven children, and distinguished himself in his youth among his companions in bodily and mental exercises. At the age of sixteen he went to college, and being placed under Freitag, a very able tutor, he made himself familiar with the languages, and acquiring a taste for the beauties of the best classical authors, made attempts in composition both in prose and verse. In the latter he wrote some pastorals, but not contented with these humbler efforts, he formed at this early period the resolution of composing an epic poem, and fixed upon the "Messiah" as his subject. Such an effort was not known in the German language; and the high opinion he had of Virgil, his favourite poet amongst the ancients; the honour of being the first who should offer the German public a work like the Æneid; the warmth of patriotism that early animated him to raise the fame of German literature in this particular to a level with that of other European countries; the indignation he felt in reading the book

[1] Dict. Hist.—Month. Rev. vol. XLIV. N. S. p. 264.

of a Frenchman, who had denied the Germans every talent for poetry;—all combined with the consciousness of his own superior powers, to spur him on to the execution of his exalted purpose. In 1745 he went to the university of Jena, where he commenced the study of theology; but in the midst of his academical pursuits he was planning his projected work, and sketched out his three first cantos, first in prose, but afterwards in hexameters, and was so pleased with having introduced a metre into German poetry, as ever afterwards to defend this mode of versification. In 1746, he removed from Jena to Leipsic, and became a member of a society of young men who had formed themselves into a literary club for mutual improvement. About this time he exercised his genius in lyric compositions. Several of his odes, together with the three first cantos of his Messiah, appeared in a periodical paper entitled "Bremen Contributions." At length the publication of ten books of his Messiah made his name known throughout Germany, and raised his reputation very high. It found friends and enemies, admirers and critics, every where; but its approbation was owing as much to the sacredness of the matter as the beauty of the poetry: Christian readers loved it as a book that afforded them at length, amidst the themes of orthodoxy, some scope for devout feeling; young preachers quoted it in the pulpit, and coupled the name of Klopstock with that of the prophets. The stauncher class of divines, indeed, gave the poem the appellation of presumptuous fiction, contaminating the scripture-history with fables, and undermining the faith. The partisans of the German grammarian Gottsched raised the greatest clamour against the work, on the ground of the language, and sought by poor arguments and sorry wit to depreciate its merits. The Swiss critics, as opponents to the Saxons, on the other hand, extolled and defended it with all their might. Bodmer, in particular, the admirer and translator of Milton, embraced the cause of the German epic bard with enthusiastic ardour, and contributed very greatly, by his warm eulogium, to accelerate the universal celebrity of his poem. Klopstock heard and profited by the public disquisitions, but never engaged in any of the disputes.

Klopstock travelled into Switzerland in 1750, to pay a visit to Bodmer of Zurich, in consequence of an invitation, where he was received with every token of respect. The

sublime scenery of that country, the simplicity of the inhabitants, and the freedom they enjoyed, were much suited to his taste. Here he intended to have spent the remainder of his life, but baron Bernstorff caused an invitation to be sent to him to reside at Copenhagen, with assurances of such a pension as would make him independent. Klopstock acceded to the proposal, and set out in 1751, by the way of Brunswick and Hamburgh, at which latter place he became acquainted with Miss Muller, a lady perfectly adapted to his own mind, whom he soon after married. They seemed destined to be one of the happiest couples, but he was soon deprived of her, for she died in childbed: her memory, however, was sacred to Klopstock to the last moment of his existence. He lived chiefly at Copenhagen till 1771, after which he resided at Hamburgh as Danish legate, and counsellor of the margrave of Baden, who gave him a pension. The latter part of his life was little varied by incidents, and after he had brought the Messiah to a conclusion, he continued to employ himself in composition, and in the correction and revision of his works. He died at Hamburgh, March 14, 1803, being seventy-nine years of age, and was interred with the greatest solemnity, not unmixed with superstitious and fanciful circumstances. By those who were intimate with him he is represented as a truly amiable man, happiest in a small circle of private friends, and particularly fond of the society of young persons. The character of Klopstock, as a poet, is that of exuberance of imagination and sentiment. His sublimity is great, but he is apt to lose himself in mystical abstraction, and his excess of feeling sometimes betrays him into rant and extravagance. His odes and lyric poems have likewise been much admired by his countrymen, and his dramas display great force and dignity, but they are better adapted to the closet than the stage. The great merit of his works is in the diction; he enchants by his noble and energetic style, but their beauties cannot be preserved in a translation, and it is in Germany alone that they can be sufficiently appreciated. As an excellent specimen of his talents as a prose writer, we may notice his "Grammatical Dialogues," which abound with judicious remarks. [1]

KLOTZ (CHRISTIAN ADOLPHUS), an eminent German critic, was born in 1738, at Bischofswerden, near Dres-

[1] Memoirs of Frederic and Margaret Klopstock, 1809, 8vo.—Rees's Cyclopædia.—Dict. Hist.

den, where his father was a clergyman. As to his first years, he used to tell Harles that he could not remember how they were spent, except that he was seven years old before his parents could by any means prevail on him to learn any thing. Soon after that, however, he was suddenly seized with such an attachment to letters, that his parents spared no expence to gratify his taste, and to enable him to cultivate his talents to the best advantage. He employed his leisure hours in composing and reciting German verses, and profited very much under Foerstelius, who was his private preceptor, and afterwards at Misna, under Weiss and Clemannus. He studied afterwards at Gorlitz, under Baumeister, who taught him the classics, and lodged him in his house. Here Klotz used to say he spent more happy days than he was persuaded he should ever see again. During his stay here, which lasted two years, he gave a specimen of his powers in versification, by a poem composed on the "Destruction of Zittau," which was laid waste in 1757. In 1758 he proceeded to Leipsic to study jurisprudence, and while here he published several papers in the "Acta Eruditorum," and some separate pieces. In 1761 he published his "Opuscula Poetica," containing twenty-three odes, three satires, and as many elegies. From Leipsic he repaired to Jena, where he opened a school, which was well attended. Having accepted of an invitation to a professorship at the university of Gottingen in 1762, he set off for that place, and almost immediately after his arrival he was attacked by a severe illness, from which, however, he recovered, and immediately published a treatise "De Verecundia Virgilii," to which were added three dissertations relative to the eclogues of the poet. He also published "Miscellanea Critica," and applied himself to the study of ancient gems and paintings, with which he became well acquainted. His celebrity had now increased so much, that he received two offers in the same day, one from the prince of Hesse Darmstadt, to be professor of the Oriental languages at Giessen, and the other from his Prussian majesty, to be professor of eloquence at Halle. While he was deliberating respecting the choice he should make, he was nominated by his Britannic majesty to be professor of philosophy at Gottingen, with an increased salary, which induced him to remain in that city, till some attempts were made to ruin his reputation. He then quitted Gottingen, and accepted an offer made him by his Prus-

sian majesty, of being professor of philosophy and eloquence at Halle, with the rank and title of aulic counsellor. While preparing for his departure, he published "Historia Nummorum Contumeliosorum et Satyricorum," containing a history of these coins; and on his removal to Halle he gave the public another work of the same kind, and at the same time he effected, what had been often attempted before without success, the institution of a new society, called the "Literary Society of Halle." Here also the king conferred upon him the rank of privy-counsellor, and accompanied this mark of honour with a considerable addition to his salary. He died in 1771, and just before his death, revised every thing which he had written on coins, and published "Opuscula, nummaria quibus Juris Antiqui Historiæque nonnulla capita explicantur." His other works, not already noticed, were, 1. "Pro M. T. Cicerone adversus Dionem Cassium et Plutarchum dissertatio," Gorlitz, 1758, 4to. 2. "Ad virum doct. I. C. Reichelium epistola, qua de quibusdam ad Homerum pertinentibus disputatur," Leipsic, 1758, 4to. 3. "Carminum liber unus," ibid. 1759, 8vo. 4. "Mores Eruditorum," Altenburgh, 1760, 8vo. 5. "Genius Sæculi," ibid. 1760. 6. "Opuscula Poetica," ibid. 1761, 8vo. 7. "Oratio pro Lipsii latinitate," Jena, 1761, 8vo. 8. "Libellus de minutiarum studio et rixandi libidine grammaticorum quorundam," ibid. 1761, 8vo. 9. "Animadversiones in Theophrasti characteres Ethicos," ibid. 8vo. 10. "Dissertatio de felici audacia Horatii," 1762, 4to. 11. "Elegiæ," ibid. 8vo. 12. "Funus Petri Burmanni secundi," Altenburgh, 8vo. This is a very complete account of the life, &c. of Burman. 13. "Ridicula Litteraria," ibid. 8vo, a satirical work on useless studies and pursuits. 14. "Vindiciæ Horatianæ," against Hardouin, Bremen, 1764, 8vo. 15. "Stratonis epigrammata, nunc primum edita," Altenburgh, 1764, 8vo. 16. "Epistolæ Homericæ," ibid. 1764, 8vo. 17. An edition of Vida, 1766, and of Tyrtæus, 1767. To these may be added many philosophical dissertations, theses, prefaces, &c. enumerated by Harles.[1]

KNELLER (Sir GODFREY, baronet), an eminent portrait painter, was born at Lubec about 1648. His father was surveyor-general of the mines, and inspector of count Mansfeldt's revenues. At first Godfrey was destined for a

[1] Harles de Vitis Philologorum, vol. I.—Rees's Cyclopædia.

military life, and was sent to Leyden, where he applied to mathematics and fortification; but the predominance of nature determining him to painting, his father acquiesced, and placed him under Bol, at Amsterdam, and he had also some instructions from Rembrandt. He visited Italy in 1672, and remained some time at Venice, where he painted some of the first families, and amongst them the cardinal Bassadonna. It is probable that he here learned that free, loose style of execution in which he delighted, but by no means excelled; with him it fell to negligence and clumsiness, particularly in his draperies, whilst sometimes his heads exhibit a perfect master of the pencil.

Kneller did not stay long in Italy, as in 1674 he came to England with his brother, John Zachary, who assisted him in painting, without intending to reside here; but being recommended to Mr. Banks, a Hamburgh merchant, he painted him and his family. Mr. Vernon, secretary to the duke of Monmouth, saw them, and sat to Kneller; and persuaded the duke also to sit. His grace was delighted, and engaged the king his father to have his picture by the new artist, at a time when the duke of York had been promised the king's picture by Lely. Charles, unwilling to have double trouble, proposed that both artists should paint him at the same time. Lely, as the established artist, chose his light and station: Kneller took the next best he could, and performed his task with so much expedition and skill, that he had nearly finished his piece when Lely's was only dead-coloured. The circumstance gained Kneller great credit; and Lely obtained no less honour, for he had the candour to acknowledge and admire the abilities of his rival. This success fixed Kneller here; and the immense number of portraits he executed, prove the continuance of his reputation.

He was equally encouraged by Charles, James, and William; and had the honour of painting the portraits of ten sovereigns (viz. Charles II. James II. and his queen, William and Mary, Anne, George I. Louis XIV. the czar Peter the Great, and the emperor Charles VI.), which is more than can be said of any other painter. His best friend was William, for whom he painted the beauties of Hampton Court; and by whom he was knighted in 1692, and presented with a gold medal and chain worth 300*l.* In his reign he also painted several of the admirals for Hampton Court, and the Kit-Cat club. He lived to paint George I.

and was made a baronet by him. In 1722, sir Godfrey was seized with a violent fever, from the immediate danger of which he was rescued by Dr. Mead. He languished, however, some time, and died in October 1723. His body lay in state, and was buried at his country seat called Wilton; but a monument was erected to him in Westminster abbey, for which he left 300*l.* and gave particular instructions for the execution of it to Rysbrach.

During the latter part of his time, that is, after the death of Lely, in 1680, Kneller stood at the head of the professors of his art in this country, and that most conspicuously. It is not therefore surprising that he experienced the encouragement he did. He has left some few good pictures behind him as proofs of the natural powers he possessed; but his most sincere admirers, who are judges, must acknowledge that the far greater portion of those he allowed to pass into the world under his name, are a disgrace to him and his patrons. His picture of the converted Chinese, at Windsor, he is said to be most proud of, as justly he might be. It exhibits that he really knew what was good, and could produce it if he chose. According to his own doctrine, he did as much and no more than was necessary to pass current among his employers. "History painters," he said, "make the dead live, and don't begin to live till they are dead. I paint the living, and they make me live."

There is a singular paucity of imagination in Kneller's pictures. He did indeed (and Walpole justly commends him for it) indulge in an ideal drapery for women, instead of the monstrous dresses they wore at the time; but his ingenuity does not appear equal to assist them much; so that there is a ridiculous mixture of positive formality in the stiff neckcloths and wired skirts of coats of the men, and of an affected flow and grace in the loose robes of the women, which consist of nothing more than a chemise thrown open, and discovering the bosom, and a robe-de-chambre loosely drawn over it. All that Kneller can be justly praised, or deservedly esteemed for, generally speaking, is, that his heads, or rather his faces, have a good deal of liveliness and gentility. It seldom amounts to character in the general run of his portraits. Now and then the master-hand appears, when the subject or the moment were favourable. There is, at Petworth, a head of sir Isaac Newton that would be an honour to any man to have

produced; and portraits of branches of the Seymour family, which are a disgrace to the name they bear. In our days, happily, the weaknesses as well as the merits of Kneller are duly appreciated, and hundreds of his works consigned to the oblivion he probably wished they might experience. When the mass may be thus disposed of, and the select only remain, then he will obtain, unalloyed, the praise his talents, when carefully exerted, fully deserved.

A rapid pencil, and a ready talent of taking likenesses, were the foundation of his reputation; and a most fortunate ignorance of the art among the best informed even of the public, by whom he was employed, aided his progress. Not but that he was equal to the production of good works if he had been more carefully trained, and had lived amongst those who knew how to value works of art upon just principles; but he was amongst the most vain of mankind, and had no regard whatsoever for that posthumous fame which leads men to sacrifice present enjoyments to future glory. His motto was, "to live whilst he lived," and, consequently, to make money was a matter of greater moment with him than to make good pictures; and he succeeded fully; for although he lost 20,000*l.* by the South Sea speculation, he left, at his death, an estate of 2000*l.* a year. His prices, whilst he painted here, were 15 guineas for a head; 20 if with one hand; 30 for a half, and 60 for a whole length.

Sir Godfrey was a man of wit, not unmixed with profaneness, of which lord Orford has given some instances that might as well have been suppressed. The following is of another stamp. In Great Queen-street, Lincoln's-inn-fields, he lived next door to Dr. Ratcliffe. Kneller was fond of flowers, and had a fine collection. As there was great intimacy between him and the physician, he permitted the latter to have a door into his garden; but, Ratcliffe's servants gathering and destroying the flowers, Kneller sent him word he must shut up the door. Ratcliffe replied, peevishly, "Tell him he may do any thing with it but paint it." "And I," answered sir Godfrey, "can take any thing from him but physic." [1]

KNIGHT (SAMUEL, D. D.), an English antiquary and biographer, was a native of London (where his father was free of the Mercers' company), and received the early

[1] Walpole's Anecdotes.—Biog. Brit. Supplement.—Rees's Cyclopædia.

part of his education at St. Paul's school. He was thence admitted of Trinity college, Cambridge, where, having taken his degree of B. A. in 1702, and of M. A. in 1706, he became chaplain to Edward earl of Orford, who presented him to the vicarage of Chippenham, and also to the rectory of Borough-green in Cambridgeshire, to which last he was instituted Nov. 3, 1707. He afterwards was collated by bishop Moore to a prebendal stall in the church of Ely, June 8, 1714; and presented by him to the rectory of Bluntesham in Huntingdonshire, June 22, 1717. He was made chaplain to George II. in Feb. 1730-1, and promoted by bishop Sherlock to the archdeaconry of Berks, 1735. He died December 10, 1746, in the 72d year of his age, and was buried in the chancel of Bluntesham church, where a neat monument of white marble is erected to his memory, with an inscription written by his friend Mr. Castle, dean of Hereford. His only son, Samuel, was fellow of Trinity college, Cambridge, and rector of Fulham, in Middlesex. With the ample fortune which his father left him, he purchased the manor of Milton near Cambridge, and died Jan. 1790.

Dr. Knight, whose attention appears to have been much directed to literary and ecclesiastical history, was an useful assistant to many authors of his time, and his assistance was acknowledged by Peck, Grey, Ward, and others. He had made collections for the lives of bishops Grosseteste, Overal, and Patrick. Whiston had the latter, which is probably in the hands of his grandson, Samuel Knight, esq. His own publications were the "Life of Erasmus," 1724, 8vo, and of "Dean Colet," 1726, 8vo. Neither of these are written with much animation or elegance, but they contain many curious and useful materials, and are now sold at very high prices, especially the Erasmus, on account of the numerous and well-engraven portraits and plates.[1]

KNIGHTON (HENRY), who flourished at the close of the 14th century, under Richard II. is celebrated as an ancient chronicler. He was a canon-regular of Leicester-abbey, and wrote a history of English affairs in five books, from the Conquest to the year 1395. He wrote likewise an account of the deposition of Richard II. His works are printed with the ten English historians published by Selden.[2]

[1] Bentham's Ely.—Nichols's Bowyer.—Cole's MS Athenæ in Brit. Mus.—Peck's Desiderata, preface, pp. xiv. and xvii. and work, p. 232.

[2] Nicolson's Hist. Library.

KNOLLES (RICHARD), author of an excellent History of the Turks, was born in Northamptonshire, and educated at Oxford, where he was admitted about 1560; but we are not told of what college, though it is said he was, after taking his degrees, chosen fellow of Lincoln college. When he had continued there some time, Sir Peter Manwood, of St. Stephen's near Canterbury, "minding to be a favourer of his studies," says Wood, "called him from the university, and preferred him to be master of the free-school at Sandwich in Kent," where he applied himself with diligence, and produced many good scholars for the universities. For their use he composed "Grammaticæ Latinæ, Græcæ, & Hebraicæ, compendium, cum radicibus," Lond. 1600: but his fame rests chiefly on his "History of the Turks," which was first printed in 1610, folio, and which was the labour of twelve years. In the latter editions of this book, for there have been several, it has this title: "The general History of the Turks, from the first beginning of that Nation, to the rising of the Ottoman Family," &c. Some have suggested, that Knolles was not the sole author of this history, because there appear in it several translations from Arabic histories, which language they affirmed him not to have known: but such conjectures are not sufficient to deprive him of the credit which justly attends the work. It has been continued, since Knolles's death, by several hands. One continuation was made, from the year 1628 to the end of 1637, collected out of the dispatches of sir Peter Wyche, knight, ambassador at Constantinople. But the best continuation of the Turkish history is made by Paul Ricaut, esq. consul of Smyrna, from 1623 to 1677, printed at London, 1680, in folio. Ricaut began his "History of the Turkish Empire," from a period earlier than Knolles had left off; for he tells us, in his preface to the reader, that "the reign of sultan Amurat, being imperfectly written in Knolles's history, consisting, for the most part, of abrupt collections, he had thought fit, for the better completing the reign of the sultan, and the whole body of our Turkish history, to deliver all the particular transactions thereof with his own pen."

Knolles wrote also "The Lives and Conquests of the Ottoman Kings and Emperors, to the year 1610," which was not printed till after his death, in 1621, to which time it was continued by another hand; and "A brief Discourse

of the Greatness of the Turkish Empire, and wherein the greatest Strength thereof consisteth," &c. He also translated Bodin's "Six Bookes of a Common-wealthe," 1606, folio. He died at Sandwich in 1610, and left behind him the character of a learned and worthy man.

None of our writers, in the opinion of Dr. Johnson, can justly contest the superiority of Knolles, who, in his History of the Turks, has displayed all the excellencies that narration can admit. His style, though somewhat obscured by time, and sometimes vitiated by false wit, is pure, nervous, elevated, and clear. A wonderful multiplicity of events is so artfully arranged, and so distinctly explained, that each facilitates the knowledge of the next. Whenever a new personage is introduced, the reader is prepared by his character for his actions. When a nation is first attacked, or city besieged, he is made acquainted with its history or situation: so that a great part of the world is brought into view. The descriptions of this author are without minuteness, and the digressions without ostentation. After other praises of the work, Dr. Johnson concludes with remarking, that nothing could have sunk Knolles into obscurity, but the remoteness and barbarity of the people whose story he relates. It is perhaps unnecessary to add that our great critic took the fable of his "Irene" from this work.[1]

KNORR à ROSENROTH (CHRISTIAN), a learned German orientalist, was born in 1636. He pursued his studies at various colleges, and then travelled for improvement into France, England, and Holland, but bestowed too much attention on chemistry and the cabalistic art, which vitiated the greater part of his works, although it obtained him the esteem and friendship of Lightfoot, More, and Van Helmont. By the count palatine of Sulzbach, he was, in 1688, nominated one of his privy council, and afterwards chancellor. His reputation is chiefly founded on his "Kabbala Denudata, seu Doctrina Hebræorum transcendentalis, et metaphysica, atque theologica," &c. 3 vols. 4to; a farrago of wild reveries, fanciful chimeras, and mystical absurdities, with occasionally some learned notices of the philosophy of the Hebrews.[2]

KNOTT (EDWARD), a learned Jesuit and controversial writer, whose true name was Matthias Wilson, and who,

[1] Ath. Ox. vol. I.—Johnson's Rambler, No. 122. [2] Moreri.

in some of his works, takes the name of Nicholas Smith, was born at Pegsworth near Morpeth in Northumberland, 1580. He was entered among the Jesuits in 1606, being already in priest's orders; and is represented in the "Bibliotheca Patrum societatis Jesu," as a man of low stature, but of great abilities: "vir magnis animi dotibus humili in corpore præditus." He taught divinity a long time in the English college at Rome, and was a rigid observer of that discipline himself which he has as rigidly exacted from others. He was then appointed sub-provincial of the province of England; and, after he had exercised that employment out of the kingdom, he was sent thither to perform the functions of provincial. He was twice honoured with that employment. He was present, as provincial, at the general assembly of the orders of the Jesuits, held at Rome in 1646, and was elected one of the definitors. He died at London, January 4, 1655-6, and was buried in the church of St. Pancras, near that city.

This Jesuit was the author of several works, in all which he has shewn great acuteness and learning. In 1630, he published a small volume, called "Charity mistaken, with the want whereof Catholics are unjustly charged, for affirming, as they do with grief, that Protestancy, unrepented, destroys salvation." This involved him in a controversy, first with Dr. Potter, provost of Queen's-college, Oxford, who, in 1633, wrote "Want of Charity justly charged on all such Romanists, as dare, without truth or modesty, affirm, that Protestancy destroyeth salvation;" and afterwards with Chillingworth, who, in answer to this Jesuit, wrote his "Religion of Protestants;" of which, as well as of his controversy with Knott, we have already given an account in his life (vol. IX.) It only remains to be added here, that Chillingworth's latitude of principles afforded Knott many advantages, which, at that time, would be more apparent than now. Knott's larger answer to Chillingworth did not appear until 1652, when it was printed at Ghent, under the title of "Infidelity unmasked; or, the confutation of a book published by W. Chillingworth, &c." Knott was also the author of "Monita utilissima pro patribus missionariis Anglicanis," or useful advice for the fathers of the English mission; but this work was never printed. [1]

[1] Biog. Brit.; Supplement.—Gen. Dict.—Life of Chillingworth.—Dodd's Ch. History, vol. III.

KNOWLES (THOMAS), was a native of Ely, where he was born in 1723, and received his education at the grammar-school of that place, from whence he was removed to Pembroke-hall, Cambridge, where he commenced B. A. in 1743, M. A. in 1747, and was also chosen fellow of that society. He was afterwards lecturer of St. Mary's, in Bury St. Edmund's, upwards of thirty years, prebendary of Ely, rector of Ickworth and Chedburgh, and vicar of Winston, all in the county of Suffolk. He died October 6, 1802.

His works, which discover great learning in a style plain and perspicuous, were, 1. "The scripture doctrine of the Existence and Attributes of God, in twelve Sermons, with a preface, in answer to a pamphlet concerning the argument *à priori*." 2. "An Answer to bishop Clayton's Essay on Spirit;" for which archbishop Secker conferred on him the degree of D. D. 3. "Lord Hervey's and Dr. Middleton's Letters on the Roman Senate." 4. "Observations on the Tithe Bill." 5. "Dialogue on the Test Act." 6. "Primitive Christianity in favour of the Trinity;" attempted to be answered by Mr. Capel Lofft. 7. "Observations on the divine mission of Moses." 8. "Advice to a young clergyman, in six letters." 9. "The Passion, a sermon." 10. "On Charity Schools, on Sunday Schools, and a preparatory discourse on Confirmation." Though he occasionally meddled with controversial points, yet he always conducted himself with the urbanity of a scholar, the politeness of a gentleman, and the meekness of a Christian. He had particularly directed his studies to the acquirement of biblical learning; and, by temporary seclusion from the world, had stored his mind with the treasures of divine wisdom. As a preacher, he was justly admired. His delivery in the pulpit was earnest and impressive; his language nervous and affecting; his manner plain and artless. His discourses were evidently written to benefit those to whom they were addressed, not to acquire for himself the title of a popular preacher. It was his grand object to strike at the root of moral depravity, to rouse up the languishing spirit of devotion, to improve the age, and to lead men to the observance of those moral duties, which his Divine Master taught them to regard as the essentials of his religion. To the doctrines of the Church of England he was a zealous friend; but, at the same time, he was also the friend of toleration. As a parish priest,

he stood unrivalled among his order; exemplary in his conduct, unremitted in his attention to the duties of his station, blending in his ordinary conversation affability and openness, with that gravity of demeanour which well becomes a minister of the gospel; persuasive in his addresses to his hearers, and adorning his doctrine by his life; he will be long and unaffectedly lamented by his numerous parishioners. His only daughter was married, in 1780, to the rev. Benjamin Underwood, rector of East Barnet, and of St. Mary Abchurch, London.[1]

KNOX (JOHN), the chief instrument and promoter of the reformation in Scotland, was descended of an ancient and honourable family, and born 1505, at Gifford, in the county of East Lothian, Scotland. His parents gave him a liberal education, which in that age was far from being common. He was first placed at the grammar-school of Haddington, and after acquiring the principles of the Latin tongue, was sent to the university of St. Andrew's under professor John Major, the same who was Buchanan's tutor, a very acute schoolman, and deep in theology. Knox, however, examining the works of Jerom and Austin, began to dis-relish this subtilizing method, altered his taste, and applied himself to plain and solid divinity. At his entrance upon this new course of study, he attended the preaching of Thomas Guillaume, or Williams, a friar of eminence, whose sermons were of extraordinary service to him; and he acquired still more knowledge of the truth from the martyr, George Wishart, so much celebrated in the history of this time, who came from England in 1554, with commissioners from king Henry VIII. Knox, being of an inquisitive nature, learned from him the principles of the reformation; with which he was so well pleased, that he renounced the Romish religion, and having now relinquished all thoughts of officiating in that church, which had invested him with clerical orders, he entered as tutor into the family of Hugh Douglas of Long Niddrie, a gentleman in East Lothian, who had embraced the reformed doctrines. Another gentleman, in the neighbourhood, also put his son under his tuition, and these two youths were instructed by him in the principles of religion, as well as of the learned languages, and he taught the former in such a way as to allow the rest of the family,

[1] Gent. Mag. LXXII.

and the people of the neighbourhood, to reap advantage from it. He catechised them publicly in a chapel at Long Niddrie, in which he also read to them at stated times, a chapter of the Bible, accompanied with explanatory remarks. The memory of this has been preserved by tradition; and the chapel, the ruins of which are still apparent, is popularly called "John Knox's kirk." It was not, however, to be expected, that he would long be suffered to continue in this employment, under a government entirely at the devotion of cardinal Beaton (see BEATON); and although he was, in the midst of his tyranny, cut off by a conspiracy in 1546, Hamilton, successor to the vacant bishopric, sought Knox's life with as much eagerness as his predecessor. Hence Knox resolved to retire to Germany, where the reformation was gaining ground; knowing that, in England, though the pope's authority was suppressed, yet the greater part of his doctrine remained in full vigour. He was, however, diverted from his purpose, and prevailed on to return to St. Andrew's, January 1547; where he soon after accepted a preacher's place, though sorely against his will.

He now set openly, and with a boldness peculiar to his character, to preach the doctrines of the reformation, although he had received no ordination, unless such as the small band of reformers could give; a circumstance which, although objected to by some ecclesiastical historians, was not accounted any impediment to his afterwards receiving promotion at the hands of the English prelates. His first sermon was upon Dan. vii. 23—28; from which text he proved, to the satisfaction of his auditors, that the pope was Antichrist, and that the doctrine of the Romish church was contrary to the doctrine of Christ and his apostles; and he likewise gave the notes both of the true church, and of the antichristian church. Hence he was convened by his superiors; he was also engaged in disputes; but things went prosperously on, and Knox continued diligent in the discharge of his ministerial function till July 1547, when the castle of St. Andrew's, in which he was, was surrendered to the French; and then he was carried with the garrison into France. He remained a prisoner on board the galleys, till the latter end of 1549, when being set at liberty, he passed into England; and, going to London, was there licensed, either by Cranmer, or Somerset the protector, and appointed preacher, first at Berwick,

and next at Newcastle. During this employ, he received a summons, in 1551, to appear before Cuthbert Tonstall, bishop of Durham, for preaching against the mass. In 1552, he was appointed chaplain to Edward VI.; it being thought fit, as Strype relates, that the king should retain six chaplains in ordinary, who should not only wait on him, but be itineraries, and preach the gospel over all the nation. The same year he came into some trouble, on account of a bold sermon preached upon Christmas-day, at Newcastle, against the obstinacy of the papists. In 1552-3, he returned to London, and was appointed to preach before the king and council at Westminster; who recommended Cranmer archbishop of Canterbury to give him the living of Allhallows in London, which was accordingly offered him; but he refused it, not caring to conform to the English liturgy, as it then stood. Some say, that king Edward would have promoted him to a bishopric; but that he even fell into a passion when it was offered him, and rejected it as favouring too much of Antichristianism.

He continued, however, his place of itinerary preacher till 1553-4, when queen Mary came to the throne, when leaving England, he crossed over to Dieppe in France, and went thence to Geneva. He had not been long there, when he was called by the congregation of English refugees, then established at Francfort, to be preacher to them; which vocation he obeyed, though unwillingly, at the command of John Calvin; and he continued his services among them till some internal disputes about ceremonies broke up their society. Some of the English, particularly Dr. Cox, afterwards bishop of Ely, wished for a liturgy according to king Edward's form, but Knox and others preferred the Geneva service; at length the party of Cox, to get rid of the Scotch reformer, taking advantage of certain unguarded expressions in one of his former publications, threatened to accuse him of treason unless he quitted the place, which he did, and went again to Geneva. After a few months stay at Geneva, he resolved to visit his native country, and went to Scotland. Upon his arrival there, he found the professors of the reformed religion much increased in number, and formed into a society under the inspection of some teachers; and he associated with them, and preached to them. He conversed familiarly with several noble personages, and confirmed them in the truth of the protestant

doctrine. In the winter of 1555, he taught for the most part in Edinburgh. About Christmas he went to the west of Scotland, at the desire of some protestant gentlemen; but returned to the east soon after. The popish clergy, being greatly alarmed at the success of Knox in promoting the protestant cause, summoned him to appear before them at Edinburgh, May 15, 1556; but, several noblemen and gentlemen of distinction supporting him, the prosecution was dropped. This very month he was advised to write to the queen-regent an earnest letter, to persuade her, if possible, to bear the protestant doctrine; which, when the queen had read, she gave to James Beaton, archbishop of Glasgow, with this sarcasm: "Please you, my lord, to read a pasquil."

While our reformer was thus occupied in Scotland, he received letters from the English congregation at Geneva, earnestly intreating him to come thither; accordingly, July 1556, he left Scotland, went first to Dieppe in France, and thence to Geneva. He had no sooner turned his back than the bishops summoned him to appear before them; and, upon his non-appearance, passed a sentence of death upon him for heresy, and burnt him in effigy at the Cross at Edinburgh. Against this sentence, he drew up, and afterwards printed at Geneva, in 1558, "An Appellation from the cruel and unjust Sentence pronounced against him by the false bishops and clergy of Scotland," &c. He had a call to Scotland in 1557; and having consulted Calvin and other persons as to the prudence and necessity of the step, he set out, and had proceeded as far as Dieppe, when he was advised that some of his best friends seemed, through timidity, to be abandoning their principles, and that therefore it would not be safe for him to proceed. He immediately wrote letters to those who had invited him, complaining of their irresolution, and even denouncing the severe judgments of God on all those who should betray the cause of truth and of their country, by weakness or apostacy. These letters made such an impression on those to whom they were immediately addressed, that they all came to a written resolution, "that they would follow forth their purpose, and commit themselves, and whatever God had given them, into his hands, rather than suffer idolatry to reign, and the subjects to be defrauded of the only food of their souls." To secure each other's fidelity to the protestant cause, a common bond, or cove-

nant, was entered into by them, dated at Edinburgh, December 3, 1557; and from this period they were distinguished by the name of "The Congregation." In the mean time Mr. Knox returned to Geneva, where, in 1558, he published his treatise, entitled "The First Blast of the Trumpet against the monstrous Regiment of Women." His chief motives to write this, were the cruel and bloody government of queen Mary of England, and the endeavours of Mary of Lorrain, queen-regent of Scotland, to break through the laws, and introduce tyrannical government. He designed to have written a subsequent piece, which was to have been called "The Second Blast:" but queen Mary dying, and he having a great opinion of queen Elizabeth, and great expectations to the protestant cause from her, went no farther.

In April 1559, he determined to return to his native country, and would have visited England in his way, but queen Elizabeth's ministers would not suffer him, because he had rendered himself obnoxious to their royal mistress by inveighing against the government of women. He accordingly arrived in Scotland in May. At this time a public prosecution was carried on against the protestants, and their trial was just ready to commence at Stirling: Knox instantly hurried to share with his brethren in the threatened danger, or to assist them in their common cause. Dr. Robertson, in describing this business, says, "While their minds were in that ferment which the queen's perfidiousness and their own danger occasioned, Knox mounted the pulpit, and, by a vehement harangue against idolatry, inflamed the multitude with the utmost rage. The indiscretion of a priest, who, immediately after Knox's discourse, was seen preparing to celebrate mass, and began to decorate the altar for that purpose, precipitated them into immediate action. With tumultuous, but irresistible violence, they fell upon the churches in that city, overturned the altars, defaced the pictures, broke in pieces the images, and proceeding next to the monasteries, laid those sumptuous fabrics almost level with the ground. This riotous insurrection was not the effect of any concert, or previous deliberation. Censured by the reformed preachers, and publicly condemned by the persons of most power and credit with the party, it must be regarded merely as an accidental eruption of popular rage." From this time Mr. Knox continued to promote the reformation by every means

in his power, sparing no pains, nor fearing any danger. Mr. Knox, by his correspondence with secretary Cecil, was chiefly instrumental in establishing those negociations between "The Congregation" and the English, which terminated in the march of an English army into Scotland to assist the protestants, and to protect them against the persecutions of the queen-regent. This army, being joined by almost all the great men of Scotland, proceeded with such vigour and success, that they obliged the French forces, who had been the principal supports of the tyranny of the regent, to quit the kingdom, and restored the parliament to its former independency. Of that body, a great majority had embraced the protestant opinions, and encouraged by the zeal and number of their friends, they improved every opportunity in overthrowing the whole fabric of popery. They sanctioned the confession of faith presented to them by Knox, and the other reformed teachers: they abolished the jurisdiction of the ecclesiastical courts, and transferred the causes to the cognizance of the civil courts; and they prohibited the exercise of religious worship, according to the rites of the Romish church.

In August 1561, the queen arrived from France, and immediately set up a private mass in her own chapel; which afterwards, by her protection and countenance, was much frequented. This excited the zeal of Knox, who expressed great warmth against allowing it: and, an act of the privy-council being proclaimed at Edinburgh the 25th of that month, forbidding any disturbance to be given to this practice, under pain of death, Knox openly, in his sermon the Sunday following, declared, that "one mass was more frightful to him than ten thousand armed enemies, landed in any part of the realm." This freedom gave great offence to the court, and the queen herself had a long conference with him upon that and other subjects. In 1563, he preached a sermon, in which he expressed his abhorrence of the queen's marrying a papist; and her majesty, sending for him, expressed much passion, and thought to have punished him; but was prevailed on to desist at that time. The ensuing year, lord Darnley, being married to the queen, was advised by the protestants about the court, to hear Mr. Knox preach, as thinking it would contribute much to procure the good-will of the people: he accordingly did so; but was so much offended at his sermon, that he complained to the council, who silenced Knox for

some time. His text was Isaiah xxiv. 13 and 17, "O Lord, our God, other lords than Thou have reigned over us." From these words he took occasion to speak of the government of wicked princes, who, for the sins of the people, are sent as tyrants and scourges to plague them; and, among other things, he said, that "God sets over them, for their offences and ingratitude, boys and women."

In 1567, Knox preached a sermon at the coronation of James VI. of Scotland, and afterwards the First of Great Britain; and also another at the opening of the parliament. He went vigorously on with the work of reformation; but, in 1572, was greatly offended with a convention of ministers at Leith, where it was agreed that a certain kind of episcopacy should be introduced into the church. At this time his constitution was quite broken; and what seems to have given him the finishing stroke was the dreadful news of the massacre of the Protestants at Paris about this time. He had strength enough to preach against it, which he desired the French ambassador might be acquainted with; but he fell sick soon after, and died November 24, 1572, after having spent several days in the utmost devotion. He was interred at Edinburgh, several lords attending, and particularly the earl of Morton, that day chosen regent, who, as soon as he was laid in his grave, said, "There lies he who never feared the face of man, who hath been often threatened with dag and dagger, but yet hath ended his days in peace and honour. For he had God's providence watching over him in a special manner, when his very life was sought."

Knox was twice married, and had children by both his wives; two sons by the first, who were educated at St. John's college, in Cambridge, and chosen fellows of the same. He requested the general assembly which met at Edinburgh in 1566, for leave to visit these sons in England; but they were only at school then, being sent to the university after his death. As to his writings, they were neither numerous nor large: 1. "A faithful admonition to the Professors of the Gospel of Christ within the Kingdom of England," 1554. 2. "A Letter to Queen Mary, Regent of Scotland," 1556. 3. "The Appellation of John Knox," &c. mentioned above, 1558. 4. "The First Blast," &c. mentioned above, 1558. 5. "A brief Exhortation to England, for the speedy Embracing of Christ's Gospel, heretofore by the Tyranny of Mary suppressed and banished," 1559. After his death, came out, 6. His

"History of the Reformation of Religion within the Realm of Scotland," &c. at the end of the fourth edition of which, at Edinburgh, 1732, in folio, are subjoined all the forementioned works. He published also a few pieces in the controversial way, against the anabaptists, as well as papists; and also his sermon before lord Darnley.

The character of this eminent man has been variously represented, according to the sentiments of ecclesiastical writers. The friends of popery, and of the episcopal establishment in Scotland, and the more recent admirers and advocates of queen Mary, have spared no pains to give an unfavourable turn to all his actions, while the adherents to the church of Scotland have always continued to reverence his character and actions. Dr. Robertson, by no means a partial admirer of Knox, and certainly no bigot to the doctrines or discipline of his church, says that "he was the prime instrument of spreading and establishing the reformed religion in Scotland. Zeal, intrepidity, disinterestedness, were virtues which he possessed in an eminent degree. He was acquainted, too, with the learning cultivated among divines in that age, and excelled in that species of eloquence which is calculated to rouse and inflame. His maxims, however, were often too severe, and the impetuosity of his temper excessive. Rigid and uncomplying himself, he shewed no indulgence to the infirmities of others. Regardless of the distinctions of rank and character, he uttered his admonitions with acrimony and vehemence, more apt to irritate than to reclaim. This often betrayed him into indecent and undutiful expressions with respect to the queen's person and conduct. Those very qualities, however, which now render his character less amiable, fitted him to be the instrument of Providence for advancing the reformation among a fierce people, and enabled him to face dangers, and to surmount opposition, from which a person of a more gentle spirit would have been apt to shrink back." Knox has lately found more zealous biographers in Cook, and especially M'Crie, whose life of him is an important addition to the ecclesiastical history of his country, and does honour to Mr. M'Crie's talents, judgment, and extensive research. It is not perhaps necessary to add many authorities to this notice of that work.[1]

[1] M'Crie's Life.—Cook's History of the Reformation in Scotland.—Robertson's History.—There are many important remarks on M'Crie's Life, in a criticism on it in the British Critic for 1813.

KNOX (Capt. ROBERT), the son of capt. Robert Knox, commander of the Anne frigate, in the East India service, was born about 1641, and probably brought up to the sea service. He went with his father to Fort George in 1657, and returning thence to England in 1659, put into Ceylon on account of a storm, where he, his father, and fourteen others were made prisoners, and his father died in this captivity, Feb. 9, 1660. After a servitude of nineteen years and a half, the subject of this memoir escaped from the inland parts of the island, where he was prisoner at large, to Areppa, a Dutch settlement on the north-west coast. Here he was hospitably received, and carried in one of their ships to Batavia, and thence, in an English ship, to England. Many of his companions whom he left at Ceylon, had become reconciled to their fate, married, and had families; but captain Knox, although often solicited, preserved his repugnance to such connexions, and his love of liberty. After his return he wrote "An historical relation of the Island of Ceylon, in the East Indies," with an account of his captivity and escape; illustrated with plates and a map of the island, London, 1681, fol. The preface is by Dr. Robert Hooke, who probably had some share in the compilation. It was long esteemed a book of authority. It is uncertain when captain Knox died. He was cousin to Strype the historian. [1]

KNUTZEN (MATTHIAS), who was born in the country of Holstein, acquired some celebrity in his day for an attempt to propagate atheistical tenets, and for undertaking long journeys on purpose to make proselytes. He first broached his impious notions at Koningsberg, in Prussia, about 1673. He boasted that he had a great many followers in the chief cities of Europe; at Paris, at Amsterdam, at Leyden, in England, at Hamburgh, at Copenhagen, at Stockholm, at Rome; and that he had even seven hundred at Jena. His followers were called conscienciaries, because they asserted, that there is no other God, no other religion, no other lawful magistracy, but conscience. He gave the substance of his system in a short letter dated from Rome; the contents of which may be reduced to the following heads: "First, there is neither a God nor a devil; secondly, magistrates are not to be valued, churches are to be despised, and priests rejected;

[1] Cole's MS. in Brit. Mus.—His "Relation of Ceylon."

thirdly, instead of magistrates and priests, we have learning and reason, which, joined with conscience, teach us to live honestly, to hurt no man, and to give every one his due; fourthly, matrimony does not differ from fornication; fifthly, there is but one life, which is this, after which there are neither rewards nor punishments; sixthly, the holy scripture is inconsistent with itself." The letter may be found in the edition of "Micrælii Syntagma Historiæ Ecclesiasticæ, 1699." Knutzen dispersed also some writings in the German tongue, but his opinions were amply refuted, in the same language, by a Lutheran professor, named John Musæus, who undertook that task in order to remove the suspicions that might be entertained to the prejudice of the university of Jena. When he died is not mentioned, nor does his history appear now of much importance.[1]

KNUTZEN (MARTIN), professor of philosophy in Prussia, was born at Konigsberg, in 1713, where he was for some years professor of philosophy, and librarian. He died in 1751, leaving several learned works, of which the principal are, "Systema Causarum Efficientium;" "Elementa Philosophicæ Rationalis, Methodo Mathematicò demonstrata;" "Theoremata de Parabolis infinitis;" and "A Defence of the Christian Religion," which is said to be his ablest performance.[2]

KOENIG (GEORGE MATTHIAS), a learned German, was born at Altorf, in Franconia, in 1616; and afterwards became professor of poetry and of the Greek tongue, and library-keeper, in the university there, in which last office he succeeded his father. He was well versed in the belles lettres, in divinity, and in the oriental languages; but, being afflicted with deafness some years before he died, he was much impeded in the discharge of his academical functions. He died Dec. 29, 1699, having survived a wife, whom he married in 1648, and four children. He gave several public specimens of his learning, but is principally known for a work entitled "Bibliotheca vetus et nova," printed at Altorf, 1678, 4to. This is a biographical dictionary, which, though not free from defects, is a very useful collateral help in the investigation of literary history.[3]

KOENIG (Dr. JOHN GERARD), a botanist and disciple of Linnæus, was born in Courland in 1728, and in 1765

[1] Gen. Dict.—Moreri.—Chaufepie. [2] Dict. Hist.
[3] Niceron, vol. XII.—Gen. Dict.—Moreri.

travelled to Iceland, and after having investigated the vegetable productions of that dreary country, and of its circumjacent seas, visited the richer climes of India, and died at Jagrenatpour, in Bengal, in 1785. His communications have greatly enriched the collections of Europe, especially those of Linnæus, Retzius, and sir Joseph Banks. The fine Banksian library contains his botanical manuscripts. His letters to Linnæus are very numerous and instructive. The *Koenigia*, a plant which he discovered in Iceland, was so called by Linnæus in honour of him.[1]

KOENIG (SAMUEL), a learned philosopher and mathematician, was a Swiss by birth, and came early into eminence by his mathematical abilities. He was professor of philosophy and natural law at Franeker, and afterwards at the Hague, where he became also librarian to the stadtholder, and to the princess of Orange; and where he died in 1757. The academy of Berlin enrolled him among her members; but afterwards expelled him on the following occasion. Maupertuis, the president, had inserted in the volume of the Memoirs for 1746, a discourse upon the laws of motion; which Koenig not only attacked, but also attributed the memoir to Leibnitz. Maupertuis, stung with the imputation of plagiarism, engaged the academy of Berlin to call upon him for his proof; which Koenig failing to produce, he was struck out of the academy. All Europe was interested in the quarrel which this occasioned between Koenig and Maupertuis. The former appealed to the public; and his appeal, written with the animation of resentment, procured him many friends. He was author of some other works, and had the character of being one of the best mathematicians of the age. He had a brother, DANIEL, who was murdered at the age of twenty-two, at Franeker. The populace, overhearing him talk in French, imagined that he was a French spy, and would have killed him on the spot, if the academicians had not rescued him from their fury: but the wounds which he received hurried him to the grave in a few months. He translated into Latin Dr. Arbuthnot's "Tables of Ancient Coins," which remained in MS. till 1756, when it was published at Utrecht, with a curious and useful preface, by professor Reitz.[2]

KOLBEN (PETER), a celebrated traveller, was born in 1674, at Dorflas, in the principality of Baireuth, of which

[1] Rees's Cyclopædia. [2] Dict. Hist.—Hutton's Dictionary.

place his father was a judge, and afterwards a receiver of taxes. His early years were passed in poverty, until, in 1696, he was received into the house of Eimart, an astronomer, under whose directions he made considerable progress in the sciences. He entered the university of Halle in 1700, and afterwards gave a course of lectures in mathematics and philosophy. He was introduced to baron von Krosie, privy counsellor to his Prussian majesty, to whom he became secretary, and whom he accompanied in his travels; and a proposal being made to him to go to the Cape of Good Hope, he gladly embraced the opportunity. Here he remained ten years, making observations on the country and the people, till he was afflicted with blindness, from which, however, on his return to Europe, he so far recovered as to be able to read with the assistance of glasses. In 1716 he inserted in the Acta Eruditorum a treatise "De aquis Capitis Bonæ Spei." This work introduced him into farther notice, and he was appointed rector of the school of Neustadt, where he died in 1726. His chief publication was "A Description of the Cape of Good Hope," in folio, with twenty-four plates. This work was translated into Dutch in 1727; and at London, into English, in 1731, by Mr. Medley, who lopped off some of its redundancies. It was afterwards abridged, and published in French in three vols. 12mo. The first attack on the veracity of this work was made by the abbé de la Caille, who, in his Journal of the voyage to the Cape, said that he took Kolben's description with him, but found it full of inaccuracies and falsehoods, and more resembling a series of fables than an authentic narrative. It has been also said that Kolben having passed the whole of his time with his bottle and his pipe, was perplexed to find that he had nothing to show in Europe, as the first fruits of his supposed labours, and therefore engaged some inhabitants of the Cape to draw up for him that description of the colony which he imposed upon the public as his own. Forster, on the other hand, in his "Voyage round the World," ascribes to La Caille certain interested motives in thus decrying Kolben's work, and says it would be easy to refute almost every criticism which the abbé has passed on that intelligent and entertaining voyager. These different opinions might perplex us, if more recent travellers had not rendered us independent both of Kolben and La Caille.[1]

[1] Rees's Cyclopædia.—Month. Rev. vol. LV and LVI.

KORTHOLT (CHRISTIAN), a learned professor of divinity at Kiel, was born Jan. 15, 1633, at Burg, in the isle of Femeren, near the Baltic sea, in the country of Holstein. He was sent first to school at Burg, whence in his sixteenth year he removed to Sleswick, where he applied to his books two years more; and afterwards studied in the college of Stetin, and gave public proofs of his progress by some theses. Going to Rostoch in 1652, he assiduously frequented the lectures of the professors, and took the degree of doctor in philosophy, in 1656. He then pursued his studies in the university of Jena, and gained great reputation by the academical acts, and by private lectures read on philosophy, the Eastern tongues, and divinity. He left Jena in 1660, and after visiting the universities of Leipsic and Wittemberg, returned to Rostoch, where he was made Greek professor in 1662; and took a doctor of divinity's degree the same year. He married in 1664, and next year was invited to be second professor of divinity in the university just founded at Kiel. He was so zealous for the prosperity of that new university, and so grateful for the kindness of the duke of Holstein, his master, that he refused all the employments, though very beneficial and honourable, which were offered him in several places. This prince bestowed upon him, in 1680, the professorship of ecclesiastical antiquities; and declared him vice-chancellor of the university for life, 1689; and he discharged the duty of those offices with great ability, application, and prudence. His death, which happened March 31, 1694, was a great loss to the university of Kiel, and to the republic of letters. His works in Latin and German are numerous, and esteemed by the learned; the principal are, 1. "Tractatus de persecutionibus Ecclesiæ primitivæ, veterumque Martyrum cruciatibus," the best edition of which is, Keil, 1689, 4to. 2. "Tractatus de Calumniis Paganorum in veteres Christianos," Keil, 1698, 4to. 3. "Tractatus de Religione Ethnica, Mahummedana et Judaica," 1665, 4to. 4. "De Origine et Natura Christianismi ex mente Gentilium," 1672, 4to. 5. "De tribus Impostoribus magnis Liber, Edwardo Herbert, Thomæ Hobbes, et Benedicto Spinosa oppositis," Hamburg, 1701, 4to. 6. "De rationis cum revelatione in Theologia concursu," 1692, 4to; "Oratio de Scholarum et Academiarum ortu et progressu, presertim in Germania," 1666, folio, &c.[1]

[1] Gen. Dict.—Moreri.

KORTHOLT (CHRISTIAN), grandson of the preceding, was born in 1709, at Keil, where his father, Sebastian Kortholt, was professor. He discovered an early disposition towards the sciences, and made so rapid a progress in them, that he was admitted at twenty to assist in the "Journal of Leipsic," in which may be found some good pieces of his till 1736, and some well chosen extracts from works on ecclesiastical history. Kortholt visited Holland and England, and was esteemed by the learned there. While in England he drew up a short account of the society of Antiquaries of London, "Epistola ad Kappium de Soc. Ant. Lond." Leipsic, 1730, 4to. He went afterwards to Vienna, as chaplain to the Danish ambassador, and was appointed professor of divinity, 1742, at Gottingen, where he died in the flower of his age, 1751, leaving several valuable works. The principal among the Latin ones are, "De Ecclesiis suburbicariis;" "De Enthusiasmo Muhammedis;" and several excellent "Dissertations." The most esteemed of those in German are, a "Treatise on the truth of Christianity;" "Sermons," &c. He published four volumes of Latin letters by Leibnitz, a volume of his French letters, and a collection of various pieces on philosophy, mathematics, history, &c. by the same author.[1]

KOTTER (CHRISTOPHER), born in 1585, was one of the three fanatics whose visions were published at Amsterdam in 1657 (by Comenius, as noticed in his life), with the following title: "Lux in Tenebris." He lived at Sprottow in Silesia; and his visions began in June 1616. He fancied he saw an angel, under the form of a man, who commanded him to go and declare to the magistrates, that, unless the people repented, the wrath of God would fall dreadfully upon them. His pastor and friends restrained him for some time, nor did he execute his commission, even though the angel had appeared six times; but in 1619, being threatened by the same spirit, he divulged his commission. This brought upon him some ridicule, but his visions continued, and were followed by extasies and prophetic dreams. He waited on the elector Palatine, whom the protestants had declared king of Bohemia, at Breslaw, in 1620, and informed him of his commission, and published it in other places, and, in 1625, at Brandenburg. He became acquainted, the same year, with Comenius,

[1] Dict. Hist.

who greatly favoured his prophecies; but, as they chiefly presaged happiness to the elector-palatine, and the reverse to the emperor, he became at length obnoxious, and, in 1627, was closely imprisoned, as a seditious impostor, afterwards set on the pillory, and banished the emperor's dominions. Upon this he went to Lusatia, which was then subject to his electoral highness of Saxony; and lived there unmolested till his death, in 1647. Whether fool, or knave, he was not discouraged from prophesying, though his predictions were continually convicted of falsehood by the event.[1]

KRANTZ (ALBERT), a famous historian of the fifteenth century, was a native of Hamburg, and had no sooner finished his classical studies, than he set out upon his travels, visiting several parts of Europe, during which he studiously cultivated the sciences, and became a man of general knowledge. His talents procured him the title and offices of doctor of divinity and of the canon law, and professor of philosophy and divinity in the university of Rostoch, of which also he was rector in 1482. He went from Rostoch to Hamburg, and was elected dean of the chapter in the cathedral there in 1498. He executed many important affairs for the church and city of Hamburg; and was so famed for his abilities and prudence, that, in 1500, John king of Denmark, and Frederick duke of Holstein, did not scruple to make him umpire, in a contest they had with the province of Dietmarsen. He died Dec. 7, 1517, after having written some very good works, which were afterwards published: as, 1. "Chronica Regnorum Aquilorum, Daniæ, Sueciæ, Norvegiæ," Argentorat. 1546, folio. 2. "Saxonia, sive de Saxonicæ Gentis vetustâ Origine, longinquis Expeditionibus susceptis, et Bellis Domi pro Libertate diu fortiterque gestis Historia, Libris 13 comprehensa, et ad Annum 1501 deducta," Colon. 1520, folio. 3. "Vandalia, sive Historia de Vandalorum verâ Origine, variis Gentibus, crebris è Patriâ Migrationibus, Regnis item, quorum vel Autores fuerunt vel Eversores, Libris 14 à primâ eorum Origine ad A. C. 1500 deducta," Colon. 1519, folio. 4. "Metropolis, sive Historia Ecclesiastica Saxoniæ," Basil, 1548, fol. 5. "Institutiones Logicæ," Leipsic, 1517, 4to, &c.[2]

KRAUS, MARTIN. See CRUSIUS.

[1] Gen. Dict.—Moreri.—Dict. Hist. [2] Niceron, vol. XXXVIII.—Moreri.

KROMAYER (JOHN), a learned divine, was born in 1576, at Cobelen in Misnia, of a noble and ancient family. He was appointed minister at Eisleben, then preacher to the duchess dowager of Saxony, and afterwards superintendant of Weimar, where he died in 1643, leaving, "Harmonia Evangelistarum;" "Examen Libri Christianæ Concordiæ;" "Historiæ Ecclesiæ compendium;" and a valuable paraphrase on the book of Jeremiah and the Lamentations, which is in the Bible of Weimar.[1]

KROMAYER (JEROME), nephew of the preceding, was born in 1610, at Zeitz, and became celebrated for his learning and writings, professor of history, rhetoric, and divinity at Leipsic, in which city he died, in 1670, leaving numerous works, of which the following are the principal: "Theologia Positivo-Polemica;" "Historia Ecclesiast.;" "Loci anti-Syneretistici;" "Polymathia Theologica;" "Comment. in Epist. ad Galatas et Apocal.;" "Scrutinium Religionum," &c.[2]

KUHLMAN (QUIRINUS), a celebrated fanatic, was born at Breslaw in Silesia in 1651, and gave great hopes by the uncommon progress he made in literature; but this was interrupted by a sickness he laboured under at eighteen years of age. He was thought to be dead on the third day of his illness, but had then, it seems, a most terrible vision. He fancied himself surrounded with all the devils in hell, and this at mid-day, when he was awake. This vision was followed by another of God himself, surrounded by his saints, and Jesus Christ in the midst; when he saw and felt things inexpressible. Two days after, he had more visions of the same kind; and when he was cured of his distemper, though he perceived a vast alteration with regard to these sights, yet he found himself perpetually encompassed with a circle of light on his left hand. He had no longer any taste for human learning, nor any value for university-disputes or lectures; he would have no other master but the Holy Ghost. He left his country at nineteen years of age. His desire to see Holland made him hasten thither, even in the midst of a desolating war; and he landed at Amsterdam, Sept. 3, 1673, which was but three days before the retaking the city of Naerden. He went to Leyden a few days after, and meeting with Jacob Behmen's works, his disorder increased, for he now

[1] Freheri Theatrum.—Dict. Hist. [2] Ibid.

said he found that Behmen had prophesied of things, of which he thought nobody but himself had the least knowledge. There was at that time in Holland one John Rothe, a prophet likewise of the same stamp; for whom Kuhlman conceived a high veneration, and dedicated to him his "Prodromus quinquennii mirabilis," printed at Leyden in 1674. This work was to be followed by two other volumes, in the first of which he intended to introduce the studies and discoveries he had made from the time of his first vision to 1674. He communicated his design to father Kircher; and, commending some books which that Jesuit had published, he let him know, that he had only sketched out what himself intended to carry much farther. Kircher wrote him civil answers, in which he did not trouble himself to defend his works, but declared, that, having written only as a man, he did not pretend to equal those who wrote by inspiration. "I frankly own myself," says he, "incapable of your sublime and celestial knowledge: what I have written, I have written after a human manner, that is, by knowledge gained by study and labour, not divinely inspired or infused.—I do not doubt but that you, by means of the incomparable and vast extent of your genius, will produce discoveries much greater and more admirable than my trifles.—You promise great and incredible things, which, as they far transcend all human capacity, so I affirm boldly, that they have never been attempted, nor even thought of, by any person hitherto; and therefore I cannot but suspect, that you have obtained by the gift of God such a knowledge as the scriptures ascribe to Adam and Solomon: I mean, an Adamic and Solomonic knowledge, known to no mortal but yourself, and inexplicable by any other." Our fanatic, not perceiving that his correspondent was jesting with him, carefully published Kircher's answers, using capital letters in those passages where he thought himself praised. Kircher, however, gave him serious advice, when Kuhlman consulted him about writing to the pope: he told him with what circumspection and caution things were conducted at Rome; and assured him, that in his great work, which he proposed to dedicate to the pope, he must admit nothing which might offend the censors of books, and especially take care not to ascribe to himself an inspired knowledge.

When Kuhlman left Holland does not appear; but it is related, that he wandered a long time in England, France,

and the East, and at last was burnt in Muscovy, Oct. 3, 1689, on account of some predictions of the seditious kind. In the character of this fanatic, there is little to excite respect or compassion. He kept two women in succession, without the sanction of marriage, and made use of the worst arts to get money. He used to write letters to people, in which he denounced terrible judgments, if certain sums were not advanced for the promotion of the new kingdom of God. The celebrated Van Helmont received one of these letters, but paid no attention to it. Another proof that there was nothing very sincere in his enthusiasm, is, that, while he was ready to write respectfully to the pope for the good of Christianity, he was comforting himself with Drabicius's prophecies relating to the destruction of the papacy; and, at that very time, wrote to his friends letters full of hopes that it was then approaching.[1]

KUHNIUS (JOACHIM), a learned German, and accurate classical editor, was born in 1647 at Gripswalde, a town of Pomerania, where his father was a merchant. Great care was taken of his education; and, after he had finished his juvenile studies in his own country, he was sent to Stade in Lower Saxony. In 1668, he went to the university of Jena, where he applied himself to divinity and the belles lettres. Travelling making one part of the education of a German, he visited the most celebrated towns of Franconia. His high reputation engaged Boccius, a minister of Oetingen in Swabia, to employ him as a preceptor to his children; which office he discharged with so much credit, that he was in 1669 made principal of the college in this town. He held this post three years, and then went to Strasburg; where, in 1676, he was elected Greek professor in the principal college. Ten years he acquitted himself honourably in this professorship, and then was appointed Greek and Hebrew professor in the university of the same town. His uncommon skill in the Greek language drew a vast number of scholars about him, and from places and countries very distant. He died Dec. 11, 1697, aged 50.

He published himself, 1. "Animadversiones in Pollucem," 1680, 12mo. This was a specimen of an intended edition of Pollux's "Onomasticon," which he was prevented by death from executing. His labours, however, were not lost, but inserted in the folio edition of that

[1] Gen. Dict.—Moreri.

author at Amsterdam, 1706. 2. "Æliani variæ historiæ libri xiv." Argent. 1685, 8vo. His notes on this author are very exact and learned, and not only critical, but explanatory. 3. "Diogenes Laertius de vitis philosophorum, &c." Amst. 1692, in 2 vols. 4to, Meibomius's fine edition, in which the short notes of Kuhnius, and other learned men, are inserted. After his death were published, 4. "Quæstiones philosophicæ ex sacris Veteris et Novi Testamenti aliisque scriptoribus," Argent. 1698, 4to. 5. "Pausaniæ Græciæ descriptio," &c. Lipsiæ, 1716, folio. Kuhnius took great pains with this author, whose text was much corrupted; and his edition is justly reckoned the best.[1]

KUNCKEL (JOHN), a celebrated chemist, was born at Husum, in the duchy of Sleswick, in 1630. He was originally intended for the practice of pharmacy; but having applied himself with equal diligence to the study of chemistry and metallurgy, he obtained great reputation in these sciences, and was appointed chemist to the elector of Saxony. He afterwards went to the court of Frederic William, elector of Brandenburg, with a similar appointment; and subsequently to that of Charles XI. king of Sweden, who, in 1693, granted him letters of nobility, under the name of Kunckel de Loewenstern. He was elected a member of the imperial Academia Naturæ Curiosorum, under the name of Hermes III. He died in Sweden, in March 1703. Notwithstanding his advantages and fame, his theoretical knowledge was very imperfect; he was altogether destitute of the least tincture of philosophy, and was even said to have been one of the searchers for the philosopher's stone. He is now principally known as the discoverer of *phosphorus*, which he prepared from urine, and which bears his name in the shops. He was the author of several works, written in German, in a very bad style, and with as little method as the rest of the alchemists. His treatise "On Phosphorus" was printed at Leipsic in 1678, and his "Art of Glass-making" in 1689. Two or three of his essays have been translated into Latin.[2]

KUSTER (LUDOLF), a learned critic, was born in the month of Feb. 1670 at Blomberg, a little town in Westphalia, where his father was a magistrate. He learned polite literature under his elder brother, who taught it in

[1] Niceron, vol. IV.—Moreri. [2] Dict. Hist.—Rees's Cyclopædia from Eloy.

the college of Joachim at Berlin. He distinguished himself so early in life, that on the recommendation of baron Spanheim, he was appointed tutor to the two sons of the count de Schewerin, prime-minister of the king of Prussia. He had also the promise of a professorship in the college of Joachim at Berlin; but, till that should be vacant, Kuster, who was then but about five-and-twenty, resolved to travel into Germany, France, England, and Holland. He went first to Francfort upon the Oder, where he studied the civil law for some time; and thence to Antwerp, Leyden, and Utrecht, where he remained a considerable time, and wrote several works. In 1699, he passed over into England, and the year following into France, where his chief employment was to collate Suidas with three manuscripts in the king's library. About the end of this year he returned to England, and in four years finished his edition of Suidas, on which he may be said to have meditated day and night. He relates himself, that, being one night awaked by thunder and lightning, he became so alarmed for this work, that he rose immediately, and carried it to bed with him, as his most valuable treasure. It was published at Cambridge in 1705, and is by far the best edition of that valuable Lexicon; and Le Clerc tells us, that the university furnished part of the expence of it. The Bodleian library has lately become possessed of a copy, covered from one end to the other with manuscript notes by D'Orville and others. Kuster was honoured with the degree of doctor by the university of Cambridge, and had several advantageous offers made him to continue there; but was obliged to wave them, being recalled to Berlin, to take possession of the professorship, which had been promised him. He afterwards resigned this place, and went to Amsterdam; where, in 1710, he published an edition of "Aristophanes," in folio, which the public had been prepared some time to expect by an account as well as a specimen of that work, given by Le Clerc in his "Bibliotheque choisie," for 1708. This excellent edition, emphatically called *editio optima*, contains for the first time some new Scholia on the "Lysistrata," some notes of Isaac Casaubon on the "Equites," and of Spanheim and Bentley, on a few of the earlier plays. It is, upon the whole, a noble production, and has been long esteemed by the first literary characters abroad and at home. Kuster gave an edition also of "Mill's

Greek Testament" the same year; in which he had compared the text with twelve manuscripts which Mill never saw. Of these twelve there were nine in the king of France's library; but, excepting one, which has all the books of the New Testament, the rest contain no more than the four Gospels. The tenth manuscript belonged to Carpzovius, a minister of Leipsic, and contains the four Gospels. The eleventh was brought from Greece by Seidel, of Berlin; but it has not the four Gospels. The last, which Kuster most highly valued, was communicated to him by Bornier, who bought it at the public sale of the library of Francius, professor of rhetoric at Amsterdam. After Kuster's preface, follows a letter of Le Clerc concerning Mill's work. From Amsterdam he removed to Rotterdam, and went some time after to Antwerp, to confer with the Jesuits about some doubts he had in religious matters; the consequence of this was his being brought over to the Roman catholic religion, and his abjuring that of the Protestants July 25, 1713, in the church of the noviciates belonging to the Jesuits. The king of France rewarded him with a pension of 2000 livres; and as a mark of distinction, ordered him to be admitted supernumerary associate of the academy of inscriptions. But he did not enjoy this new settlement long; for he died October 12, 1716, of an abscess in the pancreas, aged only forty-six.

Kuster's other works, not hitherto mentioned, were: 1. "Historia Critica Homeri," Francfort, 1696, 8vo, a work which he did not value much afterwards, when he had made a greater progress in learning. He thought that he had begun too early the character of an author. In this tract he took upon him the name of Neocorus, which in Greek signifies a sexton, as Kuster does in High Dutch. 2. "Bibliotheca Librorum collecta à L. Neocoro," Utrecht, 5 tomes in 8vo. This work was continued from the month of April 1697, to the end of 1699. Mr. Kuster was at first employed alone in this journal; but took into his assistance Mr. Henry Sike, who was afterwards professor of Hebrew in the university of Cambridge. They wrote in conjunction till June 1699, when Mr. Kuster left this work to Mr. Sike, who continued it no longer than the last six months of that year. 3. "Jamblichi de Vitâ Pythagoræ Liber, Græcè & Latinè, cum novâ Versione, Emendationibus, & Notis L. Kusteri. Accedit Porphyrius de Vitâ Pythagoræ cum notis L. Holstenii & C. Rittershusii; itemque Ano-

nymus apud Photium de Vitâ Pythagoræ," Amsterdam, 1707, in 4to. Dr. Kuster's notes are merely critical, in which he restores a prodigious number of passages in his authors. 4. "Diatriba L. K. in quâ Editio Suidæ Cantabrigiensis contra Cavillationes J. G. Aristarchi Leydensis defenditur," inserted in M. Le Clerc's Bibliotheque Choisie, tom. XXIV. p. 49, & seqq. and published separately, in 12mo. A new edition of it, with additions, was published under the title of "Diatriba Anti-Gronoviana," at Amsterdam, 1712, in 8vo. 5. "De Musæo Alexandrino Diatriba," inserted in the 8th tome of Gronovius's collection of Greek Antiquities. 6. "Ludovici Savoti Dissertationes de Nummis antiquis linguâ Gallicâ in Latinam translatæ à L. Neocoro," inserted in the 11th tome of Grævius's Roman Antiquities. 7. "Picturæ antiquæ sepulchri Nasoniorum in Viâ Flaminiâ delineatæ & incisæ à Petro Sancto Bartæriolo, explicatæ à Joanne Petro Bellorio; ex Italicâ Linguâ in Latinam transtulit L. Neocorus," inserted in the 12th volume of Grævius. 8 "Epistola, in quâ Præfatio quam v. c. J. P. [Jacobus Perizonius] novissimæ Dissertationi suæ de ære gravi præposuit, refellitur," Leyden, 1713, 8vo. 9. "De vero usu Verborum Mediorum apud Græcos, eorumque differentiâ à Verbis Activis & Passivis. Annexa est Epistola de Verbo Cerno ad virum clar. J. P. Auctore Ludolpho Kustero, Regiæ Inscriptionum Academiæ socio," Paris, 1714, in 12mo. 10. "Explication d'une Inscription Greque envoyée de Smyrne," inserted in the Memoirs de Trevoux for September, 1715. 11. "Examen Criticum Editionis novissimæ Herodoti Gronovianæ," inserted in Le Clerc's Bibliotheque ancienne & moderne, tom. V. p. 383 & seqq. There has been published in Holland under the name of Grævius, and with the title of "Nova Cohors Musarum," a little tract of Kuster, written in 1699, for the instruction of some young noblemen. Our author published a specimen of a new edition of Robert Stephens's Thesaurus, with great improvements in La Roche's Memoirs of Literature, vol. V. p. 298 & seqq.

Kuster's chief excellence was his skill in the Greek language, to which he devoted himself with an enthusiasm which undervalued every other pursuit. He thought the history and chronology of Greek words the most solid entertainment of a man of letters, and despised all other branches of learning. It is reported of him, that one day

taking up Bayle's "Commentaire Philosophique," in a bookseller's shop, he threw it down, and said, "This is nothing but a book of reasoning; non sic itur ad astra." But many of his characteristic peculiarities will be best understood from the following letter from Joseph Wasse, the learned editor of Sallust.

"Dr. Kuster, a tall, thin, pale man, seemingly unable to bear fatigue, was nevertheless indefatigable, and of an uncommon application to letters. He formed himself under Grævius. I was acquainted with him from 1700 to 1714. Upon my collecting the remains of Anacreon for Mr. Barnes, about 1702, he introduced me to Dr. Bentley. You must be known, says he, to that gentleman, whom I look upon, not only as the first scholar in Europe, but as the best of friends. I only hinted to him the difficulty I lay under in relation to the officers of the customs; and, presently after, he accommodated that troublesome affair to my entire satisfaction, without so much as once letting me know he had any hand in it till near a year after: unde satis compertum mihi Bentleium esse re officiosum non verbis. Many an excellent emendation upon Suidas have I received from him. I the rather mention this, says Mr. Wasse, because when that Lexicon was in the press, Kuster with indignation shewed me an anonymous letter in Latin, addressed to him, wherein he was advised not to treat the doctor with that distinction, if he intended his book should make its way in the learned world. But to proceed; when he came to write upon Suidas, he found himself under a necessity of making indices of all the authors mentioned by the ancients; Eustathius particularly, and nineteen volumes of Commentaries upon Aristotle, &c. of the history, geography, and chronological characters occasionally mentioned. Dr. Bentley prevailed upon me to give him some assistance. Those that fell to my lot were chiefly Eustathius on the Odyssey, seven or eight Scholiasts, Plutarch, Galen. You may judge of Kuster's dispatch and application, when I tell you I could by no means keep pace with him, though I began the last author Jan. 9, 1703, and finished him March the 8th of the same year, and in proportion too, the remainder. Though I corrected all the sheets of the first volume, yet I never perceived he had omitted some less material words, nor ever knew the true reason. I have heard him blamed too for mentioning the names of one or two persons who sent

him a few notes; but this was occasioned, I am confident, by the hurry he was always in, and the great number of letters, memorandums, and other papers he had about him. As I remember, he translated *de novo* in a manner five or six sheets a week, and remarked upon them; so that the work was hastily executed, and would have been infinitely more perfect, had he allowed himself time. Some people thought they assisted him when they did not. A person of figure took him into his closet after dinner, and told him he would communicate something of mighty importance, a κειμήλιον, which in all difficulties had been his oracle. In an ill hour I met Kuster transported with delight. We found it was Budæus's Lexicon, large paper, with only the names of the authors he quotes written in the margin, without one single remark or addition. Kuster, the best-natured man alive, was terribly put to it how to treat one that meant well, and continually inquired what service it did him, and triumphed that he was able to contribute so largely to the worthy edition of Suidas. Towards the close of the work, Kuster grew very uneasy, emaciated to the last degree, cold as a statue, and just as much alive as a man three parts dead. Sure I was to hear, every time I called upon him, 'O utinam illucescat ille dies, quo huic operi manum ultimam imponam!' It may now be proper to acquaint you in what manner this gentleman used to relax, and forget his labours over a bottle, for even Scipio and Lælius were not such fools as to be wise always; and that was generally in the poetical way, or in conversations that turned upon antiquities, coins, inscriptions, and obscure passages of the ancients. Sometimes he performed on the spinnet at our music-club, and was by the connoisseurs accounted a master. His chief companions were, Dr. Sike, famous in oriental learning; Davies and Needham; Mr. Oddy, who wrote Greek pretty well, and has left notes upon Dio, and a version of Apollonius Rhodius, which are reposited in lord Oxford's library; he is the person whose conjectures upon Avienus were printed by Dr. Hudson at the end of his Geographers; and Mr. Barnes, the Greek professor. Upon the publication of his Suidas, Kuster in a little time grew very fat; and, returning into Prussia, found his patrons retired from court, and his salary precarious. What is more, his principles, which inclined to what is now called Arianism, rendered him not very

acceptable to some persons. In a little time measures were taken to make him uneasy, and he retired to Amsterdam. Here he reprinted Dr. Mill's New Testament, and published Aristophanes, and some additional remarks upon Suidas, under Mr. Le Clerc's cover. But his banker failing, he was reduced to extreme poverty; and, happening at that very juncture to be invited to Paris by his old friend l'abbé Bignon, was unfortunately prevailed upon to join himself to the Gallican church. He desired me to write to him, as usual, but never on the article of religion; declaring, at the same time, how he had not been obliged to make a formal recantation, or condemn the reformed by an express act of his, but merely to conform. How far this is true I know not; what is certain is, only that he was promised all the favour and distinction any convert could expect. He was presently admitted a member of the royal academy of inscriptions; and in 1714, in return for a paper of verses I sent him, made me a present of his book 'De vero usu verborum mediorum; χρύσεα χαλκείων.' The last I had from Kuster contained only queries upon Hesychius; on whom, before he left England, he had made about 5000 emendations. His queries were not over difficult; and thence I guessed his health much impaired. And it proved so indeed; for we heard soon after, that he had been blooded five or six times for a fever, and that, upon opening his body, there was found a cake of sand along the lower region of his belly. This, I take it, was occasioned by his sitting in a manner double, and writing on a very low table, surrounded with three or four circles of books placed on the ground, which was the situation we usually found him in. He had a clear head, cool and proper for debate: he behaved in a very inoffensive manner; and I am persuaded, the last error of his life was almost the only one, and by charitable persons will be placed in a good measure to the account of his deplorable circumstances; for if oppression, which only affects a part, will, why shall not the loss of all one's fortunes, purchased with so much labour, 'make a wise man mad.'"[1]

KUYP, or CUYP (ALBERT), a very original artist, was born at Dort in 1606, and was the son of Jacob Gerritz Kuyp, a landscape painter of much merit, whom, however, he far surpassed in his progress. He was one of the most

[1] Gen. Dict.—Biog. Brit. Supplement.—Moreri.—Dibdin's Classics.

agreeable painters that ever lived; imitating with the greatest perfection the purity and brilliancy of light. No artist ever represented the atmosphere which surrounds all objects more completely than Cuyp; not even Claude: and in the effect of sun-shine, none ever approached him. The simplest scenes and combinations of objects were sufficient for him to exert his talents upon; and he never failed to give an interest to them by the sweetness of his colour, and the beauty of his light and shade.

Little or nothing is known of his life. His works are numerous, and therefore he must have lived long; for they are of so highly finished a quality that he must have given much time to them. In the various collections among the nobility in England, works of his shine with almost unrivalled lustre; and are not very uncommon. At the marquis of Stafford's is a very fine one of the landing of prince Maurice at Dort. There are also several others of great merit.[1]

KYDERMYNSTER, or KIDDERMINSTER (RICHARD), an ecclesiastic and antiquary, was born in Worcestershire towards the latter end of the fifteenth century. When he was about fifteen years of age, he was received into the monastery of Benedictine monks at Winchcombe in Gloucestershire; whence, being professed one of that order, he was sent to Gloucester-hall, Oxford, which was then a school for young Benedictines. After studying there four years, he was recalled to his monastery, and made principal chaplain; and his good conduct procured him to be chosen abbot in 1487. He had considerable reputation as a scholar and a promoter of learning; and was an exact observer and reformer of the discipline of his house. In one of his visits to Oxford, which were frequent, he took the degree of D. D. in 1500. He also visited Rome on some affairs belonging to his order, and on his return acquired much reputation as a preacher in the beginning of the reign of Henry VIII. In 1515, when there was a great debate between the clergy and the laity concerning exceptions; some asserting that what is called the "benefit of clergy," should not be extended but to the higher orders, our abbot contended that the minor or inferior orders should also be included. He died in 1531, leaving "Tractatus contra doctrinam Lutheri," 1521, one of the first attacks on that

[1] Pilkington.—Rees's Cyclopædia.

reformer's doctrines from this country. But he was more known for his history of the foundation of Winchcombe monastery; a list of its abbots; and its charters and privileges; manuscripts which have been partly lost.[1]

KYNASTON (FRANCIS), an English poet, son of sir Edward Kynaston, knt. was of an ancient family, whose seat was at Otely in Shropshire, where, probably, he was born in 1587. In 1601 he entered as a gentleman-commoner of Oriel college, Oxford, which he left after taking his bachelor's degree, being then, as Wood says, "more addicted to the superficial parts of learning, poetry and oratory (wherein he excelled), than logic and philosophy." He afterwards, however, went to Cambridge, and after taking his master's degree, returned in 1611 to Oxford, and was admitted *ad eundem*. He then became a courtier, admired for his talents, and had the honour of knighthood conferred upon him, and was afterwards made esquire of the body to Charles I. He was the first regent of a literary institution called the *Musæum Minervæ*, of which he drew up and published "The Constitutions," Lond. 4to, 1636. It was an academy instituted in the eleventh year of the reign of Charles I. and established at a house in Covent-garden, purchased by Sir Francis, and furnished by him with books, MSS. paintings, statues, musical and mathematical instruments, &c. and every requisite for polite and liberal education: but the nobility and gentry only were admissible. Sir Francis was chosen regent, and professors were appointed to teach the various arts and sciences. It probably, owing to the rebellion, did not survive its founder, who died about 1642. He translated Chaucer's "Troilus and Cresseide" into Latin, published at Oxford, 1635, 4to; but is better known to the lovers of our early poetry by his "Leoline and Sydanis," with "Cinthiades," 1641, of which Mr. Ellis has given some beautiful specimens, and the story is analized by Mr. Gilchrist, with additional extracts, in the "Censura."[2]

KYNASTON (JOHN), son of Humphry Kynaston, citizen of Chester (descended from a younger branch of the Kynastons of Bronguin, in the county of Montgomery), was born at Chester, Dec. 5, 1728; admitted a commoner in Brazen-nose college, Oxford, March 20, 1746; elected

[1] Ath. Ox. vol. I. edition by Bliss.—Dodd's Ch. Hist. vol. I.—Wood's Annals.
[2] Ath. Ox. vol. II.—Faulkner's Hist. of Chelsea.—Ellis's Specimens.—Censura Literaria, vol. II.

scholar, on the foundation of Sarah dutchess dowager of Somerset, in the said college, Aug. 1 of the same year; took the degree of B. A. Oct. 16, 1749; was elected fellow June 14, 1751; and took the degree of M. A. June 4, 1752. He obtained no small reputation by an Oratiuncula, entitled, "De Impietate C. Cornelio Tacito falsò objectatâ; Oratio ex Instituto Viri cl. Francisci Bridgman *, militis, habita in Sacello Collegii Ænei Nasi Oxon. Festo Sancti Thomæ, Decembris 21, A. D. 1761, à J. K. A. M. Coll. ejusdem Socio;" in which he endeavoured to disprove the false allegations (for such he really thought them) of Famianus Strada (the excellent critic, and most elegant writer) against Tacitus, on his impiety and sovereign contempt of the Supreme. On the apprehension of the notorious miss Blandy, Mr. Kynaston took an active part, from the time of her conviction till her body was secured from indecent treatment. In this business he barely steered free from censure. His method was, to be with her as much as possible when the ordinary (the learned, well-known, but credulous Mr. Swinton, whom she gained to countenance her hypocrisy) was absent; and was suspected to have given hopes of pardon, in concert with another person, also of Brazen-nose College, to the morning of her execution, when she appeared in that studied genteel dress and attitude which she could not possibly have put on had she been watchfully attended by a firmer-minded instructor. In 1764, he published "A collection of papers relative to the prosecution now carrying on in the Chancellor's Court in Oxford, against Mr. Kynaston, by Matthew Maddock, clerk, rector of Cotworth and Holywell, in the county of Huntingdon, and chaplain to his grace of Manchester, for the charge of adultery alleged against the said Matthew Maddock," 8vo. From the date of this publication (the cause of which operated too severely on his high sense of honour) he resided, in not the best state of health, at

* "The founder of this oration, sir Francis Bridgman, bequeathed twenty pounds a year for ever for a panegyric to be spoken annually (in Brazen-Nose College, by a Fellow) on king James—the Second!!! By an application to the Court of Chancery, about the year 1711, I think, the college was (I doubt not) well pleased to have the subject changed; and was left at liberty to harangue on any of the liberal sciences, or any other literary topic.—We happily secured the possession of the founder's gratuity; and the oration is spoken regularly in rotation, upon whatever suits the turn and taste of the speaker. It is a pretty addition to the income of one year's fellowship; to prevent one from suffering one's Latin to grow rusty."
Mr. Kynaston, MS.

Wigan principally, loved and respected by a few select friends. On the 27th of March, 1783, Mr. Kynaston had the misfortune to break his left arm, near the shoulder; but, the bones having been properly replaced, he was thought out of danger. It brought on his death, however, in the June following.[1]

L.

LABADIE (JOHN), a French enthusiast, was born at Bourg, in Guienne, Feb. 13, 1610; and, being sent to the Jesuits college at Bourdeaux at seven years of age, he made so quick a progress in his studies, that his masters resolved to take into their society a youth, who gave such promising hopes of being an honour to it. The spirit of piety, with which he was animated, brought him easily into their views; but, being opposed in this by his father, who was gentleman of the bedchamber to Lewis XIII. he could not then carry his design into execution. On his father's death, however, he entered into the order; and, having finished his course of rhetoric and philosophy in three years, he took upon himself the office of a preacher before he was ordained priest. He continued among the Jesuits till 1639; when his frequent infirmities, and the desire he had of attaining to greater perfection, engaged him to quit that society, as he asserts, while others aver, that he was expelled for some singular notions, and for his hypocrisy. Whatever was the cause, he went immediately to Paris, where he preached with great zeal, and procured the friendship of father Gondren, general of the oratory; and Coumartin, bishop of Amiens, being present at one of his sermons,

[1] Nichols's Poems, vol. VII.—Gent. Mag. vol. LX.

was so much pleased, that he engaged him to settle in his diocese, and gave him a canonry in his cathedral-church.

He was no sooner fixed at Amiens, than he endeavoured to become a director of consciences, and presently saw himself at the head of a vast number of devotees; but it is said that his enthusiasm led him to practices more of a carnal than a spiritual nature; and that the discovery of some love-intrigues, in a nunnery, obliged him to seek a retreat elsewhere. For that purpose he chose first Port-Royal; but, as his doctrines or practices were not acceptable, his stay there was short. He therefore removed to Bazas, and afterwards to Toulouse, where M. de Montchal, archbishop of the city, gave him the direction of a convent of nuns; but here, likewise, the indecency of his familiarities with his pupils, under pretence of restoring the notions of primitive purity, and unsuspicious innocence, obliged the bishop, apprehending the consequences of such a converse, to disperse those who had been seduced into different convents, to be better instructed. Labadie endeavoured to inculcate the same practices elsewhere, but, despairing at length to make disciples any longer among the catholics, by whom he was by this time suspected and watched, he betook himself to the reformed, and resolved to try if he could not introduce among them the doctrine and practice of spirituality and mental prayer; with which view, he published three manuals, composed chiefly to set forth the excellence and necessity of that method. But an attempt which he is said to have made upon the chastity of mademoiselle Calonges lost him the esteem and protection of those very persons for whose use his books were particularly written.

Some time afterwards, an accusation was preferred at court against him, for raising a sedition respecting the corpse of a woman which the curate of Montauban thought proper to inter in the church-yard of the catholics, because she had changed her religion. Labadie denied the priest's right to the corpse, and his party appeared in arms to dispute it. But the cause being brought before the court, it was there decided in favour of the catholics, and Labadie condemned to quit the church of Montauban as a seditious person. His banishment however caused a dangerous division. D'Arbussy, his colleague, was charged with promoting his condemnation, out of a spirit of jealousy. Two parties were formed in the town, almost wholly consisting

of the reformed. They proceeded to the last extremities, though the chieftains of each party bore so bad a character as to be equally detested by all who had followed them. Labadie, thus driven out of Montauban, went to seek an asylum at Orange; but, not finding himself so safe there as he imagined, he withdrew privately to Geneva, in June 1659. In the mean time, his departure was much regretted at Orange, where he had imposed upon the people by his devout manner, and by his preaching; and he was not long at Geneva before he excited great commotions. Those that joined him built a large mansion, in which proper cells were provided for his most zealous followers; while the rest of the citizens, consulting how to get rid of him, contrived to procure him an invitation to Middleburg, which was accepted; and accordingly he repaired thither in 1666, and presently began to declare his opinions more explicitly than he had ever done before.

His peculiar tenets were these: 1. He believed that God could and would deceive, and that he had sometimes actually done it. 2. He held the holy scriptures not to be absolutely necessary to salvation, since the Holy Spirit acted immediately upon the soul, and gave it new degrees of revelation; and, when once struck with that divine light, it was able to draw such consequences as would lead to a perfect knowledge of the truth. 3. Though he did not deny the lawfulness of infant-baptism, yet he maintained that it ought to be deferred to riper years. 4. He put this difference between the old and new covenant: The first he said was carnal, loaded with ceremonies, attended with temporal blessings, and open to the wicked as well as the good, provided they were descendants of Abraham; whereas the new covenant admitted only spiritual persons, who were freed thereby from the law, from its curse, and from its ceremonies, and put into a state of perfect liberty. 5. He held the observation of the sabbath to be an indifferent thing; maintaining, that in God's account all days were alike. 6. He distinguished the church into the degenerate and regenerate; and held, that Christ would come and reign a thousand years upon earth, and actually convert both Jews, Gentiles, and Christians, to the truth. 7. He maintained the eucharist to be nothing more than a bare commemoration of Christ's death; and that, though the signs were nothing in themselves, yet Christ was received therein spiritually by the worthy communicant. 8. He

taught, that the contemplative life was a state of grace and of divine union in this world, the fullness of perfection, and the summit of the Christian mountain, elevated to that height, that it touched the clouds, and reached up very near to heaven. 9. That a person whose heart was perfectly content and calm, was almost in possession of God, discoursed familiarly with him, and saw every thing in him: that he took all things here below with indifference, beholding the world beneath him, and whatever passed therein; its mutability not touching him; all the storms, to which the world is subject, forming themselves under his feet, just as rain and hail form themselves under the tops of mountains, leaving upon the summit a constant calm and quietude. 10. That this state was to be obtained by an entire self-denial, mortification of the senses, and their objects, and by the exercise of mental prayer.

It is evident that some of these opinions are not peculiar to Labadie, and that others of them are rather wildly expressed than erroneous in themselves; but it is equally evident that they are inconsistent one with another, and that in order to be a Labadist, a man must be as great an enthusiast as the founder himself. It was, however, owing to this practice of spirituality, accompanied with an apparent severity of manners, that Labadie acquired a very great authority in a little time. Those who charged him with hypocrisy were looked on as worldlings, sold to the present life; while his followers were esteemed as so many saints. Even mademoiselle Schurman, so famous in the republic of letters, was persuaded, that she chose the better part, in putting herself under his directions; she became one of the most ardent chiefs of his sect, and had the power to bring over to her way of thinking Elizabeth, princess Palatine, who opened an asylum to all the wandering and fugitive disciples of that preacher, esteemed it an honour to collect what she called the true church, and declared her happiness in being delivered from a masked Christianity, with which she had till then been deceived. She extolled Labadie to the skies. He was the man, she said, who talked to the heart, and it is this kind of talking, which means no more than an influence on weak minds, through the medium of the passions, which has promoted religious imposture in all ages.

The followers of Labadie, who were now distinguished by the title of Labadists, became so numerous, and so

many persons of each sex abandoned the reformed to close with them, that the French church in the United Provinces set themselves in earnest to stop the desertion, which was daily increasing. But Labadie, perceiving their designs against him, aimed to ward off the blow, by turning it upon them. Mr. de Wolzogue, professor and minister of the Walloon church at Utrecht, had lately published a piece, several passages of which had given great offence to the protestants *. Labadie therefore took this opportunity to accuse him of heterodoxy, in the name of the Walloon church at Middleburgh, to a synod which was held at Naerden. But, upon hearing the matter, Wolzogue was unanimously declared orthodox, the church of Middleburg censured, and Labadie condemned to make a public confession before the synod, and in the presence of Wolzogue, that he had been to blame in bringing the accusation, by which he had done him an injury. This judgment reaching the ears of Labadie, he resolved not to hear it pronounced; and, lest it should be signified to him, he withdrew privately from Naerden; and, returning to Middleburgh, raised such a spirit against the synod in his church as even threatened no less than a formal schism. Several synods endeavoured, by their decrees, to cut up the mischief by the root; but in some of these Labadie refused to appear; he disputed the authority of others, and appealed from the definitive sentences which they pronounced against him. At length commissaries were nominated by the synod, to determine the affair at Middleburgh, but they had no sooner arrived than the people rose against them, possessed themselves of the assembly-house, and locked the church-doors to keep them out. The magistrates supported Labadie, and the estates of the province contented themselves with proposing an accommodation; which being haughtily rejected by Labadie, the states were so provoked, that they confirmed the sentence passed by the commissaries, by which he was forbidden to preach, &c. And because Labadie exclaimed loudly against being condemned without a hearing, the decision of the synod to be held at Dort was sent to him, summon-

* A piece came out in 1666, entitled, "Philosophia s. scripturæ interpres, exercitatio paradoxa." This was thought a pernicious book, and refuted by Wolzogue, in a piece, entitled, "De Scripturarum Interprete adversus Exercitatorem," &c. 1667; but he was so unfortunate in some unguarded expressions, as to be more inveighed against than the book he endeavoured to refute.

ing him to appear there. Labadie was deposed by this synod, and cut off from all hopes of mercy on any other condition, except that of thorough repentance, of which he never gave any proofs. On the contrary, he procured a crowd of devotees to attend him to Middleburgh, where they broke open the church-doors; which done, he preached, and distributed the eucharist to such as followed him. The burgo-masters, apprehensive of consequences, sent him an order to quit the town and the boundaries of their jurisdiction. He obeyed the order, and withdrew to Ter-Veer, a neighbouring town, where he had some zealous partisans, among the rich merchants and traders, who had settled, and drawn a large share of commerce thither. They received him joyfully, and procured him a protection from the magistrates. However, the states of Zealand, being resolved to drive him from this fort, made an order to expel him the province. The magistrates of Ter-Veer took his part against the states, alledging three reasons in his favour: first, that he lived peaceably in their town, and had done nothing worthy of banishment; secondly, that it was enough to interdict him from preaching in public; and lastly, that they had reason to apprehend danger from the populace, who would not quietly be deprived of so edifying a person. The province was obliged to have recourse to the prince of Orange, who was marquis of Ter-Veer; and who ordered Labadie to submit, forbidding at the same time any of the inhabitants to harbour him.

In this exigence, he resumed the attempt he had vainly made before, of associating with madam Bourignon in Noordstrand; but not thinking him refined enough in the mystic theology to become her colleague, nor supple enough to be put in the number of her disciples, she rejected his overtures; and now he formed a little settlement betwixt Utrecht and Amsterdam, where he set up a printing-press, and published many of his works. Here the number of his followers increased, and would have grown very large, had he not been betrayed by some deserters, who, publishing the history of his private life, and manner of teaching, took care to inform the public of the familiarities he took with his female pupils, under pretence of uniting them more closely to God. From this retreat he sent his apostles through the great towns in Holland, in order to make proselytes, especially in the richest houses; but,

not being able to secure any residence where he might be set above the fear of want, he went to Erfurt; and, being driven thence by the wars, was obliged to retire to Altena in Holstein, where a violent colic carried him off, 1674, in his 64th year. He died in the arms of mademoiselle Schurman, who, as a faithful companion, constantly attended him wherever he went. This is the most generally received account of his death; yet others tell us, that he went to Wievaert, a lordship of Frizeland, belonging to the house of Sommersdyck; where four ladies, sisters of that family, provided him a retreat, and formed a small church, called "The Church of Jesus Christ retired from the World." His works are numerous, amounting to upwards of thirty articles, but surely not worthy to be recorded.[1]

LA BARRE. See BARRE.

LABAT (JOHN BAPTIST), a celebrated traveller of the order of St. Dominic, was born in 1663 at Paris, and taught philosophy at Nancy. In 1693, he went to America in quality of missionary; and, at his return to France, in 1705, was sent to Bologna, to give an account of his mission to a chapter of the Dominicans. He continued several years in Italy; but, at length returning home, died at Paris Jan. 6, 1738. His principal works are, 1. "Nouveau Voyage aux Isles de l'Amérique," 6 vols. 8vo, a very pleasant and instructive work in many respects, but not always accurate as to facts. 2. "Voyages en Espagne & en Italie," 8 vols. 12mo. 3. "Nouvelle Relation de l'Afrique Occidentale," 5 vols. 12mo. As Labat was never in Africa, this work is compiled from the relation of others. He also published, 4. "Voyage du Chevalier des Merchais en Guinée," 4 vols. 12mo. 5. "La Relation historique de l'Ethiopie Occidentale," translated from the Latin of father Cavazzi, a capuchin, 4 vols. in 12mo; and 6. "Les Memoires du Chev. d'Arvieux," containing his travels to Constantinople, Asia, &c. 6 vols. 12mo, in which he is entitled to the credit of a very judicious editor.[2]

LABBE (PHILIP), a celebrated Jesuit, was born July 10, 1607, of a good family at Bourges. He taught ethics, philosophy, and moral theology, with reputation, first at Bourges, and afterwards at Paris, where he settled. His memory was uncommon, and his learning very extensive;

[1] Niceron, vols. XVIII. and XX.—Chaufepie.—Mosheim.—Gen. Dict. See Index in vol. X. [2] Moreri.—Dict. Hist.—Saxii Onomasticon.

and he was esteemed by the literati for amiable temper and politeness, as well as for his writings. He died March 25, 1667, at Paris. He was not much of an original writer, the greatest part of his numerous works being compilations, which cost him little farther trouble than to collect and arrange, which, however, he did with judgment. The principal are, 1. "Nova Bibliotheca MSS. Librorum," 1657, 2 vols. fol. containing many pieces which had never been printed before. 2. "De Byzantinæ Historiæ Scriptoribus," fol. in which is an account and catalogue of the writers of the Byzantine History, in chronological order. 3. "Two Lives of Galen," taken from his works, 8vo. 4. "Bibliotheca Bibliothecarum," Geneva, 1686, 4to, with the "Biblioth. nummaria," and an "Auctuarium," printed 1705. 5. "Concordia Chronologica," 5 vols. fol. The 5th vol. is by Pere Briet; a learned work, but too obscure, and of little use. He published also, several pieces respecting the geographical history of France, and the Greek language, which are forgotten. 6. "Bibliotheca anti-Janseniana," 4to, a catalogue of writings against Jansenius and his defenders. 7. An edition of the "Annals of Michael Glycas," in Greek and Latin, fol. 8. A good edition of "Notitia dignitatum omnium imperii Romani," 1651, 12mo, a necessary book for the history of the Roman emperors. 9. An edition of Jonas bishop of Orleans' works, "concerning the Instruction of a Christian King," 12mo. 10. "De Scriptoribus Ecclesiasticis dissertatio," 2 vols. 8vo, in which is a dissertation against the story of pope Joan. But the most known among Pere Labbe's works, is his new "Collection of the Councils," 1672, 17 vols. fol. with notes; to which is added an 18th vol. entitled "Apparatus alter," because the 17th is also entitled "Apparatus." This Collection was finished by Pere Gabriel Cossart, one of his brethren, a better and more judicious critic than himself, and is justly esteemed, though it is deficient in several respects, and contains many faults. Vigneul Marville says of P. Labbe, that he was an honest man, accused of being a little piratical, and of robbing the learned, not through necessity, but for amusement.[1]

LABBE' or LABE (LOUISA), surnamed the Beautiful Ropemaker, was born about 1526, at Lyons. Her father's

[1] Chaufepie.—Niceron, vol. XXV.—L'Avocat.—Dibdin's Bibliomania, p. 53.

name was Charly, called Labbé. She married Ennemond Perrin, a rope-maker, who lived at Lyons, in the street which still retains the name of Belle Cordiere; and dying 1565, without children, left her all he had, only entailing it on his nephews, James and Peter Perrin, which put a stop to the disadvantageous reports which had been circulated respecting her chastity. She died in 1566. She was the wonder of all the learned of her time, a mechanic's wife, who understood Latin, Italian, and Spanish, and wrote verses in those three languages, being considered as an extraordinary phenomenon. Her poems were printed at Lyons, 1556, and at Rouen, 1610; but these have been eclipsed in every thing but price, by the edition of Lyons, 1762, 8vo.[1]

LABERIUS, an ancient Roman knight, who excelled in writing Mimes, or little satirical productions for the stage, died in 46. A. C. Though in his time men of birth made no scruple to furnish entertainments of the theatrical kind, yet it was highly disgraceful to represent them in their own persons. Julius Cæsar, however, ordered Laberius to act one of his own Mimes; and though he made all the opposition he could, yet Cæsar compelled him. The prologue to the piece is still extant, and Rollin thinks it one of the most beautiful morsels of antiquity. Laberius bemoans himself for the necessity he was under in a very affecting manner, but in the course of the piece glances several strokes of satire at Cæsar, which were so well understood as to direct the eyes of the spectators upon him. Cæsar, by way of revenge, gave the preference to Publius Syrius, who was his rival upon the same theatre; yet, when the Mimes were over, presented him with a ring, as if to re-establish him in his rank. The very small fragments which remain of Laberius, have been often collected and printed with those of Ennius, Lucilius, Publius Syrus, &c. The prologue above-mentioned is preserved in Aulus Gellius, and there is a good version of it in Beloe's translation of that author.[2]

LABOUREUR (JOHN LE), a French historian and antiquary, was born in 1623, at Montmorency, near Paris, of which city his father was bailiff. He had scarcely attained his 18th year, when he became known to the literary world by his "Recueil de Tombeaux," or a collec-

[1] Gen. Dict.—Dict. Hist. [2] Morell.—Vossii Poet. Lat.

tion of monuments of illustrious persons buried in the church of the Celestines at Paris, together with their eloges, genealogies, arms, and mottoes. This work appeared in 1642, 4to; and although disclaimed by the author on account of its imperfection, yet was so well received by the public, that a second edition came out the following year. In 1644 he was at court in quality of a gentleman in waiting, when he was chosen to attend the marshal de Guebriant, charged with conducting the princess Mary de Gonzaga into Poland, in order to her marriage with Ladislaus IV. Our author returned with the ambassadress the following year, and printed in 1647, at his own expence, a relation of the journey, which was very entertaining.

Having taken orders in the church, he was made almoner to the king, and collated to the priory of Juvigné. In 1664, his majesty, out of his special favour, made him commander of the order of St. Michael. He had many years before begun a translation of the History of Charles VI. written by a monk of St. Denys, and continued by John le Fevre, called of St. Remy; but though this translation was finished in 1656, it was not published till 1663, and then too came out with a very small part of those commentaries, which, according to his promise, were to have filled two volumes. He had also published in 1656, the history of the marshal of Guebriant, with the genealogy of Budos, and some other houses in Britanny; and gave the public the memoirs of Michael de Castelnau, with several genealogical histories, 1659, in 2 vols. folio, a scarce and highly-valued edition. He continued to employ himself in writing other pieces in the same way, some of which were published after his death, which happened in 1675. Le Long and others are of opinion that Laboureur had some hand in the two last volumes of Sully's Memoirs. He had a brother named Louis Le Laboureur, who was bailiff of Montmorency, and author of several pieces of poetry. He died in 1679. These also had an uncle, Claude Le Laboureur, provost of the abbey of L'isle Barbe, upon the Seine, near Lyons, who, in 1643, published "Notes and Corrections upon the Breviary of Lyons;" and in 1665, 1681, and 1682, "Les Mesures de L'Isle Barbe," i. e. an historical account of every thing relating to that abbey; but the little caution which he observed in speaking of the chapter of St. John at Lyons obliged him to re-

sign his provostship, and raised him an enemy in the person of Besian d'Arroy, a prebendary of the church, who, in 1644, refuted his "Notes and Corrections," and his "Measures" in 1668, in two publications, the first entitled "L'Apologie de l'Eglise de Lyon;" and the other, "Histoire de l'Abbaie de l'Isle Barbe." Dom. Claude published "A Treatise of the Origin of Arms, against Menetrier," and "A genealogical History of the House of St. Colombe," which was printed in 1673.[1]

LACARRY (GILES), a French Jesuit, was born in 1605, and became successively professor of polite literature, philosophy, and theology; performed missions; and went through several departments of business in his society. Among all his avocations, he found time to be the author of several useful works relating to the history of his country; the most considerable of which are, 1. "Historia Galliarum sub Præfectis Prætorii Galliarum," 1672, in 4to. 2. "Historia Coloniarum à Gallis in exteras Nationes missarum," 1677, in 4to. 3. "De Regibus Franciæ et Lege Salica." 4. "Historia Romana," 1671, 4to. This includes the period from Julius Cæsar to Constantine, and is supported and illustrated by medals and other monuments of antiquity. 5. "Notitia Provinciarum Imperii utriusque cum Notis," 1675, 4to. He gave also good editions of "Velleius Paterculus;" and "Tacitus de Germania," with learned notes, of which Dithman availed himself in his edition of 1726.[2]

LACOMBE (JAMES), a diligent French miscellaneous historian, was born at Paris in 1724. Of his numerous works, which have been all well received, the following are the best: "Abrégé chronologique de l'Histoire Ancienne," 1757, 8vo. "De l'Histoire du Nord." "De l'Histoire D'Espagne et de Portugal." "Dictionnaire portatif des Beaux Arts," 1759, 8vo. "Le Salon," 1753, 12mo. "Le Spectacle des Beaux Arts," 1757, 12mo. "Revolutions de l'Empire de la Russie," 1760, 12mo. "Histoire de Christine Reine de Suede," 1762, 12mo. This is his best work, and has merit; but the English translation of it, published at London, 1766, is said to be preferable to the original. The time of La Combe's death is not mentioned.[3]

[1] Niceron, vol. XIV.—Moreri.—Saxii Onomast.
[2] Moreri.—Dict. Hist.—Saxii Onomast. [3] Dict. Hist.

LACOMBE de Prezel (HONORE), brother of the former, born at Paris, 1725, was the author likewise of many dictionaries, in the taste of the times, which seems to be the age among the French for subjecting all subjects to alphabetical order. The period of his death is likewise omitted in our authority. His most useful publications are, "Dictionnaire du Citoyen," 1761, 2 vols. 8vo. "Dictionnaire de Jurisprudence," 1763, 3 vols. 8vo. "Les Pensés de Pope, avec sa vie," 1766, 12mo. "Dictionnaire de Portraits et d'Anecdotes des Hommes célebres," 2 vols. 8vo, &c. He is not to be confounded with another author of the same time, name, and nation, who has left a very useful dictionary of old French, 1765, 1 vol. 8vo.[1]

LACTANTIUS (FIRMIAN), or LUCIUS CÆLIUS, or CÆCILIUS (FIRMIANUS), an eminent father of the church, was, as some say, an African, or, according to others, a native of Fermo, a town in the marche of Ancona, whence he is supposed to have taken his surname. Arnobius was his preceptor. He studied rhetoric in Africa, and with so great reputation, that Constantine the Roman emperor appointed him preceptor to his son Crispus. This brought him to court; but he was so far from giving into the pleasures or corruptions incident to that station, that, amidst very great opportunities of amassing riches, he lived so poor as even frequently to want necessaries. He is accounted the most eloquent of all the ecclesiastical Latin authors. He formed himself upon Cicero, and wrote in such a pure, smooth, and natural, style, and so much in the taste and manner of the Roman orator, that he is generally distinguished by the title of "The Christian Cicero." We have several pieces of his, the principal of which is his "Institutiones Divinæ," in seven books, composed about the year 320, in defence of Christianity, against all its opposers. Of this treatise he made an abridgment, of which we have only a part, and added it to another tract, "De Ira Divina." In 1777 the late sir David Dalrymple lord Hailes, published with notes a correct edition of the fifth book "De Justitia," Edin. 12mo. Lactantius had before written a book "De Operibus Dei," in which he proves the creation of man, and the divine providence. St. Jerome mentions other works of our author, as "Two Books to Æsclepiades;" "Eight Books of

[1] Dict. Hist.

Letters;" a book entitled "The Festin," composed before he went to Nicomedia; a poem in hexameter verse, containing a description of his journey thither; a treatise entitled "The Grammarian;" and another, "De Persecutione." Concerning this last tract, there are various opinions. Dr. Lardner, after stating the evidence on both sides, seems inclined to deny that it was written by Lactantius. He allows, however, that it is a very valuable work, containing a short account of the sufferings of Christians under several of the Roman emperors, from the death and resurrection of Christ to Dioclesian; and then a particular history of the persecution excited by that emperor, with the causes and springs of it; as well as the miserable deaths of its chief instruments. The learned judge above mentioned, who published a translation of this work in 1782, Edin. 12mo, has also examined the opinions of those who have treated of its authenticity, with far more acuteness than Lardner, and concludes with Baluze, Mosheim, and other eminent critics, that the treatise "De Mortibus Persecutorum" was written by Lactantius. Lord Hailes's preface is a master-piece of critical inquiry, nor are his notes and illustrations, which occupy one half of the volume, of less merit or utility.

Some works have unquestionably been erroneously attributed to Lactantius; as the poem called "The Phœnix," which is the production of a pagan, and not of a Christian. The poem "Upon Easter," indeed, appears to have been written by a Christian, but one who lived after the time of Lactantius; that "Of the Passion of Christ" is not in his style. The "Arguments upon the Metamorphoses of Ovid," and the "Notes upon the Thebaid of Statius," have for their true author Lactantius Placidius the grammarian.

The character of Lactantius as a Christian writer is, that he refutes paganism with great strength of reasoning, but treats divinity too much as a philosopher. He did not understand thoroughly the nature of the Christian mysteries, and has fallen into several errors. His works have gone through a great number of editions, the first of which was published at Rome, in 1468, folio; and the last, which is the most ample, at Paris, 1748, in 2 vols. 4to.[1]

[1] Cave, vol. I.—Dupin.—Mosheim.—Lardner's Works.—Saxii Onomast.

LACY (JOHN), a dramatic writer, who flourished in the reign of king Charles II. was born near Doncaster in Yorkshire, and was at first bred a dancing-master, but afterwards went into the army, having a lieutenant's commission and warrant as quarter-master under colonel Charles lord Gerrard. The charms of a military life, however, he quitted to go upon the stage, in which profession, from the advantages of a fine person, being well shaped, of a good stature, and well proportioned, added to a sound critical judgment, and a large share of comic humour, he arrived at so great a height of excellence, as to be universally admired; and in particular was so high in the esteem of king Charles II. that his majesty had his picture painted in three several characters, viz. Teague in the "Committee," Scruple in the "Cheats," and Galliard in the "Variety;" which picture is still preserved at Windsor-castle. His cast of acting was chiefly in comedy; and his writings are all of that kind, he being the author of the four following comedies: 1. "Dumb Lady," 1672, 4to. 2. "Sir Hercules Buffoon," 1684, 4to. 3. "Old Troop," 1698, 4to. 4. "Sawney the Scot," 1698, 4to. The second of these was not brought on the stage till three years after the author's death, which happened on the 15th of September, 1681.[1]

LACYDES, a celebrated Greek philosopher of Cyrene, the disciple of Arcesilaus, and his successor in the academy, devoted himself early to study, and, in spite of poverty, became a very skilful philosopher, and very pleasing in his discourses, teaching in a garden which was given him by Attalus, king of Pergamus. This prince also invited him to court, but Lacydes replied, that the portraits of kings should be viewed at a distance. In some things, however, like the rest of his brethren, he descended from philosophy to the littlenesses of common men. He had a goose who attended him every where, and when she died he buried her as magnificently as if she had been his son or brother; and his death, which happened in the year 212 B. C. is attributed to excess in drinking. Lacydes followed the doctrines of Arcesilaus, and affirmed that we ought not to decide on any thing, but always suspend our judgment. His servants frequently took advantage of this maxim to rob him, and, when he complained of it, main-

[1] Biog. Dram.—Dodd's Ch. Hist.

tained that he was mistaken; nor could he, on his own principles, make any reply; but, growing weary at last of being plundered, and they still urging that he ought to suspend his judgment, he said to them, "Children, we have one method of disputing in the schools, and another of living in our families."[1]

LADVOCAT (JOHN BAPTIST), an useful and agreeable French writer, was born Jan. 3, 1709, at Vauxcouleurs, in Champagne, where his father was a magistrate. He studied in his native place, but particularly at Pont-a-mousson, where he was called "the prince of philosophers," an academical title given to those who distinguished themselves by their talents and application. Being intended for the church, he was sent to the seminary of St. Louis in Paris, where he remained five years. He afterwards took the degree of bachelor of divinity, was admitted of the house of the Sorbonne in 1734, and of the society in 1736, being then in his licentiateship; but after finishing that career with equal ardour and reputation, he was placed in the second rank, among more than 140 competitors. He took a doctor's degree June 1738, and afterwards served the curacy of Greux, and Dom-Remi, to which he had been nominated by his bishop. This prelate proposed to have M. Ladvocat near him, fix him in his chapter, and place his whole confidence in him; but the Sorbonne did not give the bishop time to execute his plan; for one of their royal professorships becoming vacant by the resignation of M. Thierri, chancellor of the church and university of Paris, they hastened to appoint M. Ladvocat to it, January 11, 1740. Our new professor was unable to continue his lectures more than two years and a half, from a disorder of his lungs, thought by the physicians to be incurable, but of which he at length cured himself by consulting the best authors. In the mean time he wrote two tracts, one "on the Proofs of religion," the other, "on the Councils," both which are valued by catholics. In October 1742, he resigned his chair to be librarian to the Sorbonne, an office then vacant by the premature death of the abbé Guedier de St. Aubin, and made use of the leisure this situation afforded, to improve himself in the learned languages, which he had never neglected in the midst of his other studies. He was often consulted by Louis, duke of

[1] Diogenes Laertius.—Stanley's Hist. of Philosophy.—Ital. Dict.—Bayle.

Orleans, first prince of the blood, who, among other things, wished to become acquainted with the original language of the holy scriptures. M. Ladvocat took advantage of his situation with this prince to represent to him what great and important benefits religion would derive from the establishment of a professor who should explain the holy scriptures according to the Hebrew text. M. the duke immediately comprehending all the good which would result from this professorship, realized it in 1751, and chose M. Ladvocat to fulfil its duties; desiring that for that time only, without any precedent being drawn from it in future, the offices of librarian and professor, which till then had been incompatible, might center in one person. M. Ladvocat was no sooner appointed to this professorship, than he considered by what means he might procure scholars to it; in which he was again seconded by the pious liberality of its august founder. The seminary of the Holy Family, endowed by Anne of Austria, offered choice subjects; the duke assembled them, and revived that seminary by paying the debts which had been necessarily contracted in repairing its buildings. The extinct, or suspended fellowships, rose to new existence, and were no longer given but to deserving competitors; an emulation for understanding scripture inspired the most indifferent, and all the students in divinity hastened to receive lectures from the Orleans professor. The example was followed by some other communities, and this school, which seemed at first likely to be deserted, had the credit of training up many men of great talents. M. Ladvocat died at Paris, December 29, 1765, by which event the house and society of the Sorbonne lost one of its most learned members, the faculty of theology one of its most ingenious doctors, and religion one of its ablest defenders. There is scarce any kind of knowledge which he had not pursued; philosophy, mathematics, the learned languages, history, theology, the holy scripture, all fixed his attention. Assiduous and deliberate study had made the Greek and Latin fathers familiar to him: no monument of ecclesiastical antiquity had escaped his researches; but his peculiar study was to find the true sense of the sacred books; and the theses which he caused to be maintained on the Pentateuch, the Psalms, and the Book of Job, at which the most distinguished among the learned were present, prove the utility of his labours. A genius lively and penetrating, uncommon and extensive,

accurate and indefatigable; a ready and retentive memory, a delicate and enlightened feeling, a decided taste formed from the best models of antiquity, a clear and impartial judgment, a fertile, singular, and natural imagination, and a conversation, which, without seeking for ornaments of style, never failed to prove agreeable and interesting, characterized the scholar in M. Ladvocat, and gained him the regard and esteem of all with whom he had any intercourse or connections. He was frequently consulted on the most intricate and important points, by persons of the greatest distinction in different departments, while his uniform conduct, full of candour and simplicity, tender and compassionate, honest and virtuous, rendered him, though always far from affluence, the resource of indigent men of letters, and made him a kind relation, an excellent friend, beloved by all who had any intercourse with him, and a most valuable member of society in general. His works are, "A Hebrew Grammar," 1758, 8vo; "The Historical Dictionary," 4 vols. 8vo, reprinted several times during his life; "Tractatus de Consiliis;" a "Dissertation on Psalm 67, Exurgat Deus;" "Lettres sur l'Autorite des Textes originaux de l'Ecriture Sainte;" "Jugemens sur quelques nouvelles Traductions de l'Ecriture Sainte, d'après le Texte Hébreu." The four last were published after his death. M. Ladvocat assisted in the "Dict. Geographique," which has appeared under the name of M. the abbé de Vosgiens, the best edition of which is that of 1772, 8vo. He had planned several other works which he had not time to finish, but which were impatiently expected even in foreign countries.[1]

LAER. See BAMBOCCIO.

LAET (JOHN DE), an author of the seventeenth century, distinguished by his knowledge in history and geography, was born at Antwerp, and died there in 1640, leaving some very useful works behind him: 1. "Novus Orbis," Leyden, 1633, folio. He translated it himself into French; and it was printed again at Leyden in 1640, in folio. 2. "Historia Naturalis Brasiliæ," in folio, with cuts. 3. "De Regis Hispaniæ Regnis et Opibus," in 8vo. 4. "Respublica Belgarum." 5. "Gallia." 6. "Turcici Imperii

[1] Dict. Hist. In this article we have principally followed the account by Ladvocat's successor in the last edition of his "Dict. Hist." Many French writers spoke disrespectfully of Ladvocat at the time of his death; but it is to be remarked, that he was no friend to the Encyclopedists.

Status." 7. "Persici Imperii Status." The four last works are part of the little books called "Respublicæ," amounting to about forty volumes, printed by Elzevir in 24to, and treat in a general way of the climate, produce, religion, manners, civil and political government, of these several states; and have served at least as a good model for future improvements. A more considerable work employed the last years of Laet's life; an edition of "Vitruvius," which was printed also by Elzevir, 1649, in folio; accompanied with the notes of learned men, and pieces of other writers upon the same subject. Laet was engaged at one time in a controversy with Grotius, which gave the latter, according to Burigny, a good deal of uneasiness. The dispute was respecting the origin of the Americans, on which subject Grotius wrote with less knowledge of it than might have been expected. Laet printed his work with notes in 1643, and showed that his conjectures were ill-founded, and that he had even advanced some facts which were not strictly true. Grotius answered, in a piece written without temper, entitled "Adversus obtrectatorem, opaca quem bonum facit barba," but Laet's positions were not to be refuted. [1]

LÆTUS POMPONIUS. See POMPONIUS.

LAFITAU (JOSEPH FRANCIS), a French writer, was born at Bourdeaux, and having early entered the schools of the Jesuits, became soon distinguished by a taste for history and polite literature, and although he never arrived at the wealth of his brother, the subject of the next article, he was thought his superior in knowledge and judgment. He made himself known in the literary world by a work entitled "Les Mœurs des Sauvages, comparées aux mœurs des premiers siecles," Paris, 1723, 2 vols. 4to, and 4 vols. 12mo; and by his "Histoire des Découvertes des Portugais dans le Nouveau Monde," 1733, 2 vols. 4to, and 1734, 4 vols. 12mo. He wrote also "Remarques sur le Gin-Seng," Paris, 1728, 12mo. The author had been sent as a missionary to the Iroquois, and the account he gives of them is the most accurate that we have; his comparison between the ancients and the Americans is also very ingenious, and shews great knowledge of antiquity. One other publication of his remains to be mentioned, "Histoire de Jean

[1] Chaufepie.—Niceron, vol. XXXVIII.—Burigny's Life of Grotius.

de Brienne, empereur de Constantinople," Paris, 1727, 12mo. He died in 1755.[1]

LAFITAU (PETER FRANCIS), brother to the preceding, was born in 1685, at Bourdeaux. He entered among the Jesuits early in life, and distinguished himself by his talents for the pulpit; but being sent to Rome on account of the disputes concerning the bull Unigenitus, Clement XI. was so pleased with his lively sallies, that he could not part with him; and Lafitau, taking advantage of the pope's partiality, quitted his order, and was appointed bishop of Sisteron. His diocese was not much edified by him at first, but in the latter part of his life, he is said to have been an example to his clergy, and devoted himself wholly to episcopal duties. Duclos, however, gives him a shocking character for immorality. He died April 5, 1764. His attachment to the bull Unigenitus, induced him to publish some works written with more ease of style, than truth as to facts, such as "Histoire de la Constitution Unigenitus," 2 vols. 12mo; the "History of Clement XI.;" and some volumes of Sermons," and devotional tracts.[2]

LAGNY (THOMAS FANTET DE), an eminent mathematician, was born at Lyons in 1660. Being intended for the bar, he was sent to study the law first at the college of Lyons, and next at the university of Thoulouse; but having accidentally met with Fournier's Euclid, and a treatise on algebra, mathematics became his favourite science. In 1686 he came to Paris, was soon after appointed tutor to the duke de Noailles, elected a member of the academy of sciences, and was appointed by Louis XIV. royal hydrographer at Rochefort; but sixteen years afterwards, he was recalled to Paris, and made librarian to the king with a considerable pension. He died April 11, 1734, and in his last moments, when he no longer knew the persons who surrounded his bed, one of them, through a foolish curiosity, asked him "What is the square of 12?" to which he replied, as it were mechanically, 144. His works are, 1. "New Methods for the Extraction and Approximation of Roots," 1692, 4to. 2. "Elements of Arithmetic and Algebra," 1697, 12mo. 3. "On the Cubature of the Sphere," 1702, 12mo. 4. "A general Analysis, or Method of resolving Problems," published by Richer in 1733, 4to. 5. Several Papers in the Memoirs of the Academy.

[1] Dict. Hist. [2] Ibid.

Lagny excelled in arithmetic, algebra, and geometry, in which he made many important discoveries.[1]

LAGOMARSINIUS. See MARSIGLIANO.

LAGRANGE (JOSEPH LOUIS), a very eminent mathematician and philosopher, was born at Turin, Nov. 25, 1736, where his father, who had been treasurer of war, was in reduced circumstances. In his early days his taste was more inclined to classical than mathematical studies, and his attention to the latter is said to have been first incited by a memoir that the celebrated Halley had composed for the purpose of demonstrating the superiority of analysis. From this time Lagrange devoted himself to his new study with such acknowledged success, that at the age of sixteen he became professor of mathematics in the royal school of artillery at Turin. When he had discovered the talents of his pupils, all of whom were older than himself, he selected some as his more intimate friends, and from this early association arose an important institution, the academy of Turin, which published in 1759 a first volume under the title of "Actes de la Société Privée." It is there seen that young Lagrange superintended the philosophical researches of Cigna, the physician, and the labours of the chevalier de Saluces. He furnished Foncenex with the analytical part of his memoirs, leaving to him the task of developing the reasoning upon which the formulæ depended. In these memoirs, which do not bear his name, may be observed that pure analytical style which characterizes his greatest productions. He discovered a new theory of the lever, which makes the third part of a memoir that had much celebrity. The first two parts are in the same style, and are known to be also by Lagrange, although he did not positively acknowledge them, and they were generally ascribed to Foncenex.

Lagrange, while giving up to his friend these anonymous solutions, published at the same time under his own name, theories which he promised to unfold and explain. After having given new formulæ of maxima and minima, and after having shown the insufficiency of the methods already known, he announced that he would treat of this subject, which in other respects appeared interesting to him, in a work that he was preparing, and in which from the same principles would be deduced all the mechanical pro-

[1] Chaufepie.—Moreri.—Hutton's Dict.

perties of bodies, whether solid or fluid. Thus at the early age of twenty-three, he laid the foundation of those great works which have attracted the admiration of the learned. In the same volume he applied the theory of recurring consequences and the doctrine of chances to the differential calculus, which till his attempt was worked by indirect methods, but which he established on more general principles.

Newton had undertaken to reduce the motion of fluids to calculation, and had made researches on the propagation of sound. His principles Lagrange found insufficient, and some of his suppositions inaccurate. This he demonstrated; he founded his new researches on the known laws of Dynamics; by considering only the particles in air that are in a right line, he reduced the problem to that of vibrating chords, upon which the greatest geometricians had differed. He showed that their calculations were insufficient to decide the question. He therefore undertook a general solution of it by an analysis as new as ingenious, by which he reduced at the same time an indefinite number of equations, and which included continued functions. He established more firmly Bernouilli's theory of the mingling of simple and regular vibrations, showed within what limits this theory is accurate, and where it becomes erroneous. He then arrived at the construction given by Euler, a true construction, though discovered without any rigorous calculations. He also answered D'Alembert's objections. Euler perceived the merit of the new method, which he made an object of his profoundest meditations; but D'Alembert proposed numerous objections, which Lagrange afterwards answered. Euler's first notice of this memoir was by making Lagrange a member of the Academy of Berlin, which he announced to him, Oct. 20, 1759, in a letter handsomely acknowledging the merit of his discoveries.

Euler's admiration of our young mathematician involves the origin of Lagrange's discoveries, as he himself afterwards related. The first attempts to determine the *maxima* and *minima* in all indefinite integral formulæ were made by means of a curve of the quickest descent, and by the Isoperimeters of Bernouilli. Euler reduced them to a general method, which, however, had not that simplicity which is desirable in a work of pure analysis. Euler himself thought so, but thought at the same time that it was

conformable to truth, and that by means of sound metaphysics it might be made extremely evident; but this task, he said, he left to those who made metaphysics their study. While the metaphysicians took no notice of this appeal, Lagrange's emulation was excited, and he soon discovered the solution that Euler had despaired of, by analysis; and in giving an account of his process, he said that he considered it not as a metaphysical principle, but as a necessary result of the laws of mechanism, as a mere corollary of a more general law, which he afterwards made the basis of his celebrated work, entitled "Mecanique analytique." We see also the germ of this work in the paper he wrote when the Academy of sciences proposed as a prize question, the theory of the moon's libration, on which subject he had an opportunity to apply the principles of his analytical discoveries. He wrote also an equally able memoir on another prize subject by the same academy, the theory of Jupiter's satellites; and as the subject was not exhausted in this memoir, it was his intention to return to it and enlarge his researches, but his other more pressing engagements prevented him.

In the mean time, as the society of Turin was not quite to his taste, he had a strong desire to become personally acquainted with those scientific men at Paris, with whom he had correspondence; and an opportunity offering, he visited that city, and was kindly received by D'Alembert, Clairaut, Condorcet, Fontaine, Nollet, &c. Soon after, either from his well-known and well-earned fame, or in consequence of the recommendation of his friends, he was, in 1766, appointed director of the Berlin academy, for physico-mathematical sciences. Here, as he was a foreigner, he had some prejudices to overcome; but by a diligent application to the duties of his office, and by steering clear of all contests and parties, political or religious, he soon gained universal esteem, and enriched the memoirs of the Academy of Berlin by a vast number of highly interesting papers, which, however, are but a part of what twenty years enabled him to produce. He had among other things published his "Mecanique analytique" at Paris, to which city he again removed on the death of Frederic, which occasioned great changes in Prussia, some of which it was supposed would affect the literary world. The successor of Frederic indeed was reluctant to part with such an ornament to the academy, and granted leave of absence on

condition that Lagrange should continue to contribute to the Berlin memoirs; and the volumes for 1792, 1793, and 1803, show that he was faithful to his engagement.

In 1787 Lagrange came to Paris to take his seat in the Academy of sciences, of which he had been a foreign member fifteen years; and in order to give him the right of voting in all their deliberations, this title was changed into that of veteran pensioner. When the revolution took place, he lost his pension, which he did not so much regard as he did the dangers which threatened literature and civilization. When the new institutions were formed, such a man could not be overlooked. He was first appointed professor of the Normal school, but this was of short duration. In the Polytechnic school, however, he found an opportunity to return to the cultivation of the science of analysis, and now developed those ideas, the origin of which was contained in two memoirs that he published in 1772, in order to show the true metaphysics of the differential and integral calculus. At that time he published his "Fonctions analytiques," and "Leçons sur le Calcule," which passed through several editions. He also published about the same time his "Traité de resolution numerique des Equations," with notes on several points of the theory of Algebraic equations. He also undertook a new edition of his "Mecanique analytique," and laboured at it with all the ardour of his best days; but so much application brought on weakness and faintings, and about the end of March 1813, a decay of nature was visible, which terminated in his death on April 10.

Lagrange had naturally a good constitution, and by temperance and a tranquil placid mind, his life was prolonged to seventy-six years, almost the whole of which were devoted to scientific pursuits; and so much were his thoughts engaged on these, that in his intercourse with society, he was more frequently meditating on some favourite mathematical subject, than taking any share in conversation. When he did, his manner was timid and respectful, and he seemed to be soliciting rather than imparting that information with which his mind was so amply stored. As he had an aversion to have his portrait taken, a sketch of him was taken by stealth, from which the bust was formed now in the library of the Institute. If his fame might be supposed to rest on any selection from his numerous works, we might instance his "Mecanique

analytique," and "Fonctions analytiques," as unquestionably the most profound and important. "By means of his successful labours," says his eulogist, "mathematical science is at present like a great and beautiful palace, the foundations of which he renewed, fixed the summit, and in which it is impossible to take a step without discovering, with admiration, monuments of his genius."

Lagrange was, as before noticed, one of the founders of the academy of Turin; director, during twenty years, of the Berlin academy, foreign associate of the Academy of Sciences of Paris, member of the Imperial Institute and of the Board of Longitude; senator and count of the empire, grand officer of the legion of honour, and grand-cross of the imperial order of re-union.[1]

LAGUERRE (LOUIS), a painter of histories on ceilings, staircases, halls, &c. and an assistant and imitator of Verrio, was born in France; and his father being master of the menagerie at Versailles, he had Louis XIV. for his godfather, and after him he was named. At first he was intended for the church, and was placed in the Jesuits' college for education; but, having a hesitation in his speech, and having exhibited some taste in drawing, the king recommended to his parents to bring him up to the profession of painting. He then studied in the school of Le Brun, and in the royal academy of Paris; and made so much progress, that, in 1683, at the age of twenty, he came to England, and was immediately employed by Verrio upon the large work at St. Bartholomew's hospital; in which he succeeded so well, that he soon obtained considerable employment on his own account, and executed a great number of ceilings, halls, and staircases, in the houses of the principal nobility of the country, particularly at lord Exeter's at Burleigh, at Devonshire house, Piccadilly, Petworth, and Blenheim. King William gave him lodgings at Hampton Court, where he painted the "Labours of Hercules," and repaired the large pictures called "The Triumphs of Cæsar," by Andrea Mantegna. His talents were not of a cast to demand very high respect, but they were fully equal to the mode in which they were employed, which requiring a certain portion of ingenuity, is a certain waste of talents of a superior class. In a few

[1] From Delambre's elaborate Life of Lagrange, obligingly communicated by Dr. Kelly of Finsbury-square.

years, it is probable, his name will repose for perpetuity on the records of history, and the unlucky satire of Pope, "where sprawl the saints of Verrio and Laguerre.' He died in 1721, and in a place very seldom disturbed by such an event, viz. in the theatre of Drury-lane. He had gone there to see the "Island Princess" acted for the benefit of his son, who was newly entered upon the stage as a singer; but, before the play began, he was seized by an apoplexy, and carried away senseless.[1]

LAGUNA (ANDREW), a physician, born at Segovia in 1499, was high in the confidence of the emperor Charles V. at whose court he passed a considerable part of his life. He published "Annotations upon Dioscorides;" and an "Epitome of the Works of Galen," with a life of this author; and "A Treatise of Weights and Measures." He was a respectable critic, and died in 1560.[2]

LAINEZ (ALEXANDER), a French poet, was born in 1650, at Chimay, in Hainault, and was of the same family with father Lainez, second general of the Jesuits, the subject of our next article. He was educated at Rheims, where his wit procured him an acquaintance with the chief persons of the town, and an admittance amongst the best companies. At length he came to Paris, and attended the chevalier Colbert, colonel of the regiment of Champagne, to whom he read lectures upon Livy and Tacitus. Several other officers of the army attended these lectures, making their remarks, and proposing their difficulties, which produced very agreeable and useful conversations. Having, however, a rambling disposition, he quitted this society, travelled into Greece, and visited the isles of the Archipelago, Constantinople, Asia Minor, Palestine, Egypt, Malta, and Sicily. Thence he made a tour through the principal towns of Italy, and, returning through Switzerland into France, arrived at Chimay, where he resided in obscurity for two years, until the a' bé Faultrier, intendant of Hainault, having received orders from the king to seize some scandalous libels that were handed about upon the frontier of Flanders, forced himself by violence into his chamber, on suspicion of being one of the authors of these. There he found Lainez wrapped up in an old morning-gown, surrounded with a heap of papers, all in the greatest

1 Walpole's Anecdotes.—Pilkington and Strutt.—Rees's Cyclopædia.
2 Moreri.—Dict. Hist.—Saxii Onomast.

confusion. He accosted him as a guilty person, and seized his papers. Lainez answered with modesty, proved the injustice of the suspicion; and the examination of his papers, which consisted of verses, and minutes of his travels, added conviction to his arguments. The abbé Faultrier was much pleased to find him innocent; and, having had this occasion of knowing his merit, took him home with him, furnished him with apparel, of which at this time he stood very much in need, gave him lodging and diet, and treated him as a friend. Four months after, Lainez followed his benefactor to Paris, and lived with him at the arsenal; but, in half a year's time, finding the little restraint this laid him under not at all agreeable to his spirit, he obtained leave to retire. This being granted, he made an excursion to Holland, to visit Bayle; and then crossed the water to England, whence, at last, he returned to settle at Paris, where he passed his days betwixt study and pleasure, especially that of the table. He was, according to Moreri, a great poet, a great classic, and a great geographer, and, if possible, a still greater drinker. Nobody exactly knew where he lodged. When he was carried homeward in any friend's chariot, he always ordered himself to be set down on the Pont-neuf, whence he went on foot to his lodgings. His friends, who were very numerous, and among them several persons of distinguished birth as well as merit, did not care where he lodged, if they could often have the happiness of his company. His conversation at once charmed and instructed them. He talked upon all kinds of subjects, and talked well upon all. He was a perfect master of Latin, Italian, Spanish, and of all the best authors in each of those languages. The greatest part of the day he usually devoted to his studies, and the rest was passed in pleasure. As one of his friends expressed his surprize to see him in the king's library at eight in the morning, after a repast of twelve hours the preceding evening, Lainez answered him in this distich extempore:

"Regnat nocte calix, volvuntur biblia mane,
Cum Phœbo Bacchus dividit imperium."

He died at Paris, April 18, 1710. Although he composed a great deal of poetry, we have little of it left, as he satisfied himself with reciting his verses in company, without communicating them upon paper. The greatest

part of his pieces were made in company, over a bottle, and extempore; so that they are short, but sprightly, easy, full of wit, and very ingenious. A collection of them was published at the Hague in 1753, 8vo. Almost all his papers came into the hands of Dr. Chambou, his physician.[1]

LAINEZ (JAMES), a Spaniard, and celebrated general of the Jesuits, in which office he succeeded St. Ignatius 1558, after having been one of his first disciples, appeared with great distinction at the council of Trent and colloquy of Poissy; was much esteemed for his prudence, learning, and piety; refused the cardinal's hat, and died at Rome, January 19, 1565, aged fifty-three, leaving some works in Latin, on "Providence," "On the use of the Cup," and "On Women's painting and dress," &c. Father Theophilus Raynaud attributes to him also "The Declarations on the Constitutions of the Jesuits;" while others believe that Lainez drew up the constitutions themselves, alledging, in support of this opinion, that they discover too much penetration, strength of genius, and refined policy, to have been the work of St. Ignatius. In the first congregation after that saint's death, Lainez caused an absolute authority to be granted him, with a perpetuity of the generalship, and a right of having prisons; thus changing the uprightness and simplicity of the founder's maxims for a system of human policy, which guided all the undertakings of the society, and led at length to its destruction.[2]

LAIRE (FRANCIS XAVIER), librarian to the cardinal Lomenie, a member of various learned academies in France and Italy, professor of bibliography, and member of the Lyceum, was born in 1739, at Dole in Franche-comté, of reputable but poor parents, who, however, procured him admission into the religious house of the Minims of his native place. Here his easy access to the fine library of the order, inspired and gratified an early predilection for bibliographical researches, and laid the foundation of that general knowledge of literary history and antiquities, for which he was afterwards so much distinguished, and which he improved in the course of his travels in France, Italy, and Greece. He died at Paris in 1801. His works are, 1. "Memoires pour servir a l'Histoire Litteraire de quelques grands hommes du 15 siecle, avec un Supplement aux Annales Typographiques de Mattaire." This, of which we

[1] Moreri.—Dict. Hist. [2] Moreri.—Dict. Hist.

have only the French title, was published in Latin, at Naples in 1776, 4to. 2. "Specimen Historicum Typographiæ Romanæ XV sæculi," Rome, 1778, 8vo. This is the least valued of his works. 3. "Epistola ad abbatem Ugolini, &c." printed at Pavia, but in the title, Strasburgh. 4. "De l'origine et des progres de l'Imprimerie en Franche-Comte," with a catalogue of the works printed there; Dole, 1784, 12mo. 5. "Serie dell' edizioni Aldine," written in conjunction with the cardinal Lomenie, whose librarian he was, as noticed above: of this there have been three editions, at Pisa, 1790, at Padua, in the same year, and at Venice in 1792, 12mo. 6. "Index librorum ab inventa Typographia, ad annum 1500," Sens, 1791, 2 vols. 8vo. This is a catalogue of the books of the fifteenth century, belonging to the library of the cardinal Lomenie, and is our author's most useful work. Laire also published some papers on subjects of French antiquities, in the "Magazin Encyclopedique."[1]

LAIRESSE (GERARD), an eminent Flemish painter, was born at Liege, in 1640. His father, who was a tolerable painter, put his son first to study the belles lettres, poetry, and music, to the last of which Gerard dedicated a day in every week: but at length taught him design, and made him copy the best pictures, particularly those of Bertholet Flamael, a canon of that city. At the age of fifteen, Gerard began to paint portraits, and some historical pieces, for the electors of Cologne and Brandenburgh, which contributed to make him known, and gave him great reputation. The ease, however, with which he got his money tempted him to part with it as easily, and run into expence. He was fond of dress, and making a figure in the world; he had also an ambition to please the ladies, and fancied that the liveliness of his wit would compensate in some degree for the deformity of his person. But one of his mistresses, whom he had turned off, having out of revenge wounded him dangerously with a knife, he abandoned such promiscuous gallantry, and married. While settled at Utrecht, and poor, he was seized with a contagious distemper; and, his wife lying-in at the same time, he was reduced to offer a picture to sale for present support, which, in three days' time, was bought by Vytenburgh, a picture-merchant at Amsterdam, who engaged

[1] Dict. Hist.—Dibdin's Bibliomania.

him to go to that city. Accordingly Lairesse settled there; and his reputation rose to so high a pitch, that the Hollanders esteem him the best history-painter of their country, and commonly call him their second Raphael; Hemskirk is their first. Yet his style of painting was but a compound of those of Poussin and the old French school. While he aimed at imitating the best Italian masters, he never avoided those false airs of the head and limbs, which seem rather taken from the stage than from nature; so that his works do not rise to the level of true merit. At length, borne down with infirmities, aggravated by the loss of his eye-sight, he finished his days at Amsterdam, in 1711, at the age of seventy-one.

He had three sons, of whom two were painters and his disciples. He had also three brothers, Ernest, James, and John: Ernest and John painted animals, and James was a flower-painter. He engraved a great deal in aqua-fortis. His work consists of 256 plates, great and small, more than the half of which are by his own hand; the others are engraved by Poole, Berge, Glauber, &c. Lairesse has the credit of an excellent book upon the art, which has been translated into English, and printed both in 4to and 8vo, at London, but it is thought that it consists only of observations made by him, and published with the authority of his name. [1]

LAKE (ARTHUR), a pious English prelate, brother to sir Thomas Lake, knt. principal secretary of state to James I. and son of Almeric Lake or Du Lake, of Southampton, was born in St. Michael's parish, and educated for some time at the free-school in that town. He was afterwards removed to Winchester school, and thence was elected probationer fellow of New college, Oxford, of which he was admitted perpetual fellow in 1589. In 1594 he took his degrees in arts, and being ordained, was made fellow of Winchester college about 1600, and in 1603 master of the hospital of St. Cross. In 1605 he took his degrees in divinity, and the same year was installed archdeacon of Surrey. In 1608 he was made dean of Worcester, and in December 1616, consecrated bishop of Bath and Wells. He was a man of great learning and extensive reading, particularly in the fathers and schoolmen, then a common study; and as a preacher was greatly admired. Fuller

[1] Argenville, vol. III.—Pilkington and Strutt.—Sir J. Reynolds's Works.

says he obtained his preferments "not so much by the power of his brother (the secretary) as by his own desert, as one whose piety may be justly exemplary to all of his order. In all the places of honour and employment which he enjoyed, he carried himself the same in mind and person, showing by his constancy, that his virtues were virtues indeed; in all kinds of which, whether natural, moral, theological, personal, or paternal, he was eminent, and indeed one of the examples of his time. He always lived as a single man, exemplary in his life and conversation, and very hospitable." Walton confirms this character; he says Dr. Lake was "a man whom I take myself bound in justice to say, that he made the great trust committed to him the chief care and whole business of his life. And one testimony of this truth may be, that he sat usually with his chancellor in his consistory, and at least advised, if not assisted, in most sentences for the punishing of such offenders as deserved church censures. And it may be noted, that after a sentence of penance was pronounced, he did very rarely or never allow of any commutation for the offence, but did usually see the sentence for penance executed; and then, as usually, preached a sermon of mortification and repentance, and so apply them to the offenders that then stood before him, as begot in them a devout contrition, and at least resolutions to amend their lives; and having done that, he would take them, though never so poor, to dinner with him, and use them friendly, and dismiss them with his blessing and persuasions to a virtuous life, and beg them for their own sakes to believe him. And his humility and charity, and all other Christian excellencies, were all like this."

This worthy prelate died May 4, 1626, and was buried in the cathedral of Wells. It does not appear that he published any thing in his life-time; but after his death, Wood informs us, there were published several volumes of his "Sermons;" an "Exposition of the first Psalm;" an "Exposition of the fifty-first Psalm," and "Meditations," all of which were collected in one vol. fol. Lond. 1629, with the title of "Sermons, with religious and divine Meditations," and a life and portrait of the author. Bishop Lake was a considerable benefactor to the library of New college, where he also endowed two lectureships, one for the Hebrew language, and another for the mathematics.[1]

[1] Ath. Ox. vol. I.—Wood's Hist. of Oxford.—Walton's Life of Bp. Sanderson.

LALANDE (JAMES DE), an able counsellor, and professor of law at Orleans, was born in that city Dec. 2, 1622. He discharged various important offices at Orleans with the greatest credit, as to abilities, and with so much integrity, as to be called the father of the people. His learning also procured him the honour of being appointed professor and dean of the university. He died at an advanced age, Feb. 5, 1703, leaving several works, the principal of which are, 1. "Commentaire sur la Coutume d'Orleans," 1677, fol. an edition which is more valued than the subsequent one of 1704, in 2 vols. fol. 2. "Traité de Ban et de l'Arriere Ban," 1674, 4to.[1]

LALANDE (JOSEPH JEROME FRANCIS), a very celebrated French astronomer, was born at Bourg, in the department of l'Ain, July 11, 1732. His father, who was possessed of property, intended him for the bar, and sent him to Paris to study the law, to which, for some time, he applied with so much assiduity, as to answer the most sanguine expectations of his friends, when the sight of an observatory awakened in him a propensity, which deranged the projects of his parents, and became the ruling passion of his life. He put himself under the instructions of Le Monnier, one of the then most celebrated astronomers of France, and profited so much by the lessons of his able instructor, as to afford him the highest degree of satisfaction, who, on his part, conceived for the young man a truly paternal affection, and was determined to promote his interests. An opportunity soon offered; the great astronomer Lecaille was preparing to set out for the Cape of Good Hope, in order to determine the parallax of the moon, and its distance from the earth. To accomplish this purpose, it was necessary he should be seconded by an observer placed under the same meridian, and at the greatest distance that could be conveniently chosen on the globe. Berlin was fixed on, and Le Monnier signified his intention of undertaking the business himself, but the moment when he appeared ready to depart, he had the credit to get his pupil appointed in his stead. Frederic, to whom Maupertuis had explained the delicacy and difficulty of the enterprize, could not forbear shewing some astonishment when the youthful astronomer was presented to him; "However," said he, "the Academy of Sciences has ap-

[1] Moreri.—Dict. Hist.—Saxii Onomasticon.

pointed you, and you will justify their choice." From that moment his age, being only eighteen, was an additional recommendation; he was admitted at court, welcomed by the academy, and became intimate with the most distinguished persons at Berlin. On his return, the account which he gave of his mission procured him free access to the Academy of Sciences, and its transactions were enriched every year by important communications from the young astronomer. The active part which he took in the labours of the academy, was not confined to the astronomical science: we have from his pen, a description of seven arts, as different from each other, as they are remote from the objects of his habitual meditations. He published the French edition of Dr. Halley's tables, and the history of the comet of 1759, and he furnished Clairault with immense calculations for the theory of that famous comet. Being charged in 1760 with the compilation of the "Connoissance des Temps," he entirely changed the form of that work, and of this collection he published thirty-two volumes, *viz.* from 1775 to 1807.

In 1764, appeared the first edition of his "Traité Astronomique," which he afterwards completed, and upon which his chief claim to fame rests. Lalande was the first who calculated the perturbations of Mars and Venus; and in the theory of Satellites, in which but little progress had been made, he explained a motion which Bailli claimed as his own discovery. A literary dispute arose out of this circumstance, which, however, was conducted with every regard to decency; and the probable result, as seen by disinterested spectators, was, that both had been led to the same discovery. He composed all the astronomical articles for the "Encyclopædia of Yverdun," those for the supplements to the "Encyclopédie de Paris," and those for the "Encyclopédie Methodique," substituting for the articles furnished by d'Alembert, and which he had compiled from the works of Le Monnier, such as were more complete and more modern, from his own observations and improved theories.

To his written works he joined oral instructions during a space of forty-six years; for from 1761 he had replaced the first master, De Lisle, in the chair of astronomy, in the college of France, and gave a new lustre to this curious part of public instruction in a celebrated school, which possessed the most distinguished professors of every kind,

and which enjoyed and merited the extraordinary privilege of out-living the tremendous storms of a revolution, and escaping the almost universal destruction which levelled all around it. As a professor, he taught with so much ability that his school became a seminary of disciples who peopled the different observatories of the world. In the midst of his other labours he drew up his "Voyage d'Italie," the most complete collection of curious objects that travellers can consult; his "Traité des Canaux;" and his "Bibliographie Astronomique," which is an immense catalogue of all the works that have appeared on the subject of that science.

In 1793, Lalande published "Abregè de Navigation historique, theorique, et practique," containing many valuable rules and tables; and in 1802 he published a new edition of Montucla's History of Mathematics, in 4 vols. 4to, the last two volumes being prepared from Montucla's papers, with the assistance of La Place, La Croix, and other French mathematicians. He published also this year a collection of tables of logarithms, sines, tangents, &c. adapted to the pocket.

Associated to almost all the distinguished scientific societies in the world, he was their common bond of union by the correspondences which he maintained; and he promoted a circulation of intelligence from one to another. He employed the credit arising from the universal reputation which he enjoyed, for the general benefit of the sciences and their cultivators. To the extraordinary ardour and activity of his character, he joined a love for the truth, which he carried to the borders of fanaticism. Every degree of concealment appeared to him unworthy of an honest man; and he therefore, without reserve, uttered his sentiments on all occasions, and by the bluntness of his manners, he sometimes made himself enemies, who not only called in question his real merits, but who excited against him a crowd of detractors, and because they could not rival his high reputation, they attempted to blast his well earned fame. He was not without his singularities and failings, but they were trifling in comparison of his commendable qualities, yet his long and important services were frequently forgotten in the recollection of trivial failings.

Lalande has been charged with profaneness and atheism; but, says the writer of his life whom we have followed, no

authority is produced to support such charges, which, if true, ought to have been sanctioned by some sort of proof, or by well ascertained facts. The facts, however, as given in the "Biographie moderne," are these, that, "before the Revolution, Lalande made a public profession of Atheism: in 1793 he delivered a speech at the Pantheon, with the red cap on his head, against the existence of God; in 1805 he published a Supplement to the "Dictionary of Atheists," by Silvain Mareschal, in which he endeavours to prove there is no Deity; and in support of his opinion he cites not only the dead, but even living persons, one of whom, Francis de Neufchateau, president of the senate, strongly protested in the public prints against this charge." In the same work, we are likewise told, that the emperor (Bonaparte) on being informed of Lalande's conduct, enjoined him to publish nothing more with his name, in a letter dated from the palace at Schoenbrunn, Jan. 18, 1806, which was read at a general meeting of the Institute, all the classes of which had been especially summoned. The substance of this letter is, that M. Lalande, whose name had hitherto been united with important labours in science, had lately fallen into a state of childhood, which appeared now in little articles unworthy of his name, &c. Lalande, who was present, rose and said, "I will conform to the orders of his majesty." These are surely facts of the most decisive kind, and easily to be refuted, if they have no foundation. The editors of the Dict. Hist. borrowing from one of his eulogists, make a very poor defence, by saying that, "he always manifested a benevolent disposition, and approved himself a man of honour, probity, courage, full of activity for all useful things, and of love and zeal in behalf of his fellow creatures. To imitate the great benefactor is the most worthy homage we can pay to the infinite goodness; the supreme intelligence which governs the universe." He rendered, however, inestimable service to science during his life, and consulted its interests after his death, by founding an annual prize to the author of the best astronomical memoir, or most curious observation. He died April 4th, 1807, in the 75th year of his age.[1]

LALLEMANT (JAMES PHILIP), a Jesuit, who died 1748, left a valuable "Paraphrase on the Psalms," 12mo,

[1] Rees's Cyclopædia, from the eulogies of De-Lambre and Dupont.—Dict. Hist.—Biog. Moderne.

and several other works: the principal are, "Le véritable Esprit des Disciples de S. Augustin," 1705, and 1707, 4 vols. 12mo; "Lettre d'un Abbé à un Evêque," &c.; "Moral Reflexions, with notes on the New Testament," written with a design to rival those by P. Quesnel, 12 vols. 12mo. He speaks much of this Jesuit in his "Letters to the Abbé Margon." Lallemant was among the warmest defenders of the bull Unigenitus.[1]

LALLOUETTE (AMBROSE), a French ecclesiastic, was born at Paris in 1653, became bachelor of the Sorbonne, and chaplain of Notre Dame, and took possession of a canonry of St. Oportune, 1721, but never enjoyed it peaceably. He undertook missions in the provinces for the re-union of the Protestants, and devoted himself with success to the care of souls, and to preaching. He died May 9, 1724, aged seventy-one. He was for some time in the congregation of the oratory. His works are, 1. "Traité de Controverse pour les nouveaux Réunis, sur la Présence réelle, sur la Communion sous une Espéce, et sur les Traduct. Fr. de l'Ecriture," 1692, 12mo. 2. "Extraits des S. S. Peres de l'Eglise, sur la Morale," in 4 parts, 16to. 3. "An Abridgment of the Life of Catherine Antoinette de Gondi," superior-general of Calvary, who died 1716, 12mo. 4. An Abridgment of the "Life of Cardinal le Camus, bishop of Grenoble," 12mo. 5. "The History and Abridgment of the pieces written for and against Plays and Operas," 12mo; a curious work: and 6. "Pensées sur les Spectacles," Orleans, 12mo, are also attributed to him.[2]

LAMANON (ROBERT PAUL), a member of the academy of sciences at Paris, and member of the museum in the same city, was born at Salon, in Provence, in 1752, of an old and respectable family. He was destined for the church, and sent to Paris to complete his theological studies. He rose to the dignity of canon, but by the death of his father and elder brother acquired property, which enabled him to follow the bent of his inclinations, by devoting himself to the physical sciences. He travelled through Provence and Dauphiné, and scaled the Alps and Pyrenees; "at the sight of these vast natural laboratories, the bent of his mind burst forth instantaneously; he climbed to the summit of rocks, and explored the abyss of caverns,

[1] Dict. Hist. [2] Niceron, vol. XXXIX.—Moreri.—Dict. Hist.

weighed the air, analysed specimens, and in this ardent fancy, having attained the secrets of creation, he formed a new system of the world." Upon his return home, he applied with great ardour to the study of meteorology, natural philosophy, and the other branches of the history of nature. He spent three years at Paris, and gave to the learned societies there many very valuable papers, particularly a memoir on the Cretans, a memoir on the theory of the winds, and a treatise on the alteration in the course of rivers, particularly the Rhone. He again visited Switzerland and Italy, going first to Turin, where he allied himself to the learned of that country: after his return, laden with the spoils of the countries which he traversed, he employed himself in the arrangement of the interesting fruits of his journey. It was at the time when Lamanon was preparing for the press his great work on the "Theory of the Earth," that the French government conceived the vast project of completing the discoveries of captain Cook; the Academy of sciences was entrusted with the care of selecting men capable of rectifying the common notions of the southern hemisphere, of improving hydrography, and advancing the progress of natural history; they invited, at the recommendation of the illustrious Condorcet, Lamanon to share the danger, and to partake in the glory of this great enterprize. He eagerly caught at the offer, hastened to Paris, refused, in a conference with the minister, the salary offered him, and taking a hasty leave of his friends, departed for Brest. On the 1st of August, 1785, the armament set sail under the orders of La Perouse, an experienced commander: the commencement of the voyage was highly prosperous. After some delays, and having embraced every opportunity of making observations, the vessels arrived at the island of Maouna, one of the southern archipelago. Lamanon, eager to assure himself of the truth of the accounts of that country, debarked with Langle, the second in command. Having explored the place, and being upon the point of returning, they were attacked by the natives; a combat ensued, and they, with several of the boat's crew, fell a sacrifice to the fury of these barbarians. Thus perished Lamanon, a young man ardent in the pursuits of science, disinterested in his principles, and a zealous advocate for the interests of freedom. His eulogist, M. Ponce, said of him, "that he seemed born to bring about a revolution in science;

the depth of his ideas, the energy of his character, the sagacity of his mind, united to that lively curiosity that can draw instruction out of every thing which he saw, and which leaves nothing unexplored, would have led him to the most valuable discoveries."[1]

LAMBARDE (WILLIAM), an eminent lawyer and antiquary, the eldest son of John Lambarde, alderman of London, by Juliana his wife, daughter of William Horne or Herne, of London, was born Oct. 18, 1536. Nothing is recorded concerning the early part of his education, until he entered upon the study of the law, and was admitted into the society of Lincoln's-inn, Aug. 15, 1556. Here he studied under Laurence Nowell (brother to the celebrated dean of St. Paul's), a man famous for his knowledge of antiquities and of the Saxon tongue. Lambarde profited much by his instructions, considering an acquaintance with the customs and jurisprudence of the Saxon times as very useful in his profession. The first fruits of his studies appeared in a collection and translation of the Saxon laws, under the title of "Αρχαιονομια, sive de priscis Anglorum legibus, libri," 1568, 4to, republished afterwards, with Bede's "Ecclesiastical History," in 1644, by Abraham Wheelock, who commends highly the elegance of Lambarde's interpretation.

In 1570 he appears to have resided at Westcombe, near Greenwich, of the manor of which he was possessed, and devoted a great share of his labours to the service of the county of Kent, but without giving up his profession of the law, or his connection with Lincoln's-inn, of which society he was admitted a bencher in 1578. He had finished his "Perambulation of Kent" in 1570, which after being inspected by archbishop Parker, and the lord treasurer Burleigh, was published in 1576. From a letter of his to his friend Thomas Wotton, esq. it appears that his design and researches extended much farther, and that he had already collected materials for a general account of Great Britain, of which this was but the specimen, and that he was prevented from proceeding in his plan by discovering that Camden was engaged in one similar. His materials, however, were published from the original MS. in 1730, 4to, under the title of "Dictionarium Angliæ Topographicum et Historicum." Camden, in praising his

[1] Dr. Gleig's Supplement to the Encyclopædia Britannica.—Rees's Cyclopædia.

"Perambulation," and acknowledging his obligations to it, calls the author "eminent for learning and piety;" by the latter quality alluding probably to his founding an hospital for the poor at East-Greenwich, in Kent, said to have been the first founded by a protestant. The queen (Elizabeth) granted her letters patent for the foundation of this hospital in 1574; and it was finished, and the poor admitted into it in October, 1576. It was to be called "The college of the poor of queen Elizabeth." An account of its endowment and present state may be seen in our principal authority, and in Lysons's "Environs."

In 1579 Lambarde was appointed a justice of peace for the county of Kent, an office which he not only performed with great diligence and integrity, but endeavoured to explain and illustrate for the benefit of other magistrates, in his "Eirenarcha, or the Office of the Justices of Peace, in four books," 1581, reprinted eleven times, the last in 1619. Sir William Blackstone, in his Commentaries, recommends this work to the perusal of students. He published also, "The Duties of Constables," &c. 1582, 8vo, and reprinted six times. His character and writings had now recommended him to the notice of some of the greatest and most powerful people of the realm. In 1589 he had a deputation from the lord treasurer for the composition for alienations for fines, an office erected in the 18th year of queen Elizabeth. In 1592 he was appointed a master in chancery by sir John Puckering, lord keeper; and in 1597 was appointed keeper of the rolls and house of the rolls, in Chancery-lane, by sir Thomas Egerton, lord keeper. At length, in 1600, he was personally noticed by the queen, who received him very graciously, and appointed him keeper of the records in the Tower. In consequence of this appointment, he had another interview with her majesty, Aug. 4, 1601, and presented her with an account of those records, which he called his "Pandecta Rotulorum." In the mean time he had written, though not published, another work, entitled "Archeion, or a Discourse upon the high courts of justice in England." It was not published until 1635, some years after his death, by his grandson, Thomas Lambarde. Of this work there are two editions of the same date, but Mr. Bridgman gives the preference to that with a preface signed T. L. which he thinks the most correct. Mr. Lambarde died Aug. 19, 1601, at his house of Westcombe, and was buried in the

parish church of Greenwich. A monument was placed over him, which, upon the rebuilding of that church, was removed to the parish church of Sevenoak, in Kent, where is now the seat and burying-place of the family. He was thrice married, but left issue only by his second wife. He left many MSS. of which Mr. Nichols has given an account; and appears to have been an accurate antiquary, and in all respects a man of learning and distinction.[1]

LAMBECIUS (PETER), a very learned writer, was born at Hamburgh April 13, 1628, the son of Heino Lambecius, who had married a sister of the celebrated Lucas Holstein. In his youth he afforded many proofs of diligence and genius, and after studying for some time at Hamburgh, was advised by his uncle Holstein, who also offered to defray his expences, to pursue his studies in other seminaries. With such encouragement he left Hamburgh in Dec. 1645, and went by sea to Amsterdam, where for eight months he studied the belles lettres, history, and geography, under G. J. Vossius, and Caspar Barlæus, to whom he had special recommendations from his uncle, and under other eminent teachers. It was here, too, where he first imbibed principles favourable to the Roman catholic religion, and it has been very justly accounted a blot in his character that he concealed his opinions for so many years, and held offices which he knew to be incompatible with them.

While at Amsterdam, by the advice of his uncle, he learned the art of drawing geographical charts. He also began to study jurisprudence, and after visiting Leyden, and other principal cities in the Netherlands, arrived at Paris in September 1646. Here he resided a year with cardinal Barberini, who showed him every kindness in consideration of his relationship to Holstein; and partly by his means, and Holstein's letters of recommendation, Lambecius was admitted into considerable familiarity, notwithstanding his youth, with many of the most learned men of the time. Having obtained access to the libraries, he availed himself of this opportunity to examine some manuscripts of importance, and in consequence published his "Prodromus lucubrationum criticorum in Auli Gellii Noctes Atticas, una cum dissertatione de vita et nomine A. Gellii," Paris, 1647, 8vo. Gronovius reprinted this

[1] Life by Mr. Nichols, in the Bibl. Topog. Britan. No. XLII.—Bridgman's Legal Bibliography.

in his edition of Gellius, 1706, 4to. Lambecius also collected materials, while at Paris, for an edition of the antiquities of Constantinople, which did not, however, appear until 1655, when it was printed at Paris, under the title "Syntagma originum et antiquitatum Constantinopolitarum," &c. Gr. et Lat. fol.

In 1647 he went to Italy, still under the direction of Holstein, whom he met there, but who had much reason to be dissatisfied with his conduct towards him, which was not respectful. What other faults Lambecius may have been guilty of, are not clearly explained; one at least, we hope, was not true, that he disgusted his uncle by proposing to steal some manuscripts before he left Rome. After remaining nearly two years at Rome, Lambecius returned to France, and went to Toulouse, where he studied law for a year. He again went to Paris, resumed his acquaintance with his former literary friends, and consulted the libraries for materials to enrich a history of the city of Hamburgh, which he had undertaken; but at the request of his parents, he returned home in 1650. About a year after, he was appointed professor of history, and commenced his office in January 1652, with an oration on the connection of history with other sciences, "De historiarum cum cæteris sapientiæ et literarum studiis conjunctione." He was now only in his twenty-fourth year. During his professorship, he took the degree of doctor of laws in France. In 1659, he was elected rector of the college of Hamburgh, and entered on the office in Jan. 1660, with an oration on the origin of the college of Hamburgh. His departure, however, from Hamburgh was approaching; for which various reasons have been assigned. It appears from the evidence produced by Chaufepie, that his religious principles began to be suspected; and that he was querulous and ambitious; but what, in the opinion of some, precipitated his retreat, was his marriage to an old maid, rich, but avaricious, with whom he found it impossible to live, when he found it impossible to get possession of her fortune. Perhaps all these causes might determine him to leave Hamburgh, which he did in April 1662, and arrived at Vienna, where, being introduced by Miller, the Jesuit, to the emperor Leopold, he presented to his majesty, his "Prodromus Historiæ Literariæ," which he printed in 1659, and dedicated to Leopold, and his history of Hamburgh. The emperor received him very graciously,

and presented him with a gold chain and medal. In May he left Vienna for Italy, and on his arrival at Venice, sent to the senate of Hamburgh, a formal resignation of his offices of rector and professor. From Venice he went to Rome, and made public profession of the Roman catholic religion. Here he was received into the house of his former patron cardinal Barberini, but was much chagrined to find that his uncle Holstein, who died in 1661, had made the cardinal his heir. In other respects he had no reason to be dissatisfied with his reception at Rome, being very kindly treated by Gudius, Leo Allatius, queen Christina of Sweden, the cardinals Azzolini and Chigi, and the pope himself. At Florence his reception was equally flattering on the part of Charles Dati, and Magliabecchi, who introduced him to Ferdinand II.

After these visits, he returned to Vienna Sept. 28, 1662, and, as it would appear, without any employment or resources. While sitting pensive at his inn, and ignorant which way to turn himself, he received a letter from Miller the Jesuit, mentioned above, and who was confessor to the emperor, requesting him to state in writing in what manner he wished to be employed under his majesty. Lambecius immediately returned for answer, that it had always been his greatest desire to serve the emperor and the august house of Austria, and that if his majesty would be so gracious as to admit him to court, he should endeavour to prove the sincerity of his zeal, by placing the imperial library in a better condition than it had ever been, by writing the history of Germany in general, and of the house of Austria in particular, and by continuing the history of literature, of which he had already dedicated a specimen to his majesty. In consequence of these offers, the emperor appointed him his under-librarian and historiographer, and the same day (Nov. 27), the emperor spent three hours in shewing Lambecius his collection of medals, and made him a present of some of them. Three months afterwards, on the death of the head librarian, he was appointed to succeed him, and the emperor gave him also the title of counsellor, and bestowed, indeed, every mark of esteem upon him, conversing with him in the most familiar manner, and taking him as part of his suite in some of his travels. During the ten years that he lived at Vienna, he lodged with an advocate, who managed all his domestic concerns, and in return he made him his heir.

He died in the month of April 1680. Lambecius was unquestionably one of the most learned men of his time; but his character, in other respects, as may be collected from the preceding narrative, was not without considerable blemishes. With respect to the imperial library, he certainly performed what he undertook, and has laid the learned world under great obligations by his vast catalogue, published in 8 vols. folio, from 1665 to 1679, under the title of "Commentariorum de augustissima Bibliotheca Cæsarea Vindobonensi, libri octo." To these must be added as a supplement, "Dan. de Nessel Breviarium et supplementum commentariorum Bibl. Cæs. Vindobon." Vienna, 1690, 2 vols. folio. A second edition of this work was published at Vienna in 1766—82, in 8 vols. folio, "opera et studio Ad. Fr. Kollarii," to which must be added "A. F. Kollarii ad Lambecii commentariorum libros octo, Supplementum liber primus posthumus," Vienna, 1790, folio. In 1712 Reimann published, at Hanover, an abridgment of this catalogue in one volume, 8vo, under the title "Bibliotheca acromatica." A new edition of Lambecius's "Prodromus historiæ litterariæ," was published by Fabricius, at Leipsic, 1710, folio.[1]

LAMBERT (Anne Therese, Marchioness de), an ingenious French lady, was daughter of a master of the accounts, and born at Paris in 1647. She lost her father at three years old; and her mother re-married to the ingenious Bachaumont, who took a singular pleasure in cultivating the happy talents of his daughter-in-law. She was married to Henry Lambert, marquis of S. Bris, in 1666, and lost him in 1686. After this, she had long and painful law suits, concerning her property, which being at length decided in her favour, she settled in Paris, and kept a house, to which it was thought an honour to be admitted. All the polite among the lettered tribe resorted thither, for the sake of conversation; for hers was almost the only house that was free from the malady of gaming; and Fontenelle has taken notice, that the delinquents in this way would frequently glance a stroke at madame de Lambert's. This lady died in 1733, aged eighty-six; having been the authoress of some very pleasing productions, indicative of good sense and elegant manners, which were collected and printed in 2 vols. 12mo, and of which there

[1] Chaufepie.—Niceron, vol. XXX.—Dibdin's Bibliomania.—Saxii Onomast.

is an English translation. The principal are, 1. "Avis d'une mere à son fils, & d'une mere à sa fille." 2. "Nouvelles Réflexions sur les femmes." 3. "Traité de l'Amitié." "Her treatise upon friendship (says Voltaire) shews that she deserved to have friends." 4. "Traité de la Veillesse." These two last were published in English in 1780. 5. "La Femme Hermite;" and several small pieces of morality and literature. In 1808, a new edition of her works appeared at Paris, with a collection of her letters, of which our authority speaks with indifference.[1]

LAMBERT (FRANCIS), a French monk, who became a zealous protestant, was born at Avignon in 1487. At the age of fifteen he entered himself among the Franciscan friars, and continued in the community twenty years; during which time he acquired celebrity as a preacher, and was made general of the order. Much addicted to reading and reflection, in the course of his investigations he saw reason to renounce the doctrines of the catholic church, and to adopt those of the reformation; but on that account found it necessary to go to Switzerland, where he arrived in 1522. Here he became a popular preacher among the protestants, and having continued some time at Basil, he set out for Wittemberg to visit Luther, in 1523. With that eminent reformer he grew into high esteem, and it was determined he should go to Zurich, to assist in disseminating the principles of the reformation through France; but this scheme was altered for some employment in the university of Wittemberg, where he most probably continued till 1526. In the following year he was appointed divinity-professor at the university of Marpurg, and in 1530 he died, at the age of forty-three. He was author of commentaries on almost all the parts of the Old and New Testament, and of many theological and controversial pieces.[2]

LAMBERT (GEORGE), was an English artist, who obtained celebrity upon the revival of painting in this country. His taste led him to admire and to imitate the style of Gaspar Poussin in landscape; and he has produced several works of considerable merit; which, if they have not the brilliancy and force of Gaspar, are rich, and abound with beauties of a gentler kind. He also painted scenes from common nature; and at the Foundling hospital may

[1] Chaufepie.—Moreri.—Dict. Hist. [2] Chaufepie.—Niceron, vol. XXXIX.

be seen one he presented to that institution, which is deserving of very great praise. He was engaged to paint scenes for the play-houses, for which his pencil was peculiarly qualified, and, in concert with Scott, painted six large pictures of their settlements for the East India Company, which are placed at their house in Leadenhall-street. He died in 1765. Mr. Edwards gives some anecdotes of this artist; and, among others, relates that he was the founder of the celebrated "Beef-steak-club" in Covent-garden.[1]

LAMBERT (JOHN HENRY), an eminent mathematician and astronomer, was born at Muhlhausen, in the Sundgaw, a town in alliance with the Swiss cantons, Aug. 29th, 1728. His father was a poor tradesman, who, intending to bring him up to his own business, sent him to a public school, where he was taught the rudiments of learning, at the expence of the corporation, till he was twelve years old. Here he distinguished himself among his school-fellows, and some attempts were made to provide him with the means of studying theology as a profession, but for want of encouragement, he was under the necessity of learning his father's trade. In this laborious occupation, however, he continued to devote a considerable part of the night to the prosecution of his studies; and to furnish himself with candles, he sold for half-pence or farthings small drawings which he delineated while employed in rocking his infant sister in a cradle. He met with an old book on the mathematics which gave him inexpressible pleasure, and which proved that he had a genius for scientific pursuits. Seeing the turn which the young man had for knowledge, several learned men afforded him assistance and advice; and they had the pleasure of finding him improve, under their patronage, with a rapidity beyond their most sanguine expectations. He was now taken from the drudgery of the shop-board, and M. Iselin, of Basil, engaged him as his amanuensis, a situation which afforded him an opportunity of making further progress in the belles-lettres, as well as philosophy and mathematics. In 1748, his patron recommended him to baron Salis, president of the Swiss confederacy, to become tutor to his children, in which office he gladly engaged. His talents as a philosopher and

[1] Walpole's Anecdotes.—Strutt's Dict.—Edwards's Supplement to Walpole.—Rees's Cyclopædia.

mechanician began to display themselves in his inventions and compositions. After living eight years at Coire, he repaired, in 1756, with his pupils, to the university of Gottingen, where he was nominated a corresponding member of the scientific society in that place, and from thence he removed, in the following year, to Utrecht, where he continued twelve months. In 1758, he went with his pupils to Paris, where he acquired the esteem and friendship of D'Alembert and Messier; and from thence he travelled to Marseilles, and formed the plan of his work "On Perspective," which he published in the following year at Zurich. In 1760 he published his "Photometry," a master-piece of sagacity, which contains a vast quantity of information of the most curious and important nature. In the same year he was elected a member of the Electoral Bavarian Scientific Society. Lambert was author of many other pieces besides those which have been already mentioned: among these were his "Letters on the Construction of the Universe," which were afterwards digested, translated, and published under the title of "The System of the World." In 1764 he made an excursion to Berlin, and was introduced to Frederic II., who, sensible of his great services to science, gave directions to have him admitted a regular member of the academy; this appointment enabled him to devote himself wholly to the pursuit of his favourite studies. He enriched the transactions of several learned societies with his papers and treatises, some of which he published separately. He died Sept. 25th, 1777, when he was in the 50th year of his age. Most of his mathematical pieces were published in a collective form by himself in three volumes, in which almost every branch of mathematical science has been enriched with additions and improvements.[1]

LAMBIN (Denys), a learned Frenchman, and noted commentator upon the classics, was born in 1516 at Montreuil in Picardy. Applying himself with indefatigable industry to polite literature, he made an extraordinary progress, especially in the critical knowledge of the classic authors. After some time he was taken into the retinue of cardinal Francis de Tournon, whom he attended into Italy, where he continued several years. On his return to Paris,

[1] Rees's Cyclopædia, from his Eulogy prefixed to the "System of the World," 1800.—Philosophical Magazine, a longer account, vol. XVIII.

he was made king's professor of the belles lettres, which he had taught before at Amiens. He published commentaries upon Plautus, Lucretius, Cicero, and Horace; he translated, into Latin, Aristotle's morals and politics, and several pieces of Demosthenes and Æschines. He died, in 1572, of grief, for the loss of his friend Peter Ramus, who perished in the massacre of the protestants on the infamous vespers of St. Bartholomew. Lambin was not without apprehensions of suffering the same fate, notwithstanding he was otherwise a good catholic. He was married to a gentlewoman of the Ursin family, by whom he had a son, who survived him, and published some of his posthumous works.

The character of his genius is seen in his writings, by which he acquired the reputation of a man of great learning and critical sagacity, although some have complained that the prodigious heap of various readings, with which he loaded his commentaries, render them very tedious. His Horace, however, is very highly esteemed, and his Cicero has lately been justly applauded and defended against Gruter, by Beck. Nor is his Plautus less esteemed; in his Lucretius only he is thought prolix and conjectural. Of these classics, the best editions are, of the Horace, that of Venice 1566, 2 vols. 4to; of the Cicero, that of Paris, 1566, 2 vols. fol.; of the Plautus, Paris, 1577; and of the Lucretius, Paris, 1563, 4to. He published also an excellent edition of Cornelius Nepos, at Paris, 1569, 4to. His other works are: "De Utilitate Linguæ Græcæ & recta Græcorum Latine interpretandorum Ratione." "Oratio de Rationis Principatu & recta Institutione." "Oratio habita pridie quam Lib. tert. Aristotelis de Republica explicaret." "De Philosophia cum Arte dicendi conjungenda Oratio." "Annotationes in Alcinoum de Doctrina Platonis." "Vita Ciceronis ex ejus Operibus collecta." "Epistolæ præfatoriæ." "Epistolæ familiares." "Aristotelis Politica & Libri de Moribus, Lambino Interprete." "Adversariæ Demosthenis & Æschinis Orationes in Linguam Latinam translatæ," &c.[1]

LAMI, or LAMY (BERNARD), a learned priest of the Oratory, was born at Mans in 1640; and educated among the religious of the congregation of the oratory at Paris, and at Saumur. From 1661 to 1667, he taught the classics

[1] Moreri.—Saxii Onomast.—Dibdin's Classics.

and the belles lettres, and in the latter of these years he was ordained priest. He taught philosophy at Saumur and at Angers, till 1676, when he was deprived of his professorship for being a Cartesian, and his enemies having obtained a *lettre de cachet* against him, he was banished to Grenoble, where cardinal le Camus had established a seminary, for the education of ecclesiastics, and having a great esteem for Lami, appointed him professor of divinity. He died January 29, 1715, at Rouen. He left many valuable works: the principal are, "Les Elémens de Géométrie, et de Mathematiques," 2 vols. 12mo; "Un Traité de Perspective," 1700, 8vo; "Entrétiens sur les Sciences, et sur la Méthode d'Etudier," 1706, 12mo; an introduction to the Holy Scriptures, entitled "Apparatus Biblicus," 4to. The abbé de Bellegarde has translated it under the title of "Apparat de la Bible," 8vo, and there is an English translation, by Bundy, in 4to, with fine plates, Lond. 1723, 4to. He published also a valuable work, the labour of thirty years, entitled, "De Tabernaculo fœderis, de Sancta Civitate Jerusalem, et de Templo ejus," folio; "Démonstration, ou Preuves évidentes de la Vérité et Sainteté de la Morale Chrétienne," 1706 to 1711, 5 vols. 12mo. He wrote also several works concerning the time in which our Saviour kept the passover, &c. the largest of which is his "Harmonia sive concordia Evangelii," &c. Lyons, 1699, 2 vols. 4to; with a Commentary, and a Geographical and Chronological Dissertation. He asserts in this work, that John the Baptist was imprisoned twice; that Christ did not eat the paschal lamb, nor celebrate the passover at his last supper; and that Mary Magdalen, and Mary the sister of Lazarus, were the same person; which three opinions involved him in a long series of disputes with many among the learned. Pere Lami also left "A System of Rhetoric," 1715, 12mo; "Réflexions sur l'Art Poëtique," 12mo; "Traité de Méchanique, de l'Equilibre," 1687, 12mo, &c. It was Lami's practice to travel on foot, and he composed his Elements of Geometry and Mathematics in a journey from Grenoble to Paris, as cardinal Quirini assures us in his Memoirs.[1]

LAMI (Dom. Francis), a pious and learned Benedictine of the congregation of St. Maur, was born in 1636 of a

[1] Moreri.—Dupin.—Dict. Hist.—Saxii Onomasticon.

noble family at a village called Montyreau, in the diocese of Chartres. He went first into the army, but entered the Benedictine order, 1659, and applied so closely to his studies, that he became an able philosopher, a judicious divine, and one of the best writers of his time. He died April 4, 1711, at St. Denis. His works are numerous, and much esteemed in France. They are, 1. "Traité de la connoissance de soi-même," 1700, 6 vols. 12mo; 2. "De la Vérité évidente de la Religion Chretienne;" 3. "Nouvel Athéisme renversé," against Spinoza, 12mo, and in the refutations of Spinoza, collected by the abbé Lenglet, Brussels, 1731, 12mo; 4. "L'Incrédule amené à la Religion par la Raison;" 5. "Letters, theological and moral;" 6. "Lettres Philosophiques sur divers sujets;" 7. "Conjectures Physiques sur divers effets du Tonnerre," 1689, with an addition published the same year; this little tract is very curious; 8. "De la connoissance et de l'amour de Dieu;" 9. "La Rhetorique de College, trahie par son Apologiste," against the famous Gibert, professor of rhetoric in the Mazarine college; 10. "Les Gémissemens de l'Ame sous la Tyrannie du Corps;" 11. "Les premiers Elémens, ou entree aux connoissances solides," to which is added an essay on logic in form of dialogues: each of these works is in one vol. 12mo; 12. "A Letter to Mallebranche on disinterested love," with some other Letters on philosophical subjects, 1699, 8vo; 13. "A Refutation of M. Nicole's system of universal grace," &c. &c. His style in all these is generally polished and correct.[1]

LAMI (JOHN), an Italian ecclesiastic, and able philologist, was born at Santa-croce, between Pisa and Florence, Feb. 6, 1697. His father, Benedict Lami, a learned physician, died when he was an infant, but this loss was in a great measure supplied by the care which his mother took of his education. After learning with great facility the elements of Greek, Latin, history, and geography, he was placed at the college of Prato, where he studied so hard as to injure his health. Having recovered this in some degree, he pursued his studies at Pisa, and with such success that in 1718 he was unanimously appointed vice-rector. He was afterwards appointed chaplain to the grand duke of Tuscany, professor of ecclesiastical history in the university of Florence, and keeper of the Ricardi library. He

[1] Niceron, vol. III.—Moreri.—Dict. Hist.

died at Florence, Feb. 6, 1770. He was not more remarkable for learning than for wit. One day at Florence, shewing some Swedish gentlemen the ancient palace of the dukes of Medicis, "There," said he, "behold the cradle of literature;" then, turning to the college of the Jesuits, "and there behold its tomb." The Jesuits he neither loved nor flattered, and was often engaged in controversies with them. His principal works are, 1. "De recta patrum Nicenorum fide Dissertatio," Venice, 1730, reprinted with additions at Florence, 1770, 4to. 2. "De recta Christianorum in eo quod mysterium divinæ Trinitatis adtinet sententia libri sex," Florence, 1733, 4to. 3. "De eruditione Apostolorum liber singularis," Florence, 1738. A very much enlarged edition of this curious work on the antiquities of the primitive church, was printed in 1766, 4to. 4. "Deliciæ eruditorum, seu veterum anecdoton opusculorum collectanea," Florence, a miscellany published from 1736 to 1769, forming 18 vols. 8vo, in which are many essays from his own pen. 5. "Meursii opera," Florence, 12 vols. folio. 6. An edition of "Anacreon," Florence, 1742, 12mo. 7. "Memorabilia Italorum eruditione præstantium, quibus vertens sæculum gloriatur," ibid. 1742—1748, 2 vols. 8. "Dialogi d'Aniceto Nemesio," 1742: this was written in defence of his work on the antiquities of the primitive church, in which some of his opponents discovered a tendency towards Socinianism. 9. "Sanctæ ecclesiæ Florentinæ monumenta," Florence, 1758, 3 vols. fol. 10. "Lezioni d'antichita Toscane, e specialmente della citta di Firenze," ibid. 1766, 2 vols. 4to.[1]

LAMOIGNON (WILLIAM DE), marquis de Baville, &c. first president of the parliament of Paris, and one of the most eminent magistrates of his age, was born October 20, 1617, at Paris, of a noble and ancient family, which has produced many persons of merit. He was son of Christian de Lamoignon, president of the parliament at Paris, seigneur de Baville, &c. and admitted counsellor to the same parliament 1635, master of the requests 1644, and first president 1658. His prudence, amiable temper, affability, talents for public affairs, and love of learning and learned men, gained him universal esteem. The extent of his genius, and his great eloquence, were admired in his "Remonstrances," and the harangues which he deli-

[1] Fabroni Vitæ Italorum.

vered at the head of the parliament. Nor were his abilities less conspicuous in the verbal process of the ordinances of April 1667, and August 1670, nor in his "Resolutions," which we have on several important points of the French law, 1702, 4to. He died December 10, 1677, aged sixty, regretted by all persons of worth. M. Flechier spoke his funeral oration, and Boileau justly mentions him with the highest encomiums.[1]

LAMOIGNON (CHRISTIAN FRANCIS DE), eldest son of the preceding, was born at Paris in 1644, carefully educated by his father, and at a proper age placed in the Jesuits' college, under the particular tuition of the celebrated father Rapin, whose favourite disciple he was. Having finished his studies, he travelled through different countries, and in 1666 was admitted a counsellor of parliament. In 1674 he was appointed to the office of advocate general, which he held during the space of twenty-five years, with the highest and most unblemished reputation, distinguished as much for his eloquence, as by his zeal for justice and the public good. In 1690 the king nominated him to a post of more ease, and better adapted to his health, but his love of employment retained him several years longer at the bar, till at length, being urged as well by his own feelings, as the representations of his family and friends, he sought for an honourable repose. He then indulged in the love of letters, and, in 1704, was admitted a member of the academy of inscriptions, of which he was soon appointed the president. In this station he displayed as much talent and readiness in discussing a literary question as he had formerly done a point of jurisprudence. He died in 1709. Many of his speeches were published, but the only work which he sent to the press was "A Letter on the Death of father Bourdaloue." He was father to the chancellor Lamoignon, and grandfather to Lamoignon-Malesherbes, of whom an account will be given hereafter.[2]

LAMOTTE HOUDART. See MOTTE.

LAMOTTE (JOHN), the son of Francis Lamotte, a native of Ypres, in Flanders, fled thence into England from the persecution of the duke of Alva, and settled at Colchester, where he had a principal hand in establishing the

[1] Perrault des hommes illustres.—Moreri.—Dict. Hist.
[2] Moreri.—Dict. Hist.

manufacture of "sayes and bayes." He afterwards became a wealthy merchant of London, and was chosen alderman of the city. None of his contemporaries maintained a fairer character, or had a more extensive credit. His piety was exemplary; and his charities, in his life-time, almost without example, extending to the distressed protestants in foreign parts, as well as to multitudes of miserable objects in the three kingdoms. He died much lamented, July 13, 1655. He was grandfather to the facetious Dr. William King.[1]

LAMOTTE (WILLIAM), an eminent French surgeon and accoucheur, was of Valogne, in Normandy. He studied his profession at Paris, where he attended the practice of the celebrated hospital, l'Hotel-Dieu, during five years. He was distinguished particularly by his skill and success as an accoucheur, not only at his native town, but throughout the neighbouring country, during a long period. No dates are given of his birth or death, but he is said to have left three sons, two of whom were physicians, and the third succeeded him in his own department. His first publication, entitled "Traité des accouchemens naturels, non naturels, et contre nature," was first published in 1715. It went through many editions, and was translated into several languages; and was generally deemed the best treatise of the time, after that of Mauriceau, which Lamotte censured. It contained an account of four hundred cases, with judicious practical reflections, the result of thirty years' practice. His next publication was a "Dissertation sur la Generation, et sur la Superfétation;" containing also an answer to a book entitled "De l'Indecence aux Hommes d'accoucher les Femmes, et sur l'Obligations aux Mères de nourrir leurs Enfans," Paris, 1718. He denied the occurrence of superfœtation, and combated the opinions of the ovarists, and the doctrine of animalcules: and in his reply to Hecquet, he relates a number of untoward accidents, occasioned by the ignorance of midwives. In 1722 he published "Traité complet de Chirurgie, contenant des Observations sur toutes les Maladies chirurgicales, et sur la manière de les traiter," which has been several times reprinted. The last edition was published in 1771, with notes by professor Sabatier. This was a valuable practical work, but disfigured by the egot-

[1] Beller's Life of Lamotte, 4to, 1656.—Clark's Lives of emminent persons, 1683, fol.

ism of the author, and his contempt for his professional brethren.[1]

LAMPE (FREDERIC ADOLPHUS), a German protestant divine, was born at Dethmold, in the county of La Lippe, in Westphalia, Feb. 19, 1683. After being taught the learned languages at Bremen, he studied at Franeker and Utrecht, and fixing on divinity as a profession, became the pupil of Campejus, Vitringa, and other eminent lecturers of that period. His theological course being completed, he officiated successively in the churches of Weezen, Tenteburgh, and Bremen. In 1709 he officiated as second pastor at the latter place, and in 1719 was appointed first pastor. In 1720 he accepted the office of theological professor at Utrecht, but was not constituted minister of the church, as the author of his funeral eloge seems to intimate. His only duty was to preach each alternate Sunday in German, and besides this he held no ecclesiastical function. In 1726 he was appointed professor of church history, but the year following he was again invited to Bremen, where he was not only made ordinary professor of divinity, but rector of the college, and pastor of the church. These honours, however, he enjoyed for no long time, being cut off by a hæmorrhage, in the forty-sixth year of his age, Dec. 8, 1729, and at a time when his health, which had been injured while at Utrecht, seemed to be re-established.

Professor Lampe was a man of great learning in ecclesiastical history and antiquities, and published various works which procured him a high reputation among his contemporaries. Thirty-one articles are enumerated by Burman, which were published some in Latin and some in German. His first publication was "De Cymbalis veterum libri tres," Utrecht, 1703, 12mo, a work, says Dr. Burney, of great learning and research, and containing much precious information for a classical antiquary. Another of his works was an excellent compendium of church history, entitled "Synopsis historiæ sacræ et ecclesiasticæ, ab origine mundi ad præsentia tempora, secundum seriem periodorum deductæ," Utrecht, 1721, 12mo, of which a third edition appeared in 1735. This book is not uncommon in this country, and was used by Dr. Doddridge as the ground work of his course of lectures on ecclesiastical history, and

[1] Rees's Cyclopædia, from Eloy and Haller.

as a text book for his students. His other works consist of sermons, and commentaries on various parts of holy writ, the most considerable of which is his commentary on the gospel of St. John, "Commentarius Analytico-exegeticus evangelii secundum Joannem," Amst. 1724, and 1725, 3 vols. 4to. Fabricius pronounces this a very learned work. It was afterwards translated into German. As professor Lampe obtained very early reputation for learning, Klefeker has given him a place in his "Bibliotheca eruditorum præcocium."[1]

LAMPRIDIUS (ÆLIUS or ACTIUS), a Latin historian, flourished under the emperors Dioclesian and Constantine, in the fourth century. We have of his writing, the lives of four emperors, viz. Commodus, Antoninus, Diadumenus, and Heliogabalus; the two last of which he dedicated to Constantine the Great. The first edition of Lampridius, which was printed at Milan, ascribes to him the life of Alexander Severus; though the manuscript in the Palatine library, and Robert a Porta of Bologna, give it to Spartian. As they both had the same surname, Ælius, some authors will have them to be one and the same person. Vopiscus says, that Lampridius is one of the writers whom he imitated in his "Life of Probus."[2]

LAMPRIDIUS (BENEDICT), of Cremona, a celebrated Latin poet in the sixteenth century, followed John Lascaris to Rome, and there taught Greek and Latin. After the death of pope Leo X. in 1521, he went to Padua, where he also instructed youth, more for the profit than the reputation of that employment, in which, however, he was eminently successful. He was then invited to Mantua by Frederic Gonzaga, who appointed him tutor to his son, and there he is said to have died in 1540, or a few years after. Lampridius, we are told, was of so timid a nature, that his friends could never prevail on him to speak in public. We have epigrams and lyric verses of this author, both in Greek and Latin, which were printed separately, and also among the "Deliciæ" of the Italian poets. In his odes he aimed to imitate Pindar; but he wanted the force of that unrivalled poet.[3]

LANCASTER (NATHANIEL, D. D.) was many years rector of Stamford Rivers, near Ongar, in Essex; and author of the celebrated "Essay on Delicacy," 1748. In

[1] Burman's Trajectum Eruditum.—Bibl. Germanique, vol. XXII.
[2] Vossius de Hist. Lat.—Saxii Onomast. [3] Tiraboschi.—Moreri.

speaking of Dr. Lancaster, Mr. Hull the comedian, who was his nephew, (in a note on "Select Letters between the late Dutchess of Somerset, Lady Luxborough," &c. &c. 1768, 2 vols. 8vo), says, "He was a man of strong natural parts, great erudition, refined taste, and master of a nervous, and at the same time elegant style, as is obvious to every one who has had the happiness to read the Essay here spoken of. His writings were fewer in number than their author's genius seemed to promise to his friends, and his publications less known than their intrinsic excellence deserved. Had he been as solicitous as he was capable to instruct and please the world, few prose writers would have surpassed him; but in his latter years he lived a recluse, and whatever he composed in the hours of retired leisure, he (unhappily for the public) ordered to be burned, which was religiously (I had almost said irreligiously) performed. He was a native of Cheshire; and in his early years, under the patronage and friendship of the late earl of Cholmondely, mixed in all the more exalted scenes of polished life, where his lively spirit and brilliant conversation rendered him universally distinguished and esteemed; and even till within a few months of his decease (near seventy-five years of age) these faculties could scarce be said to be impaired. The Essay on Delicacy (of which we are now speaking) the only material work of his which the editor knows to have survived him, was first printed in 1748, and has been very judiciously and meritoriously preserved by the late Mr. Dodsley in his Fugitive Pieces." Notwithstanding Mr. Hull's assertion, that his uncle wrote nothing but the "Essay," a sermon of his, under the title of "Public Virtue, or the Love of our Country," was printed in 1746, 4to. He was also author of a long anonymous rhapsodical poem, called "The Old Serpent, or Methodism Triumphant," 4to. The doctor's imprudence involved him so deeply in debt, that he was some time confined for it, and left his parsonage-house in so ruinous a condition, that his successor Dr. Beadon was forced entirely to take it down. He died June 20, 1775, leaving two daughters, one of whom married to the rev. Thomas Wetenhall, of Chester, chaplain of a man of war, and vicar of Walthamstow, Essex, from 1759 till his death, 1776.[1]

[1] Nichols's Bowyer.—Gent. Mag. vol. LIV. p. 345, 493.—Hull's Select Letters, vol. I. p. 7, and vol. II. p. 132.

LANCELOT (CLAUDE), an useful French writer, born at Paris in 1619, had a principal hand in some very excellent works, which the Solitaires of Port Royal projected for the education of youth. He taught the belles lettres and mathematics in their school at Paris. He was afterwards charged with the education of the prince of Conti; but, being removed upon the death of the princess his mother, he took the habit of St. Benedict in the abbey of St. Cyran. Certain intestine troubles arising within these walls, he became a victim among others; and was banished to Ruimperlay, in Lower Britanny, where he died in 1695, aged seventy-nine. His principal works are, 1. "Nouvelle Méthode pour apprendre la Langue Latine," 1644, 8vo. This has been looked upon as a judicious extract, from what Valla, Scaliger, Scioppius, and above all, Sanctius, have written upon the subject. Lancelot is said to have been the first who threw off the ridiculous custom of giving boys rules to learn Latin in the Latin language. 2. "Nouvelle Méthode pour apprendre le Grec," 1656, in 8vo. These two grammars have been translated into English, under the title of "Port-Royal Grammars." He was also author of "The Garden of Greek Roots," 12mo; "An Italian Grammar," 12mo; "A Spanish Grammar," 12mo; the "Dissertations, Remarks, and Sacred Chronology" in the Bibles printed by Vitré; "The general and rational Grammar," 12mo. This excellent work was planned by M. Arnauld, but Lancelot composed the greatest part; it was published by M. Duclos with remarks, 1756, 12mo; "Delectus Epigrammatum," of which the preface only is by M. Nicole, 12mo; "Mémoires pour servir à la vie de M. de S. Cyran," in two parts, the second entitled "L'Esprit de M. de S. Cyran," 2 vols. 12mo. He is accused of having written these memoirs with great partiality and prejudice. "Relation du voïage d'Alet," 12mo. This is an eulogy on the famous bishop of Alet.[1]

LANCISI (JOHN-MARIA), a celebrated physician, was born at Rome in October 1654. His parents were rather low in rank, but cherished the disposition for learning which he early displayed; and having finished his classical studies, he went through the course of philosophy in the Roman college, and then commenced the study of divinity. He had always evinced a great taste for natural history,

[1] Niceron, vol. XXXV.—Chaufepie.—Saxii Onomasticon.

which at length induced him to abandon the study of divinity, and apply himself entirely to that of medicine, and after a regular course he was created doctor in philosophy and medicine in 1672. In 1675, he was appointed physician to the hospital of the Holy Ghost, in Sassia, where he pursued his clinical inquiries with great accuracy and acuteness: but he quitted this situation in 1678, and was received a member of the college of St. Saviour; and his talents and acquirements being soon acknowledged, he was appointed professor of anatomy in the college de la Sapienza, in 1684, and continued his duties as a teacher for thirteen years with great reputation. In 1688, pope Innocent XI. chose Lancisi for his physician and private chamberlain; and some time afterwards gave him a canon's stall in the church of St. Lawrence: but on the death of the pope, in 1689, he resigned it. He was now in high public estimation, attended Innocent XII. during his whole illness, was elected physician to the conclave, and was immediately appointed first physician and private chancellor to the succeeding pope Clement XI. He was indefatigable in the discharge of all his duties, as well as in the pursuit of his studies, reading and writing at every interval of leisure, and in his attendance on the learned societies of the time. He died in January, 1720, at the age of 65. He was a man of small stature, with a lively countenance, and cheerful disposition; his manners were extremely engaging; and he was possessed of much knowledge of mankind. His ardour for the advancement of his art was extreme and unceasing. He collected a library of more than twenty thousand volumes, which he presented in his life-time to the hospital of the Holy Ghost, for the use of the public, particularly the young physicians and surgeons who attended the patients in that hospital. This noble benefaction was opened in 1716. He published an edition of his works, entitled, "Mar. Lancisi archiatri pontificii Opera, quæ hactenus prodierunt omnia, &c. Genevæ, 1718," 2 vols. 4to. The first volume contains the following pieces: "De subitaneis mortibus; Dissertatio de nativis deque adventitiis Romani cœli qualitatibus; De noxiis Paludum effluviis." The contents of the second volume are, "Dissertatio historica de Bovilla Peste ex Campaniæ finibus, an. 1713;" "Latio importata, &c. 1715;" "Dissertatio de recta medicorum studiorum instituenda;" "Humani corporis anatomica synopsis;" "Epistola ad J. Bap-

tist. Bianchi de humorum secretionibus et genere ac præcipue bilis in hepate separatione;" "An acidum ex sanguine extrahi queat?" (the negative had been maintained by Boyle); "Epistolæ duæ de triplici intestinorum polypo; de physiognomia," and many small pieces, in Italian as well as Latin.[1]

LANCRINCK (PROSPER HENRY), an artist of the English school, though of German extraction, was probably born about 1628. His father, a soldier of fortune, came with his wife and this only son into the Netherlands; and that country being then embroiled in a war, procured a colonel's command, which he enjoyed not many years, dying a natural death at Antwerp. His widow, a prudent woman, so managed her small fortune, as to maintain herself suitably to her husband's quality, and give her son a liberal education, designing him for a monastery; but early discovering his turn for painting, she, although with reluctance, placed him with a painter, from whom he learned the rudiments of his art; but his chief instruction was derived from the city-academy of Antwerp. His advances in the science were very great, especially in landscape, in which he had the advantage of Mr. Van Lyan's collection of curious pieces of all the eminent masters of Europe. Here he selected as his favourite models Titian and Salvator Rosa.

His mother dying, he came to his fortune young; and, passing over to England, met with a reception suitable to his merit. Admiral sir Edward Sprag, a patron of the art, recommended him to several persons of quality, among whom was sir William Williams, whose house was finally adorned with this master's pictures, but not long after unfortunately burnt; so that, of this great painter, there are but very few finished pieces remaining, he having bestowed the greatest part of his time, while in England, on that gentleman's house. He was also much courted by sir Peter Lely, who employed him in painting the grounds, landscapes, flowers, ornaments, and sometimes the draperies, of those pictures by which he intended to gain esteem. Lancrinck's performances in landcape were admired for invention, harmony, colouring, and warmth, and he was particularly successful in his skies, which were thought to excel the works of the most eminent painters

[1] Fabroni Vitæ Italorum.—Niceron, vol. XII.—Rees's Cyclopædia.

in this article. Besides the specimens in the possession of Mr. Henly, of Mr. Trevox, and Mr. Austen, the father of which last was his great friend and patron, he painted a cieling at the house of Richard Lent, esq. at Causham in Wiltshire, near Bath, which was much admired. He practised also drawing after the life, and succeeded well in small figures, which were a great ornament in his landscapes, and in which he imitated the manner of Titian. Lancrinck is said to have shortened his days by too free indulgence, and died in August 1692, leaving a well-chosen collection of pictures, drawings, prints, antique heads, and models, most of which he brought from abroad.[1]

LANDEN (JOHN), an eminent mathematician, was born at Peakirk, near Peterborough in Northamptonshire, in January 1719. He became very early a proficient in the mathematics, as we find him a contributor to the "Ladies Diary" in 1744, to which useful publication he continued to send articles until a few years before his death. In the "Philosophical Transactions" for 1754, he wrote "An investigation of some theorems, which suggest several very remarkable properties of the circle, and are at the same time of considerable use in resolving Fractions, &c." In 1755, he published a small volume, entitled "Mathematical Lucubrations," and containing a variety of tracts relative to the rectification of curve lines, the summation of series, the finding of fluents, and many other points in the higher parts of the mathematics. The title "Lucubrations," was supposed to intimate that mathematical science was at that time rather the pursuit of his leisure hours, than his principal employment: and indeed it continued to be so during the greatest part of his life: for about the year 1762 he was appointed agent to earl Fitzwilliam; an employment which he resigned only two years before his death.

About the latter end of 1757, or the beginning of 1758, he published proposals for printing by subscription "The Residual Analysis," a new branch of the algebraic art; and in 1758 he published a small tract entitled "A Discourse on the Residual Analysis," in which he resolved a variety of problems, to which the method of fluxions had usually been applied, by a mode of reasoning entirely new; and

[1] Walpole's Anecdotes.—Biog. Brit. Supplement, in art. Lely.

in the "Philosophical Transactions" for 1760 he gave a "New method of computing the sums of a great number of infinite series." In 1764 he published the first book of "The Residual Analysis," in which, besides explaining the principles on which his new analysis was founded, he applied it, in a variety of problems, to drawing tangents, and finding the properties of curve lines; to describing their involutes and evolutes, finding the radius of curvature, their greatest and least ordinates, and points of contrary flexure; to the determination of their cusps, and the drawing of asymptotes: and he proposed, in a second book, to extend the application of this new analysis to a great variety of mechanical and physical subjects. The papers which formed this book lay long by him; but he never found leisure to put them in order for the press.

In 1766, Mr. Landen was elected a fellow of the royal society, and in the "Transactions" for 1768 he wrote "A specimen of a new method of comparing Curvilinear Areas;" by means of which many areas are compared, that did not appear to be comparable by any other method; a circumstance of no small importance in that part of natural philosophy which relates to the doctrine of motion. In the 60th volume of the same work, for 1770, he gave "Some new theorems" for computing the whole areas of curve lines, where the ordinates are expressed by fractions of a certain form, in a more concise and elegant manner than had been done by Cotes, De Moivre, and others who had considered the subject before him.

In the 61st volume, for 1771, he has investigated several new and useful theorems for computing certain fluents, which are assignable by arcs of the conic sections. This subject had been considered before, both by Maclaurin and d'Alembert; but some of the theorems that were given by these celebrated mathematicians, being in part expressed by the difference between an hyperbolic arc and its tangent, and that difference being not directly attainable when the arc and its tangent both become infinite, as they will do when the whole fluent is wanted, although such fluent be finite; these theorems therefore fail in these cases, and the computation becomes impracticable without farther help. This defect Mr. Landen has removed, by assigning the limit of the difference between the hyperbolic arc and its tangent, while the point of contact is supposed to be removed to an infinite distance from the vertex

of the curve. And he concludes the paper with a curious and remarkable property relating to pendulous bodies, which is deducible from those theorems. In the same year he published "Animadversions on Dr. Stewart's Computation of the Sun's Distance from the Earth."

In the 65th volume of the Philosophical Transactions, for 1775, he gave the investigation of a general theorem, which he had promised in 1771, for finding the length of any curve of a conic hyperbola by means of two elliptic arcs: and he observes, that by the theorems there investigated, both the elastic curve and the curve of equable recess from a given point, may be constructed in those cases where Maclaurin's elegant method fails.

In the 67th volume, for 1777, he gave "A New Theory of the Motion of bodies revolving about an axis in free space, when that motion is disturbed by some extraneous force, either percussive or accelerative." At that time he did not know that the subject had been treated by any person before him, and he considered only the motion of a sphere, spheroid, and cylinder. After the publication of of this paper, however, he was informed, that the doctrine of rotatory motion had been considered by d'Alembert; and upon procuring that author's "Opuscules Mathematiques," he there learned that d'Alembert was not the only one who had considered the matter before him; for d'Alembert there speaks of some mathematician, though he does not mention his name, who, after reading what had been written on the subject, doubted whether there be any solid whatever, beside the sphere, in which any line, passing through the centre of gravity, will be a permanent axis of rotation. In consequence of this, Mr. Landen took up the subject again; and though he did not then give a solution to the general problem, viz. "to determine the motions of a body of any form whatever, revolving without restraint about any axis passing through its centre of gravity," he fully removed every doubt of the kind which had been started by the person alluded to by d'Alembert, and pointed out several bodies which, under certain dimensions, have that remarkable property. This paper is given, among many others equally curious, in a volume of "Memoirs," which he published in 1780. That volume is also enriched with a very extensive appendix, containing "Theorems for the calculation of Fluents;" which are more complete and extensive than those that are found in any author before him.

In 1781, 1782, and 1783, he published three small tracts on the "Summation of Converging Series;" in which he explained and shewed the extent of some theorems which had been given for that purpose by De Moivre, Stirling, and his old friend Thomas Simpson, in answer to some things which he thought had been written to the disparagement of those excellent mathematicians. It was the opinion of some, that Mr. Landen did not shew less mathematical skill in explaining and illustrating these theorems, than he has done in his writings on original subjects; and that the authors of them were as little aware of the extent of their own theorems, as the rest of the world were before Mr. Landen's ingenuity made it obvious to all.

About the beginning of 1782 Mr. Landen had made such improvements in his theory of rotatory motion, as enabled him, he thought, to give a solution of the general problem mentioned above; but finding the result of it to differ very materially from the result of the solution which had been given of it by d'Alembert, and not being able to see clearly where that gentleman in his opinion had erred, he did not venture to make his own solution public. In the course of that year, having procured the Memoirs of the Berlin academy for 1757, which contain M. Euler's solution of the problem, he found that this gentleman's solution gave the same result as had been deduced by d'Alembert; but the perspicuity of Euler's manner of writing enabled him to discover where he had differed from his own, which the obscurity of the other did not do. The agreement, however, of two writers of such established reputation as Euler and d'Alembert made him long dubious of the truth of his own solution, and induced him to revise the process again and again with the utmost circumspection; and being every time more convinced that his own solution was right, and theirs wrong, he at length gave it to the public, in the 75th volume of the Philosophical Transactions for 1785.

The extreme difficulty of the subject, joined to the concise manner in which Mr. Landen had been obliged to give his solution, to confine it within proper limits for the Transactions, rendered it too difficult, or at least too laborious a task for most mathematicians to read it; and this circumstance, joined to the established reputation of Euler and d'Alembert, induced many to think that their solution was right, and Mr. Landen's wrong; and there did not

want attempts to prove it; particularly a long and ingenious paper by the learned Mr. Wildbore, a gentleman of very distinguished talents and experience in such calculations; this paper is given in the 80th volume of the Philosophical Transactions for 1790, in which he agrees with the solutions of Euler and d'Alembert, and against that of Mr. Landen. This determined the latter to revise and extend his solution, and give it at greater length, to render it more generally understood. About this time also he met by chance with the late Frisi's "Cosmographia Physica et Mathematica;" in the second part of which there is a solution of this problem, agreeing in the result with those of Euler and d'Alembert. Here Mr. Landen learned that Euler had revised the solution which he had given formerly in the Berlin Memoirs, and given it another form, and at greater length, in a volume published at Rostoch and Gryphiswald, in 1765, entitled "Theoria Motûs Corporum Solidorum seu Rigidorum." Having therefore procured this book, Mr. Landen found the same principles employed in it, and of course the same conclusion resulting from them, as in M. Euler's former solution of the problem. But notwithstanding that there was thus a coincidence of at least four most respectable mathematicians against him, Mr. Landen was still persuaded of the truth of his own solution, and prepared to defend it. And as he was convinced of the necessity of explaining his ideas on the subject more fully, so he now found it necessary to lose no time in setting about it. He had for several years been severely afflicted with the stone in the bladder, and towards the latter part of his life to such a degree as to be confined to his bed for more than a month at a time: yet even this dreadful disorder did not extinguish his ardour for mathematical studies; for the second volume of his "Memoirs," lately published, was written and revised during the intervals of his disorder. This volume, besides a solution of the general problem concerning rotatory motion, contains the resolution of the problem relating to the motion of a top; with an investigation of the motion of the equinoxes, in which Mr. Landen has first of any one pointed out the cause of sir Isaac Newton's mistake in his solution of this celebrated problem; and some other papers of considerable importance. He just lived to see this work finished, and received a copy of it the day before his death, which happened on the 15th of January 1790, at Milton,

near Peterborough, in the seventy-first year of his age. Though Mr. Landen was one of the greatest mathematicians of the age, his merit, in this respect, was not more conspicuous than his moral virtues. The strict integrity of his conduct, his great humanity, and readiness to serve every one to the utmost of his power, procured him the respect and the esteem of all who knew him.[1]

LANDINUS (CHRISTOPHER), an Italian scholar, philosopher, and poet, was born at Florence in 1424. After having pursued his elementary studies at Volterra, he was constrained, in obedience to his father, to apply to jurisprudence; but by the favour of Cosmo and Peter de Medici, which he had the happiness to obtain, he was enabled to devote his time to philosophy and polite literature. He became particularly partial to the Platonic philosophy, and was one of the principal ornaments of the academy which Cosmo de Medici had founded. In 1457, he was appointed professor of the belles lettres at Florence, and considerably enlarged the reputation of that seminary. About the same time he was chosen by Peter de Medici to instruct his two sons, Julius, and the afterwards celebrated Lorenzo. Between Landinus and Lorenzo a reciprocal attachment took place; and such was the opinion that the master entertained of the judgment of his pupil, that he is said frequently to have submitted his works to his perusal and correction. Landinus became, in his old age, secretary to the seignory of Florence; but in his sixty-third year, he was relieved from the laborious part of this office, and allowed to retain his title and emoluments. He then retired to a residence at Prato Vecchio, from which his ancestors sprung. There he employed the remainder of his days in study, and died in 1504. He left several Latin poems, some of which have been printed, and some remain in manuscript. His notes on Virgil, Horace, and Dante, are much esteemed. He translated into Italian Pliny's "Natural History," and published some learned dissertations both in Latin and Italian. It is said that he was rewarded for his critical labours on Dante by the donation of a villa, on the hill of Casentino, in the vicinity of Florence, which he enjoyed under the sanction of a public decree. His edition of Horace was published in 1482. His philosophical opinions appear in his "Disputationes Camaldu-

[1] Gent. Mag. vol. LX.—Hutton's Dictionary.

lenses," a work of which Mr. Roscoe has given an ample account. It was first published without a date; but, according to De Bure, in 1480, folio, and reprinted at Strasburgh in 1508. Landinus's fame, however, rests chiefly on the advances he made in classical criticism.[1]

LANDUS (BASSIANUS), an Italian physician, was a native of Placentia, and studied at Padua, where he took his doctor's degree in 1554. He then practised with great reputation in his native place, where he was one night assassinated, in 1562, by a soldier, for what reason, unless for the purpose of robbery, is not stated. He left some learned works, the principal of which are, 1. "De humana historia, vel de singularum hominis partium cognitione," Basil, 1542, 8vo. 2. "Iatrologia," in dialogues on the art of medicine, ibid. 1543, 4to.[2]

LANE (SIR RICHARD), knt. lord chief baron of the exchequer, was born in the latter part of the sixteenth century, and was the son of Richard Lane of Courtenhall in Northamptonshire, by Elizabeth his wife, daughter of Clement Vincent of Harpole, in the same county. He studied law in the Middle Temple, with great success, and being called to the bar, became eminent in his profession. In the 5th Charles I. he was elected Lent reader of his inn, but the plague which broke out about that time, prevented his reading. In 1640 he was counsel for the unhappy earl of Strafford; and soon after was made attorney to prince Charles. As the Long-parliament grew more capricious and tyrannical in its proceedings, he began to be alarmed for his property, and entrusted his intimate friend Bulstrode Whitlocke, with his chamber in the Middle Temple, his goods and library; and leaving London, joined the king at Oxford, where, in 1643, he was made serjeant at law, lord chief baron of the exchequer, a knight, and one of his majesty's privy council. The university also conferred on him the degree of LL. D. "with more," says Wood, "than ordinary ceremony." In the latter end of the following year, he was nominated one of his majesty's commissioners to treat of peace with the parliament at Uxbridge, and on Aug. 30, 1645, he had the great seal delivered to him at Oxford, on the death of Edward lord Littleton. In May and June 1646, he was one of the

[1] Tiraboschi.—Ginguené Hist. Lit. d'Italie.—Roscoe's Lorenzo.—Saxii Onomasticon.

[2] Moreri.—Biog. Universelle in art. Bassianus.

commissioners appointed to treat with the parliament for the surrender of the garrison of Oxford, and soon after went abroad to avoid the general persecution of the royalists which the parliament meditated. He died in the island of Jersey in 1650, or 1651. Wood tells a strange story of the fate of the goods he entrusted to Whitlocke. He says, that during sir Richard's residence abroad, his son applied to Whitlocke, who would not own that he knew such a man as sir Richard, and kept the goods. That this story is not without foundation, appears from Whitlocke's receipt for his pension, &c. printed by Peck, to which he adds, "And I have likewise *obtained* some bookes and manuscripts, which were the lord Littleton's; and some few bookes and manuscripts, which were sir Richard Lane's; in all worth about 80*l*."—Sir Richard Lane's "Reports in the court of Exchequer in the reign of king James," were published in 1657, folio.[1]

LANFRANC, archbishop of Canterbury in the eleventh century, was an Italian, and born in 1005 at Pavia, being son of a counsellor to the senate of that town; but, losing his father in his infancy, he went to Bologna. Hence, having prosecuted his studies for some time, he removed into France in the reign of Henry I. and taught some time at Avranches, where he had many pupils of high rank. In a journey to Rouen, he had the misfortune to be robbed, and tied to a tree on the road, where he remained till next day, when being released by some passengers, he retired to the abbey of Bec, lately founded, and there took the monk's habit in 1041. He was elected prior of this religious house in 1044; and opened a school, which in a little time became very famous, and was frequented by students from all parts of Europe. Amongst others, some of the scholars of Berenger, archdeacon of Angers, and master of the school at Tours, left that, and went to study at the abbey of Bec. This, it is said, excited the envy of Berenger, and gave rise to a long and violent controversy between him and Lanfranc, on the subject of the eucharist. (See BERENGARIUS). In 1049, Lanfranc took a journey to Rome, where he declared his sentiments to pope Leo IX. against the doctrine of Berenger; for Berenger had written him a letter, which gave room to suspect Lanfranc

[1] Ath. Ox. vol. II.—Clarendon's History.—Peck's Desiderata.—Lloyd's Memoirs, folio, p. 594.

to be of his opinion. Soon after, he assisted in the council of Verceil, where he expressly opposed Berenger's notions. He returned a second time to Rome in 1059, and assisted in the council held at the Lateran by pope Nicholas II. in which Berenger abjured the doctrine that he had till then maintained. Lanfranc now obtained a dispensation from the pope, for the marriage of William duke of Normandy with a daughter of the earl of Flanders his cousin. On his return to France, he rebuilt his abbey at Bec; but was soon removed from it by the duke of Normandy, who in 1062 made him abbot of St. Stephen's at Caen in that province, where he established a new academy, which became no less famous than his former one at Bec. This duke, coming to the crown of England, sent for Lanfranc, who was elected archbishop of Canterbury in 1070, in the room of Stigand, who had been deposed by the pope's legate. He was no sooner consecrated to this see, than he wrote to pope Alexander II. begging leave to resign it; which not being complied with, he afterwards sent ambassadors to Rome to beg the pall; but Hildebrand answering, in the pope's name, that the pall was not granted to any person in his absence (which was not strictly true, as it had been sent to Austin, Justus, and Honorius), he went thither to receive that honour in 1071. Alexander paid him a particular respect, in rising to give him audience: this pontiff, indeed, had a special regard for him, having studied under him in the abbey of Bec: and kissed him, instead of presenting his slipper for that obeisance, nor was he satisfied with giving him the usual pall, but invested him with that pall of which he himself had made use in celebrating mass. Before his departure, Lanfranc defended the metropolitical rights of his see against the claims of the archbishop of York, and procured them to be confirmed by a national council in 1075, wherein several rules of discipline were established. At length, presuming to make remonstrances to the Conqueror upon some oppressions of the subjects, though he offered them with a becoming respect, the monarch received them with disdain; and asked him, with an oath, if he thought it possible for a king to keep all his promises? From this time, our archbishop lost his majesty's favour, and was observed afterwards with a jealous eye. He enjoyed, however, the favour of William II. during the remainder of his life.

Some years before this, Gregory VII. having summoned him several times to come to Rome, to give an account of his faith, at length sent him a citation to appear there in four months, on pain of suspension: Lanfranc, however, did not think proper to obey the summons. He died May 28, 1089.

Several of our ancient historians who were almost his contemporaries, speak in very advantageous terms of the genius and erudition of Lanfranc; and some of them who were personally acquainted with him, represent him as the most learned man of the age in which he flourished. His charity is said to have been so great, that he bestowed in that way no less than 500*l.* a year, a very great sum in those days, and equal to 7500*l.* in ours. Besides this he rebuilt the cathedral of Canterbury, re-established the chapter there, founded the hospitals of St. Nicholas at Herbaldown and St. John at Canterbury, repaired several churches and monasteries in his diocese, obtained a restoration of the estates of the church which had been alienated, and maintained the ecclesiastical immunities. A remarkable suit, which he carried against Odo, bishop of Bayeux and earl of Kent, put him in possession of five and twenty estates, which had been usurped by that prelate. Lanfranc, besides his piece against Berenger already mentioned, wrote several others, which were published in one volume, folio, in 1647, by father Luke D'Achery, a Benedictine monk, of the congregation of St. Maur. They consist of commentaries on the epistles of St. Paul, and on the Psalms; a treatise on confession, letters, &c.[1]

LANFRANCO (GIOVANNI), an eminent Italian painter, was born at Parma, in 1581. His parents, being poor, carried him to Placenza, to enter him into the service of the count Horatio Scotte. While he was there, he was always drawing with coal upon the walls, paper being too small for him to scrawl his ideas on. The count, observing his disposition, put him to Agostino Caracci; after whose death he went to Rome, and studied under Annibale, who set him to work in the church of St. Jago, and found him capable of being trusted with the execution of his designs; in which Lanfranco has left it a doubt whether the work be his or his master's. His genius lay to painting in fresco in

[1] Tanner's Bibl.—Dupin.—Moreri.—Henry's Hist. of Great Britain, vol. V. p. 279; VI. p. 126, 8vo edit.

spacious places, as appeared by his grand performances, especially the cupola of Andrea de Laval, in which he has succeeded much better than in his pieces of a less size. His taste in design he took from Annibale Caracci; and as long as he lived under the discipline of that illustrious master, he was always correct; but, after his master's death, he gave a loose to the impetuosity of genius, without regarding the rules of art. He joined with his countryman Sisto Badalocchi, in etching the histories of the Bible, after Raphael's painting in the Vatican; which work, in conjunction with Badalocchi, he dedicated to his master Annibale. Lanfranco painted the history of St. Peter for pope Urban VIII. which was engraved by Pietro Santi; he executed other performances, particularly St. Peter walking on the water, for St. Peter's church, and pleased the pope so much, that he knighted him.

Lanfranco was happy in his family: his wife, who was very handsome, brought him several children, who, being grown up, and delighting in poetry and music, made a sort of Parnassus in his house. His eldest daughter sang finely, and played well on several instruments. He died in 1647, aged sixty-six. His genius, heated by studying Correggio's works, and, above all, the cupola at Parma, carried him even to enthusiasm. He earnestly endeavoured to find out the means of producing the same things; and, that he was capable of great enterprizes, may be discovered by his performances at Rome and Naples. Nothing was too great for him: he made figures of above 20 feet high in the cupola of St. Andrea de Laval, which have a very good effect, and look below as if they were of a natural proportion. In his pictures he endeavoured to join Annibale's firmness of design to Correggio's taste and sweetness. He aimed also at giving the whole grace to his imitation; not considering, that nature had given him but a small portion. His ideas indeed are sometimes great enough for the greatest performances; but his genius could not stoop to correct them, by which means they are often unfinished. His easel pieces are not so much esteemed as what he painted in fresco; vivacity of wit and freedom of hand being very proper for that kind of painting. His grand compositions are full of tumult; but the expression is neither elegant nor moving. His colouring was not so well studied as that of Annibale; the tints of his carnations and his shadows are a little too black. He was ignorant of

the claro oscuro, as well as his master; though, as his master did, he sometimes endeavoured to practise it. He was, as M. Fuseli has observed, "a machinist in art of the first order, and taught his successors the means of filling the eye at a great distance, by partly painting and partly leaving it to the air to paint."[1]

LANG (JOHN MICHAEL), an able Protestant divine, was born March 9, 1664, at Ezelwangen, in the duchy of Sultzbach. He was extremely well skilled in the oriental languages, and appointed professor of divinity at Altorf; but having made himself enemies there, quitted his office, and settled at Prentzlow, where he died June 20, 1731. His works most held in estimation are, "Philologia Barbaro-Græca," Noribergæ, 1708, 4to; "Dissertationes Botanico-Theologicæ," Altorfii, 1705, 4to, and several Treatises in Latin, on the Mahometan religion, and the Koran, "De Fabulis Mohamedicis," 1697, 4to.[2]

LANGBAINE (GERARD), a learned English writer, was son of Mr. William Langbaine, and born at Bartonkirke, in Westmoreland, about 1608. He had the first part of his education in the free-school at Blencow, in Cumberland, whence he was removed to Queen's-college, in Oxford, in 1626; where being admitted a poor servitor, he became afterwards a scholar upon the foundation, and thence a fellow of the college. He became B. A. in 1630, M. A. in 1633, and D. D. in 1646. He had acquired a good reputation in the university some years before he appeared in the literary republic; when his edition of Longinus was printed at Oxford, 1636, in 8vo. This was followed by several other publications, which were so many proofs of his loyalty to Charles I. after the breaking out of the civil wars, and of his zeal for the church of England, in opposition to the covenant. These writings, with his literary merit, made him very popular in that university, so that, in 1644, he was unanimously elected keeper of their archives, and in 1645, provost of his college; both which places he held till his death, Feb. 10, 1657-8. He was interred about the middle of the Inner chapel of Queen's-college, having a little before settled 24*l.* per annum on a free-school at the place of his nativity.

Our author was much esteemed by several learned men of his time, and held a literary correspondence with Usher

[1] D'Argenville, vol. II.—Pilkington and Strutt.—Reynolds's Works.
[2] Bibliotheque Germanique, vol. XXIII.—Moreri.

and Selden. He was screened from the persecutions of the then prevailing powers, to whom he so far submitted as to continue quiet without opposing them, employing himself in promoting learning, and preserving the discipline of the university, as well as that of his own college. With what spirit he did this, is best seen in the following passages of two letters, one to Usher, and the other to Selden. In the first, dated from Queen's-college, Feb. 9, 1646-7, he gives the following account of himself: "For myself, I cannot tell what account to make of my present employment. I have many irons in the fire, but of no great consequence. I do not know how soon I shall be called to give up, and am therefore putting my house in order, digesting the confused notes and papers left me by several predecessors, both in the university and college, which I purpose to leave in a better method than I found them. At Mr. Patrick Young's request, I have undertaken the collation of Constantine's Geoponics with two MSS. in our public library, upon which I am forced to bestow some vacant hours. In our college I am *ex officio* to moderate divinity-disputations once a week. My honoured friend Dr. Duck has given me occasion to make some inquiry after the law; and the opportunity of an ingenious young man, come lately from Paris, who has put up a private course of anatomy, has prevailed with me to engage myself for his auditor and spectator three days a week, four hours each time. But this I do *ut explorator, non ut transfuga.* For, though I am not solicitous to engage myself in that great and weighty calling of the ministry after this new way, yet I would lothe to be λειποτάκτης as to divinity. Though I am very insufficient to make a master-builder, yet I could help to bring in materials from that public store in our library, to which I could willingly consecrate the remainder of my days, and count it no loss to be deprived of all other accommodations, so I might be permitted to enjoy the liberty of my conscience, and study in that place. But if there be such a price set upon the latter as I cannot reach without pawning the former, I am resolved. The Lord's will be done." The other letter to Selden, is dated Nov. 8, 1653; "I was not so much troubled to hear of that fellow, who lately, in London, maintained in public that learning is a sin, as to see some men, who would be accounted none of the meanest among ourselves here at home, under pretence of piety, go about to

banish it the university. I cannot make any better construction of a late order made by those whom we call visitors, upon occasion of an election last week at All-Souls college to this effect, that for the future, no scholar be chosen into any place in any college, unless he bring a testimony, under the hands of four persons at least (not electors) known to these visitors to be truly godly men, that he who stands for such a place is himself truly godly; and by arrogating to themselves this power, they sit judges of all men's consciences, and have rejected some, against whom they had no other exceptions, (being certified by such to whom their conversations were best known, to be unblameable, and statutably elected, after due examination and approbation of their sufficiency by that society), merely upon this account, that the persons who testified in their behalf are not known to these visitors to be regenerate. I intend (God willing) ere long to have an election in our college, and have not professed that I will not submit to this order. How I shall speed in it, I do not pretend to foresee; but if I be baffled, I shall hardly be silent." Dr. Langbaine's works were, 1. his Longinus, Oxon. 1636 and 1638, 8vo. 2. "Brief Discourse relating to the times of Edward VI.; or, the state of the times as they stood in the reign of King Edward VI. By way of Preface to a book intituled The true subject to the rebel: or, the hurt of sedition, &c. written by sir John Cheek." Oxford, 1641, in 4to. To this Dr. Langbaine prefixed the life of sir John Cheek. 3. "Episcopal Inheritance; or, a Reply to the humble examination of a printed abstract; or the answers to nine reasons of the House of Commons against the votes of bishops in Parliament," Oxford, 1641, 4to. To which is added, "A determination of the late learned Bishop of Salisbury (Davenant) Englished." These two pieces were reprinted at London in 1680. 4. "A Review of the Covenant: wherein the original, grounds, means, matter, and ends of it are examined; and out of the principles of the remonstances, declarations, votes, orders and ordinances of the prime covenanters, or the firmer grounds of scripture, law, and reason, disproved," 1644. It was reprinted at London, 1661, in 4to. 5. "Answer of the Chancellor, master and scholars of the university of Oxford, to the petition, articles of grievance, and reasons of the city of Oxford; presented to the committee for regulating the University of

Oxford, 24 July 1649," Oxford, 1649, 4to; reprinted in 1678, with a book entitled " A defence of the rights and privileges of the University of Oxford," &c. published by James Harrington, then bachelor (soon after master) of arts, and student of Christ-church, at Oxford, 1690, 4to. 6. " Quæstiones pro more solenni in Vesperiis propositæ ann. 1651," Oxford, 1658, 4to. Published by Mr. Thomas Barlow, afterwards Bp. of Lincoln, among several little works of learned men. 7. " Platonicorum aliquot, qui etiamnum supersunt, Authorum, Græcorum, imprimis, mox & Latinorum, syllabus alphabeticus," Oxford, 1667, 8vo, drawn up by our author at the desire of archbishop Usher, but left imperfect; which being found among his papers, was, with some few alterations, placed at the end of " Alcini, in Platonicam Philosophiam Introductio," published by Dr. John Fell, dean of Christ-church. 8. There is also ascribed to our author, " A View of the New Directory, and a Vindication of the ancient Liturgy of the Church of England: in answer to the reasons pretended in the ordinance and preface for the abolishing the one, and establishing the other," Oxford, 1645, 4to, pages 112. Dr. Langbaine also published, 1. " The Foundation of the university of Oxford, with a Catalogue of the principal founders and special benefactors of all the colleges, and total number of students," &c. London, 1651, 4to, mostly taken from the Tables of John Scot of Cambridge, printed in 1622. 2. " The Foundation of the University of Cambridge, with a Catalogue," &c. printed with the former Catalogue, and taken from Mr. Scot's Tables. He likewise laboured very much in finishing archbishop Usher's book, entitled " Chronologia Sacra," but died when he had almost completed it, which was done by Barlow. He translated into Latin " Reasons of the present judgment of the university concerning the solemn League and Covenant," and assisted Dr. Robert Sanderson, and Dr. Richard Zouch, in the drawing up of those Reasons. He translated into English " A Review of the Council of Trent, written in French by a learned Roman catholic," Oxford, 1638, fol. in which is represented the dissent of the Gallican church from several conclusions of the Council. He left behind him thirteen 4tos, and eight 8vos, in manuscript, with innumerable collections in loose papers, collected chiefly from ancient manuscripts in the Bodleian library, &c. He had also made several catalogues of ma-

nuscripts in various libraries, and of printed books likewise, with a view, as was supposed, to an universal Catalogue. Dr. Fuller tells us that he took a great deal of pains in the continuation of Brian Twyne's "Antiq. Academ. Oxon." and that he was intent upon it when he died. But Mr. Wood observes, that Dr. Thomas Barlow and Dr. Lamplugh, who looked over his library after his death, assured him that they saw nothing done towards such a design. Dr. Langbaine assisted Dr. Arthur Duck in composing his book "De usu & authoritate Juris Civilis Romanorum in Dominiis Principum Christianorum," London, 1653, 8vo. In Parr's collection of Usher's letters, are several letters of our author to that prelate.[1]

LANGBAINE (GERARD), son of the preceding, was born in Oxford July 15, 1656; and after being educated in grammar-learning, was bound apprentice to a bookseller in St. Paul's church-yard, London. But he was soon called thence on the death of an elder brother, and entered a gentleman-commoner of University-college in 1672; where, as Wood informs us, he became idle, a great jockey, married, and spent a considerable part of his property; but afterwards restrained his folly, and lived some years a retired life, near Oxford, employing his time in researches into the history of dramatic poetry. His literature, Mr. Warton says, chiefly consisted in a knowledge of the novels and plays of various languages, and he was a constant and critical attendant of the play-houses for many years. Such a pursuit was at that time neither creditable nor profitable; and accordingly, in 1690 we find him glad to accept the place of yeoman beadle of arts, and soon after he was chosen esquire beadle of law, probably out of respect to his father's memory.

About this time, he published "An Appendix to a catalogue of all the graduates in divinity, law, and physic," &c. written by R. Peers, superior beadle of arts and physic. Langbaine's appendix contains the names of all who proceeded from the 14th of June 1688, where Peers left off, to the 6th of August 1690. He did not survive this long, some disorder carrying him off in June 1692. But he is best known as the author of the "Account of the English dramatic poets." His first attempt in this way was

[1] Ath. Ox. vol. II.—Gen. Dict.—Lloyd's Memoirs, fol. p. 517.—Usher's Life and Letters.

by a republication of a catalogue of plays collected originally by Kirkman, a London bookseller, and appended to "Nicomede," a translation of a play from Corneille in 1671. This Langbaine followed in 1688 by "Momus Triumphans," which appeared afterwards under the title of "A new Catalogue of English Plays," &c. The author at length digested his work anew, with great accessions and improvements, which he entitled "An Account of the English Dramatic Poets," &c. Oxford, 1691, 8vo, reprinted by Gildon in 1699. Langbaine's own collection amounted, as he says, to "above 980 English plays and masques, besides drolls and interludes." The copy of his "Account" in the British Museum, with Oldys's MS notes, is well known to every student of dramatic history.[1]

LANGELAND. See LONGLAND.

LANGHAM (SIMON DE), archbishop of Canterbury, and cardinal, was probably born at Langham in Rutlandshire, whence he took his name, but the date is nowhere specified. He became a monk of St. Peter, Westminster, in 1335, and soon attained a considerable degree of eminence among his brethren. In 1346 he officiated at the triennial chapter of the Benedictines, held at Northampton, by whom in 1349 he was elected prior, and two months after abbot. The revenues of this monastery having been much wasted in his predecessor's time, the new abbot directed his attention to a system of œconomy, and partly by his own example, and partly by earnest persuasion, was soon enabled to pay off their debts. When he began this reformation of the abuses which had crept into the cloister, he (knowing the disposition of his fraternity) thought that those which respected the articles of provision were of the first importance. He therefore took care that their *miserivordia*, or better than ordinary dishes, and those dinners which were somewhat similar to what in our universities have obtained the names of *Exceedings* and *Gaudy-days*, should be common to the whole society; and not, as had formerly been the practice, confined to a few, to the extreme mortification of the rest. To effect this purpose, he relinquished the presents which it had been usual for preceding abbots, at certain times, to accept.

When he had by these means gained the love and esteem of the major part of the brotherhood, he carried the work

[1] Ath. Ox. vol. II.—Warton's Hist. of Poetry—an article corrected and improved by an able critic in Gent. Mag. vol. LXXVI. p. 37.

of reformation to matters of greater importance. He formed a code of laws upon more liberal principles than those by which the monastic orders were in general governed; and although, like all legislators, he met with considerable difficulty and opposition in their promulgation, yet he ultimately triumphed. He repressed the insolent, reduced the refractory, punished the wicked, and in a short time not only established order in a place which had been formerly the scene of confusion, but had so entirely gained the good opinion of the society, that, as Flete observes, his character was, "even by the old monks who had been his enemies, thought equal to that of the founder, Edward the confessor."

The king, Edward III. perceiving his talents and sagacity, promoted him in 1360 to the place of lord treasurer, and in 1361 he was chosen bishop of London; but the see of Ely becoming vacant at the same time, he chose the latter, and was consecrated March 20, 1361-2, and employed its revenues to the encouragement of learning, and to the relief of the poor. As his character in this high office began more fully to appear, the king became partial to Langham, and in Feb. 1364 removed him from the post of lord treasurer to that of chancellor, and in July 1366, he was, by papal provision, but at the express desire of the king, promoted to the see of Canterbury. The most remarkable event which occurred during his administration was, his undertaking to execute the bull promulgated by the pope Urban the Fifth, "for the correction of the abuse of the privilege of pluralities." Archbishop Langham was indefatigable in his inquiry through his diocese; and the result of it was, "the reformation of a great many ecclesiastics who held an enormous number of livings, some of them twenty or thirty, with the cure of souls."

His conduct hitherto had been becoming his station, but we have now to record one action of his which, as Anthony Wood says, it is impossible to defend. This was the removal of the celebrated John Wickliff from his situation as head of a hall at Oxford, called Canterbury-hall, founded by his predecessor Simon Islip. Whether his holding tenets which might then be deemed heretical was the archbishop's true reason for ejecting him, does not appear. That which he avowed was, that having a desire that the hall should be a college for the education of monks, he thought a secular priest (between whom and the monastic

order it is well known a considerable jealousy subsisted) would be an improper person for their governor. But although this might have been the opinion of the prelate, it does not appear to have been that of the society; the fellows of which convened a meeting, in which they drew up a spirited remonstrance against the tyranny of their superior. This was so ill received by him, and their subsequent conduct considered as so contumacious, that he sequestered a large portion of their revenue. War was now declared on both sides. The society appealed to the pope, the archbishop sent an agent to Rome to answer for him; and he had interest enough to induce his holiness to confirm the decree by which Wickliff and some other refractory members of the fraternity were removed, and their places filled with those who were more steady adherents to monachism, and consequently more devoted to the will of the archbishop.

In Sept. 1368, the pope promoted Langham to the dignity of cardinal, as it is said, without solicitation, and merely because he thought a man of his talents would be an ornament to the sacred college. The king, however, was not pleased with this promotion, probably because he had not been consulted, and ordered the temporalities of the archbishopric to be seized, as if the see were vacant, which, on promotion to the dignity of cardinal, was a natural consequence, unless the party had conditioned to hold his preferments. Langham, as far as can be discovered, made no opposition to the king's pleasure, but merely attended at court to ask leave to retire to Otford; which being granted, he reduced his establishment, repaired to his rural mansion, and continued for some months to live very privately.

He remained in this situation till, his affairs calling him to the papal court, he set out for Montafiacone, where he was honoured with the title of St. Sixtus, and a short time after provided with ecclesiastical dignities in this kingdom, to the amount of more than 1000 pounds *per annum*, an immense sum in that age. They consisted of the deanery of Lincoln, the archdeaconry and treasurership of Wells, the archdeaconry of York, and the prebendary of Wistowe in that cathedral.

The death of pope Urban happened at a period, as it was thought, critical to the affairs of the cardinal, as well as to those of the two kingdoms of England and France, as he

had just appointed him to mediate a peace between them. But Gregory the Elevénth, who succeeded Urban, as sensible of his merit as his predecessor, confirmed his appointment, and even enlarged his powers. This treaty failing, as had been foreseen by the cardinal, he proceeded from Melun, the place where he had met cardinal de Beauvois, to England with the sense of the French court upon the negotiation. Although unsuccessful in this business, he had, whilst abroad, an opportunity of displaying his diplomatic talents, which had a more fortunate issue. Through his mediation a peace was made betwixt the king and the earl of Flanders, who had been at variance upon the account of the earl's breaking his engagement to marry his daughter to Edmund earl of Cambridge, and betrothing her to Philip, the brother of Charles the Fifth, king of France.

In the beginning of 1372, cardinal Langham left England in order to return to the pope; and when he arrived at Avignon, he found that his conduct had, during the course of his mission, been misrepresented to the pope, but he so amply satisfied his holiness on that point, that, in the same year, he elevated him to the dignity of cardinal bishop of Præneste. On the death of Wittelsey, who succeeded him as archbishop of Canterbury, the monks endeavoured to persuade the king to allow Langham to return; but the king was enraged at their insolence, and in this was seconded by the pope, who preferred employing the cardinal at Avignon, where the affairs of the holy see rendered his presence necessary. From this situation, however, Langham had a strong desire to remove, and visit his native country, where he had projected some architectural plans, and meant to devote a large sum of money to the rebuilding of the abbey at Westminster. With this view he procured some friends at court to solicit leave to return, and their applications were successful; but before he could know the issue, he died suddenly of a paralytic stroke, July 22, 1376. His body was, according to the direction of his will, first deposited in a new-built church of the Carthusians, near the place of his decease, where it remained for three years. It was then with great state and solemnity removed to Saint Benet's chapel, in Westminster abbey, where his tomb with his effigy upon it, and the arms of England, the monastery of Saint Peter, and

the sees of Canterbury and Ely, engraved in tablets around it, still remains.

By his will he bequeathed a large donation to the support of the fabric of the Abbey at Westminster. The whole of his benefactions to this place, including the sums he paid to discharge the debts of his predecessors, and what he gave in his life-time for the celebration of his anniversary, to found chantries, and to the fabric, amounted to the enormous sum of 10,800*l.* as we learn from the subsequent verses:

> "Res Æs de Langham tua Simon sunt data quondam,
> Octingentena librarum millia dena."

The character of this prelate, as given by Flete, the historian of the abbey, is, "that he was a man of great capacity, very wise, and very eloquent:" a character which, even allowing for the prejudice of monachism toward so eminent a benefactor to the church, will not be disputed, if we consider also that he filled some of the highest departments of the state, under a monarch who is, by all historians, allowed to have been as eminent for his wisdom and discernment as he was for his courage and military glory.[1]

LANGHORNE (DANIEL), an English antiquary, and a native of London, was admitted of Trinity college, Cambridge, Oct. 23, 1649, where he became scholar in 1652, took the degree of B. A. in 1654, and that of M. A. in 1657. He continued there probably till 1662, when he had a licence from the bishop of Ely for officiating in Trinity church in that city, and was elected fellow of Corpus Christi the year following. This occasioned him to proceed B. D. in 1664, when he was appointed one of the university preachers; and continued his studies there until his institution to the vicarage of Layston cum Capella de Alsewych in Hertfordshire, Sept. 3, 1670, which vacated his fellowship next year. He held this benefice to the time of his death in 1681. He was the author of "Elenchus Antiquitatum Albionensium," Lond. 1673, 8vo, with an appendix in 1674; and of "Chronicon Regum Anglorum," Lond. 1679, 8vo. A continuation of this was promised, which his death prevented. The MS. of it was said to be in a private hand, under the title of "Dan.

[1] Wharton's Anglia Sacra.—Tanner.—Life by Mr. Moser, in Europ. Mag. 1797.

Langhornii Chronici Anglorum Continuatio, vel Pars Secunda, ab A. C. 800 ad 978."[1]

LANGHORNE (JOHN), an English poet and miscellaneous writer, the son of a clergyman beneficed in Lincolnshire, was born at Kirkby Steven, in Westmoreland, in the month of March 1735. His father dying when he was only four years of age, the care of his education devolved on his mother, who initiated him in the first principles of knowledge with such tender anxiety as left a pleasing and indelible impression on his memory. He celebrated her virtues on her tomb, and more particularly by a beautiful monody inserted among his poems. When of sufficient age, he was placed at a school at Winton, and afterwards at Appleby, where he recommended himself to the good opinion of Mr. Yates, his master, not only by speedily dispatching the usual school tasks, but by performing voluntary exercises, which he submitted to his revisal. By this employment of his leisure hours, he probably excelled his companions, and we are told that at the age of thirteen he was able to read and construe the Greek Testament.

He did not leave this school until his eighteenth year, when, having no means of defraying the expences of an university education, he engaged himself as private tutor in a family near Ripon. He had attained a thorough knowledge of the classical languages, and during his residence in this neighbourhood, began to write verses, the greater part of which his more mature judgment led him to destroy. One of these pieces, however, "Studley Park," has been very properly snatched from oblivion by his biographer, and now stands at the head of his poems in the late edition, not indeed as the best, but as the earliest specimen of his powers. It appears that he had some expectations from the possessor of this beautiful place, which were not gratified; and he therefore thought proper to omit it in the subsequent editions of his poems.

His next occupation was that of an assistant at the free school of Wakefield, then superintended by Mr. Clarke; and while here he took deacon's orders, and became, it is said, "a popular preacher." In 1759, Mr. Clarke recommended him as preceptor to the sons of Robert Cracroft, esq. of Hackthorn, near Lincoln. Mr. Cracroft had nine

[1] Masters's History of C.C.C.C.—Bohun's additions to Wheare's "Method of Reading Histories," p. 154.

sons, and Mr. Langhorne must have been fully employed in the family; yet he added to theirs the tuition of Mr. Edmund Cartwright, a young gentleman of a poetical turn, who afterwards published an elegy, entitled "Constantia," on the death of his preceptor's wife. During his residence at Hackthorn, our author published a volume of his poems, for the relief of a gentleman in distress; and in the same year a poem, entitled "The Death of Adonis," from the Greek of Bion. Public opinion gave him no encouragement to reprint this last, but he derived from it the advantage of being noticed as a critic of considerable acumen in Greek poetry.

In 1760 he entered his name at Clare-hall, Cambridge, in order to take the degree of bachelor of divinity, which he supposed, by the statutes of the university, any person in orders is impowered to do without residence; but in this it is probable he did not succeed, as his name is not to be found among the Cambridge graduates. His being included in Mr. Cole's list is, however, a proof that he entered of Clare-hall; and while here, he wrote a poem on the king's accession, and another on the royal nuptials, which he afterwards inserted in "Solyman and Almena." In the same year, he published "The Tears of the Muses," a poem to the memory of Handel; with an "Ode to the River Eden," 4to.

While employed on the education of the sons of Mr. Cracroft, he became enamoured of the amiable disposition and personal charms of Miss Anne Cracroft, one of that gentleman's daughters. He had given her some instructions in the Italian language, and was often delighted by her skill in music, for which he had a very correct ear. A mutual attachment was the consequence of these many opportunities and coincidences in polite accomplishments, which Mr. Langhorne was eager to terminate in marriage. But the lady, who knew that a match so disproportioned as to fortune would be opposed by her family, gave him a denial, as firm and as gentle as her good sense and secret attachment would permit. For this, however, Mr. Langhorne was not prepared, and immediately left his situation, in hopes of recovering a more tranquil tone of mind in distant scenes and different employment. In 1761 he officiated as curate to the rev. Abraham Blackburn of Dagenham, and obtained the friendship of the Gillmans, a very amiable family in that place. While endeavouring

to forget his heart's disappointment, he found some relief in penning a "Hymn to Hope," which he published this year in London, 4to; and in the course of the next, he gave further vent to his thoughts in "The Visions of Fancy, four Elegies," 4to; "Letters on Religious Retirement," 8vo; and "Solyman and Almena," a fiction in the manner of the Eastern Tales, but not much to be praised for invention. The "Letters" are of a sentimental, melancholy cast, with a considerable mixture of lighter and more entertaining matter. In the same year he published "The Viceroy," a poem in honour of lord Halifax, then lord lieutenant of Ireland. Here, as in the case of "Studley Park," our author appears to have expected to find a patron, but lord Halifax did not condescend to notice what, it must be confessed, flatters him with too much artifice; and Langhorne, when he collected his poems, retained only a favourite fragment of this unlucky piece, omitting altogether the name of Halifax, or Viceroy. The whole, however, is given in the last edition of the "English Poets," as originally written.

His "Letters on Religious Retirement" were dedicated, with rather more success, to bishop Warburton, who returned a complimentary letter, in which he encouraged our author to make some attempt in the cause of religion. This is supposed to have produced, in 1763, "The Letters that passed between Theodosius and Constantia," a fiction founded on a well-known story in the Spectator. The style of these letters is in general elegant, but in some parts too florid. The "Letter on Prayer" is very equivocal in its tendency. This year also gave birth to a poem, meant to be philosophical, entitled "The Enlargement of the Mind," part first, in which we find some noble sentiments expressed in glowing and elevated language. His next publication, about the same time, called "Effusions of Friendship and Fancy," 2 vols. 12mo, was a work of considerable popularity. It is indeed a very pleasing miscellany of humour, fancy, and criticism, but the style is often flippant and irregular, and made him be classed among the imitators of Sterne, whom it was too much the fashion at that time to read and to admire.

In 1764, having obtained the curacy and lectureship of St. John's Clerkenwell, he was enabled to reside in London, where only literary talents meet with ready encouragement, and where he was already ranked among the

elegant and pleasing poets of the day, and had given ample proof of ease and versatility in the choice and management of his subjects. His first publication this year was a continuation of "Theodosius and Constantia," of much the same character as the former work, but enlivened by more variety. As he appears to have aspired to promotion through the popularity of his talents in the pulpit, he now gave a specimen of what had pleased his congregation, in two volumes of "Sermons." His biographer has taken some pains to defend these against the censure of the late Mr. Mainwaring of St. John's, Cambridge, in his "Dissertation" prefixed to his Sermons, (1780). But it appears to us that they abound in the false pathos, and that the reasoning, where any occurs, is very superficial. They have, however, the advantage to those who dislike sermons of every kind, that they are perhaps the shortest ever published.

About this time his son informs us that he engaged with Mr. Griffiths as a writer in the Monthly Review; and that this engagement, with scarcely any intermission, continued to his death. We suspect there is some mistake in this account, although the secresy which very properly prevails in the management of a Review, will not allow us to rectify it. That Mr. Langhorne was a writer in the Monthly Review has been repeated from so many quarters, that there seems no reason to doubt it; but a dispute relating to a work hereafter mentioned, which took place between Mr. Langhorne and the editor of the Review, affords some ground to think that his connexion with it had ceased about 1769.

But whatever may be in this, his employment as a critic we are told, procured him many acquaintances among literary men, while the vein of ridicule which he indulged in treating several of the subjects that fell under his consideration, created him many enemies, who in their turn endeavoured to depreciate his performances. As no judgment can now be pronounced on the articles which he wrote, it is impossible to say whether this vein of ridicule was employed as the just chastisement of arrogance and immorality, or substituted for fair and legitimate criticism. Illiberality has not often been imputed to the journal in which he wrote; and as to his enemies, we know of none more formidable than Churchill, Kelly, and Kenrick, two of whom were libellers by profession. Smollett, whose

jealousy of the Monthly Review led him often to disgrace his talents by invidious attacks on the supposed writers belonging to it, bestows almost uniform praise on Langhorne's various works.

In 1765, his productions were, "The Second Epistle on the Enlargement of the Mind;" an edition of the poems of the elegant and tender Collins, with a criticism and some memoirs; and letters on that difficult subject, "The Eloquence of the Pulpit." He had now occasion to exert his own talents before a more enlightened auditory than he had ever yet addressed, having been appointed by Dr. Hurd (bishop of Worcester) to the office of assistant preacher at Lincoln's-inn chapel. In the following year we do not find that any thing original came from his pen. He prepared for the press, however, an enlarged edition of his "Effusions of Friendship and Fancy," and a collection of his "Poems," in 2 vols. 12mo. The principal article of these, not before published, is a dramatic poem, or tragedy, entitled "The Fatal Prophecy." This was his only attempt in this species of poetry, and was universally accounted unsuccessful. He had the good sense to acquiesce in the decision, and neither attempted the drama again, nor reprinted this specimen.

During Churchill's career, our author endeavoured to counteract the scurrility he had thrown out against Scotland in his "Prophecy of Famine," by an elegant poem entitled "Genius and Valour." This provoked Churchill to introduce his name once or twice with his usual epithets of contempt, which Langhorne disregarded, and disregarded his own interest at the same time, by dedicating this poem to lord Bute, a minister going out of place! It produced him, however, a very flattering letter, in 1766, from Dr. Robertson, the celebrated historian, and principal of the university of Edinburgh, requesting him to accept a diploma for the degree of D. D. He was farther consoled by the approbation of every wise and loyal man, who contemplated the miseries of disunion, and the glaring absurdity of perpetuating national prejudices.

In 1767, after a courtship of five years, Dr. Langhorne obtained the hand of Miss Cracroft, to whom he had ever been tenderly attached, and with whom he had kept up a correspondence* since his departure from Hackthorn. By

* This correspondence, his son informs us, he published after her death, under the title of "Letters to Eleanora," from a sacred compliance with

what means her family were reconciled to the match, we are not told, but some fortune accompanied it, as the living of Blagdon, in Somersetshire, was purchased for him, and there he went immediately to reside. His happiness, however, with this lady, was of short duration, as she died in child-birth of a son, May 4, 1768. She was interred in the chancel of Blagdon-church, with the following lines on her monument, written by her husband:

"With Sappho's taste, with Arria's tender heart,
Lucretia's honour, and Cecilia's art,
That such a woman died surprize can't give,
'Tis only strange that such a one should live."

He afterwards composed a more elegant and pathetic tribute to her virtues, which may be found among his poems. The allusion to the cause of her death is an original thought, introduced with great skill and tenderness.

During Mrs. Langhorne's life, he produced one poem only, entitled "Precepts of Conjugal Happiness," addressed to Mrs. Nelthorpe, a sister of his wife. To this lady he committed the care of his infant child, who lived to acknowledge her friendship, and to discharge the duties of an affectionate son, by the late "Memoirs of his Father," prefixed to an elegant edition of his poems. In the "Precepts of Conjugal Happiness," there is more good sense than poetry. It appears to have been a temporary effusion on which he bestowed no extraordinary pains. Not long after Mrs. Langhorne's death, our author went to reside at Folkstone, in Kent, where his brother, the Rev. WILLIAM Langhorne, then officiated as minister, a man of a very amiable character. He was born in 1721, and presented by the archbishop of Canterbury to the rectory of Hakinge, with the perpetual curacy of Folkstone, in 1754; and on this preferment he passed the remainder of his life. He published "Job," a poem, and a poetical Paraphrase on a part of Isaiah, neither of which raised him to the fame of a poet, although they are not without the merit of correctness and spirit. He died Feb. 17, 1772, and his brother wrote some elegant lines to his memory, which are inscribed on a tablet in the chancel of

her request. The publication we have not seen, but the accounts of it in the critical journals are very unfavourable. The Monthly Reviewer says that the author "has preposterously ventured to impress his reader with sensations and emotions which he himself did not feel." This perhaps may strengthen our conjecture on the termination of his connexion with this Review.

Folkstone church. Between these brothers the closest affection subsisted; each was to the other "more the friend than brother of his heart." During their residence together at Folkstone, they were employed in preparing a new translation of Plutarch's Lives; and our poet, who became about this time intimate with Scott, the poet of Amwell (who likewise had just lost a beloved wife from a similar cause) paid him a visit at Amwell, where he wrote the monody inscribed to Mr. Scott.

Amidst these engagements he found leisure to give to the world two productions strongly marked by the peculiarities of his style and turn of thinking; the one entitled "Frederick and Pharamond, or, The Consolations of Human Life," 8vo; the other, "Letters supposed to have passed between M. de St. Evremond and Waller." In this last, while he was allowed to have preserved their characters tolerably, he was at the same time accused, by the critic in the Monthly Review, of taking frequent opportunities to compliment himself on the merit of the letters he had written for St. Evremond and Waller. This produced a complaint from Langhorne, which was answered by the Reviewer, respectfully indeed, but not in the manner that might have been expected from an associate. It is from this circumstance that we have been led to conjecture that his connexion with the Review ceased when he left London in consequence of his obtaining the living of Blagdon. "Frederick and Pharamond" was begun with a view to alleviate the afflictions of a friend, and pursued perhaps to alleviate his own. It attempts that by argument which is rarely accomplished but by time.

The translation of "Plutarch" by the brothers appeared in 1770, and soon became a very popular book. In 1771, Dr. Langhorne gave another proof of the variety on which he exercised his fancy in a favourite little volume, entitled the "Fables of Flora." In this, although he claimed too hastily the merit of combining for the first time imagery, description, and sentiment, yet he has certainly enlarged the province of fable, and given proof of a wide range of imagination. It cannot, however, be denied that the moral is not always sufficiently pointed, that the style is too much ornamented, and the general cast of sentiment too obscure for the persons into whose hands Fables are usually placed. In answer to the objection made to the language of flowers, his son very justly remarks that "im-

personation may certainly be applied with as much reason to the vegetable as to the animal creation, if the characteristic attributes of each plant or flower are faithfully marked, and the unity of the fable is maintained."

Towards the latter end of the year 1771, Dr. Langhorne went to reside for a few months at Potton, in Bedfordshire, where he wrote his "Origin of the Veil," which, however, was not published for some time after. In 1772, he paid a visit to his native country, and married a second wife, the daughter of —— Thomson, esq. a magistrate near Brough, and soon after took her with him on a tour through part of France and Flanders, the scenery of which afforded new topics for his muse. Late in the Spring he returned to Blagdon, where he was put into the commission of the peace: and having considered the usual practice of the duties of that office, he imparted his sentiments on the subject in a species of didactic and satirical poem, entitled "The Country Justice," in three parts, published in 1774, 1775, and 1777. This humane endeavour to plead the cause of the poor and wretched against oppression and neglect does great honour to his feelings, which, indeed, in all his works, are on the side of benevolence and virtue. It is said to have been written in consequence of the suggestion, and as to facts, probably with the assistance, of Dr. Burn, the well-known author of a digest of the laws relating to justices of the peace. In 1772, Dr. Langhorne presented the public with a liberal translation of that part of Denina on the ancient republics of Italy which contains the author's reflections on the admission of the Italian states to the franchises of Rome *.

In 1776, he lost his second wife, who died, like the former, in child-bed, five years after her marriage, and left a daughter, whom he consigned by his will to the protection of his friend Mrs. Gillman. What impression this second interruption to domestic happiness produced on his mind we are not told. In this year, however, we find him again employing the press on a translation of Milton's "Italian Sonnets," and on two occasional sermons. In 1777, at the request of the Bouverie family, who highly respected

* The author's object in this publication is not very obvious. In our days it might be of more importance to discuss the question, by what means the Romans acquired their superiority, and were enabled to extend their conquests.

Mr. Langhorne, Dr. Moss, bishop of Bath and Wells, presented him with a prebend in the cathedral of Wells.

His last production was the tale of "Owen of Carron;" which, with some beauties, has less of his usual energy and vigour: it is uncertain whether this was owing to the nature of the poem, in which he conceived it necessary to imitate the ballad simplicity, or to a languor of body and mind. The death of the honourable Charles Yorke, from whom he had great expectations, is said to have made a lasting impression on him; but, as Mr. Yorke died in 1770, this seems wholly improbable. His biographer passes over his last days without notice of his situation or employments. We are merely told that he died on April 1, 1779, in the forty-fifth year of his age.

In 1804, his son published an edition of his poems, in two elegant volumes 12mo, with memoirs of the author. To these we are indebted for the principal part of this sketch. If we may judge from his writings, Dr. Langhorne was a man of an amiable disposition, a friend to religion and morals, and, though a wit, he never descends to grossness or indelicacy. His memory has not been followed by any worse objection than that he was of a social turn, and during the latter part of his life more addicted to convivial indulgences than is consistent with health. This, however, is a serious objection, and not much lessened by the supposition that he was driven to this unhappy species of relief by having twice lost the chief source of domestic happiness. Ease, elegance, and tenderness, are the most striking features of his poetry: nor is he deficient in invention; an attentive perusal will discover many original sentiments, and spirited flights, which the critics of his day pointed out with high praise. He is very seldom a copyist; his style, as well as his sentiments, whatever their merit, are his own. His prose works are various enough to convince us that he was either a laborious writer, or possessed of great fertility of imagination; and the latter will probably be the safest conjecture. But, although a scholar of high attainments, he has rarely brought learning to his aid. His mind was stored with remarks on men and manners, which he expressed in various and desultory modes, so as to give an air of novelty to every thing he wrote. But we find nothing very profound. He appeared so frequently before the public as to secure a considerable degree of fame: what he announced was expected with eagerness,

and what he published was read with pleasure; but as his abilities were confined to the lighter provinces of literature, there are few of his productions which will be honoured by permanent popularity.[1]

LANGIUS, or LANGE (JOHN), an eminent physician, was born at Loewenburg, in Silesia, in 1485. After studying, with singular zeal, at Leipsic, Bologna, and Pisa, in the latter of which universities he was honoured with the degree of M. D. he began practice at Heidelberg, where he soon acquired the esteem of the public, and was nominated first physician to four successive electors palatine; one of whom, Frederic II., he accompanied in his travels through the greater part of Europe. He attained the age of eighty, notwithstanding his excessive use of cheese, which made a part of all his meals, asserting that physicians were mistaken in decrying it as indigestible. He died at Heidelberg in June 1565.

The most esteemed of his works is entitled "Medicinalium Epistolarum Miscellanea," first published at Basle, in 1554, 4to, and reprinted with additional epistles. The work was full of the various learning of the times; and he in a great measure anticipated Sydenham in recommending the cool regimen in inflammatory diseases. His other works are, "De Syrmaismo et ratione purgandi per vomitum, ex Egyptiorum invento et formula," 1572, 8vo. "De Scorbuto Epistolæ duæ," 1624; together with the treatise of Sennertus on the same subject. "Consilia quædam et experimenta," 1676, 4to, together with the Consilia Medicinalia of Velschius.[2]

LANGIUS (JOSEPH), a learned mathematician of the sixteenth century, was a native of Keiserberg in Upper Alsatia, and was professor of Greek and mathematics at Friburg about the year 1610. Two years after, he wrote his "Elementale Mathematicum," which, according to Vossius, was not printed until five years afterwards. It was, in 1625, much improved and published by Isaac Habrecht, a philosopher and physician. Langius's previous works were, an edition of "Martial," Strasburgh, 1595, 12mo, and a "Florilegium," in 1598, 8vo, which, at the distance of some years, was followed by a folio, entitled, "Polyanthea nova." This, which Bayle reckons the third compilation of the kind, was printed at Geneva,

[1] Johnson and Chalmers's English Poets, 1810.
[2] Rees's Cyclopædia, from Eloy.

in 1600, and often since. Langius also published an edition of "Juvenal and Persius," at Friburgh, in 1608. A "Tyrocinium Græcarum Literarum," in 1607; and a collection entitled "Adagia, sive Sententiæ proverbiales." We have no account of his personal history, unless that, after living many years in the Protestant communion, he became a Roman Catholic; but when he died is not specified.[1]

LANGIUS (Rodolph), a gentleman of Westphalia, and provost of the cathedral church of Munster towards the end of the fifteenth century, distinguished himself by his learning, and by his zeal for the restoration of polite literature. He went through his first studies at Deventer, and was afterwards sent into Italy, where, under the greatest masters in literature, Laurence Valla, Mapheus Vegius, Francis Philelphus, and Theodore Gaza, he acquired an elegant Latin style both in verse and prose. His fellow-travellers in this journey were Maurice count of Spiegelberg and Rodolph Agricola, who, on their return to Germany, were the first to introduce proper methods of classical teaching, and to restore the purity of the Latin language. Langius being sent to the court of Rome by the bishop and chapter of Munster, under pope Sixtus IV. acquitted himself with great credit, and came back with letters from this pope and from Lorenzo de Medici, which gave him so much consequence in the eyes of his countrymen, that he was enabled more successfully to banish from the schools the ignorance which prevailed there. He was obliged, however, to struggle some years with those who objected that the introduction of a new method of teaching was dangerous; but at length he overcame those prejudices, and persuaded his bishop to found a school at Munster, the direction of which was committed to learned men, to whom he pointed out the method they were to follow, and the books they were to explain, and gave them the use of his fine library. This school being thus established a little before the end of the fifteenth century, became very flourishing, and served as a nursery of literature to all Germany till the Revolutions which were occasioned at Munster by the anabaptists in the year 1554. Langius died in 1519, at the age of fourscore. He published some poems at Munster, 1486, 4to, by which, says Bayle, it appears

[1] Gen. Dict.—Vossius de Scient. Math.—Saxii Onomast.

that there were Latin poets of some reputation in Germany before Conrad Celtes. Rodolph Agricola dedicated his Latin translation of Plato's "Axiochus" to Langius.[1]

LANGLAND. See LONGLAND.

LANGRISH (BROWNE), a physician of the last century, of whom no memorial, except the present scanty one, has been preserved, distinguished himself as an advocate for the mechanical theories of physiology and medicine, and by the numerous experiments with which he supported those doctrines, which a more accurate investigation of the nature of the animal economy has exploded. Dr. Langrish, however, cannot be denied the merit of ascertaining several interesting facts with respect to the nature of the circulating powers. He died in London, Nov. 29, 1759, and left the following works: "A new essay on Muscular Motion, founded on Experiments, &c." 1733, 8vo; "Modern Theory of Physic," 1738, 8vo; "Physical Experiments upon Brutes," 1745, 8vo; "Croonian Lectures on Muscular Motion," 1747, and a "Treatise on the Small-pox," 1758.[2]

LANGTOFT (PETER), an English chronicler, so called from Langtoft in Yorkshire, flourished in the thirteenth, and beginning of the fourteenth century, and was a canon regular of the order of St. Austin at Bridlington in Yorkshire. He translated out of the Latin into French verse, Bosenham or Boscam's Life of Thomas à Becket, and compiled likewise in French verse, a Chronicle of England, copies of which are in several libraries. He begun his chronicle as early as the old fable of the Trojans, and brings it down to the end of the reign of Edward I. He is supposed to have died about the beginning of Edward II. or soon after. Robert de Brunne, as we have already mentioned in his article (see BRUNNE), gave an English metrical version of Langtoft, which was edited by Hearne in 1725, 2 vols. 8vo.[3]

LANGTON (STEPHEN), archbishop of Canterbury in the thirteenth century, a native of England, was educated at the university of Paris, where he afterwards taught divinity, and explained the Scriptures with much reputation. His character stood so high, that he was chosen chancellor of that university, canon of Paris, and dean of Rheims.

[1] Gen. Dict.—Saxii Onomast. [2] Rees's Cyclopædia, from Eloy.
[3] Hearne's Preface.—Warton's Hist. of Poetry.

He was afterwards sent for to Rome by pope Innocent III. and created a cardinal. In 1207, the monks of Canterbury having, upon a vacancy taking place in that see, made a double return, both parties appealed to the pope, and sent agents to Rome to support their respective claims. His holiness not only determined against both the contending candidates, but ordered the monks of Canterbury, then at Rome, immediately to proceed to the election of an archbishop, and, at the same time, commanded them to choose cardinal Stephen Langton. After various excuses, which the plenitude of papal power answered, by absolving these conscientious monks from all sorts of promises, oaths, &c. and by threatening them with the highest penalties of the church, they complied; and Langton was consecrated by the pope at Viterbo. As soon as the news arrived in England, king John was incensed in the highest degree both against the pope and monks of Canterbury, which last experienced the effects of his indignation. He sent two officers with a company of armed men to Canterbury, took possession of the monastery, banished the monks out of the kingdom, and seized all their property. He wrote a spirited letter to the pope, in which he accused him of injustice and presumption, in raising a stranger to the highest dignity in his kingdom, without his knowledge. He reproached the pope and court of Rome with ingratitude, in not remembering that they derived more riches from England than from all the kingdoms on this side the Alps. He assured him, that he was determined to sacrifice his life in defence of the rights of his crown; and that if his holiness did not immediately repair the injury he had done him, he would break off all communication with Rome. The pope, whom such a letter must have irritated in the highest degree, returned for answer, that if the king persisted in this dispute, he would plunge himself into inextricable difficulties, and would at length be crushed by him, before whom every knee must bow, &c. All this may be deemed insolent and haughty, but it was not foolish. The pope knew the posture of king John's affairs at home; he knew that he had lost the affections of his subjects by his imprudence; his only miscalculation was respecting the spirit of the people; for when, which he did immediately, he laid the kingdom of England under an interdict, and two years after excommunicated the king, he was enraged to find that the great barons and their fol-

lowers adhered with so much steadiness to their sovereign, that, while he lay under the sentence of excommunication, he executed the only two successful expeditions of his reign, the one into Wales, and the other into Ireland; a proof that if he had continued to act with firmness, and had secured the affections of his subjects by a mild administration, he might have triumphed over all the arts of Rome. Such, however, was not the policy of John; and in the end, he submitted to the most disgraceful terms. In 1213, cardinal Langton arrived in England, and took possession of the see; and though he owed all his advancement to the pope, yet the moment he became an English baron, he was inspired with a zealous attachment to the liberties and independence of his country. In the very year in which he came over, he and six other bishops joined the party of the barons, who associated to resist the tyranny of the king; and at length they were successful in procuring the great charter. Langton was equally zealous in opposing the claims of the papal agents, particularly of the pope's legate, who assumed the right of regulating all ecclesiastical affairs in the most arbitrary manner. In the grand contest which took place between king John and the barons about the charter, the archbishop's patriotic conduct gave such offence to the pope, that, in 1215, he laid him under a sentence of suspension, and reversed the election of his brother Simon Langton, who had been chosen archbishop of York. Yet in the following year we find Langton assisting at a general council held at Rome; and during his absence from England at this time, king John died. In 1222, he held a synod at Oxford, in which a remarkable canon was made, prohibiting clergymen from keeping concubines publicly in their houses, or from going to them in other places so openly as to occasion scandal. In the following year, he, at the head of the principal nobility, demanded an audience of king Henry III. and demanded of him a confirmation of the charter of their liberties. Their determined manner convinced the king that their demand was not to be refused, and he instantly gave orders for the assembling of parliament. The archbishop shewed, in several instances, that he was friendly to the legal prerogatives of the crown; and by a firm conduct, in a case of great difficulty, he prevented the calamity of a civil war. He died in 1228, leaving behind him many works, which prove that he was deserving the character of

being a learned and polite author. He wrote "Commentaries" upon the greatest part of the books of the Old and New Testament. He was deeply skilled in Aristotelian dialectics, and the application of them to the doctrines of Scripture. The first division of the books of the Bible into chapters is ascribed to this prelate. The history of the translation of the body of Thomas à Becket was printed at the end of that archbishop's letters, at Brussels, 1682; and there are various MSS. of his in our public libraries. His letter to king John, with the king's answer, may be seen in d'Achery's Spicilegium.

M. la Rue, in his "Dissertation on the Lives and Works of several Anglo-Norman poets of the Thirteenth Century," has placed our metropolitan at the top of his list; and has taken the first proof of his poetical talents from the stanza of a song, introduced in one of his sermons, written upon the holy virgin. In the same MS. which contains this sermon, are two other pieces attributed to the cardinal. The first is a theological drama, in which Truth, Justice, Mercy, and Peace, debate among themselves, what ought to be the fate of Adam after his fall. The second is a Canticle on the "Passion of Jesus Christ," in 123 stanzas, making more than 600 verses, in which the historical details are brought forward in a quick succession, and in a manner as interesting as the subject. But as the author was provided with all the facts, and had nothing left to his care but the versification, there is less imagination and poetry in this piece than in the preceding, the idea of which is borrowed from Ps. lxxx. v. 10, and which he has worked up with equal taste and delicacy.[1]

[1] Wharton's Anglia Sacra.—Cave, vol. II.—Tanner.—Dupin.—Henry's Hist. of Great Britain.—Archæologia, vol. XIII.

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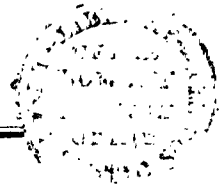

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LANGUET (HUBERT), a native of France, and minister of state to Augustus elector of Saxony, was born at Viteaux in 1518; and, having passed through his studies at home, went to Italy in 1547, to complete his knowledge in the civil law, of which he commenced doctor at Padua. Thence going to Bologna, he met with one of Melancthon's works, which raised in him a desire to be acquainted with that eminent reformer; accordingly he made a tour into Germany, on purpose to visit him at Wittenberg in Saxony, where he arrived in 1549, and shortly after embraced the protestant religion. From this time there commenced a strict friendship between him and Melancthon, so that they became inseparable companions; and Melancthon, finding Languet well acquainted with the political interest of princes, and with the history of illustrious men, was wonderfully delighted with his conversation, and his extensive fund of information, in all which he was not only minutely correct as to facts, but intelligent and judicious in his remarks and conjectures.

This connexion with Melancthon did not, however, extinguish the inclination which Languet had to travel. In 1551, he took up a resolution to visit some part of Europe every year, for which he set apart the autumn season, returning to pass the winter at Wittenberg. In the course of these travels, he made the tour of Rome in 1555, and that of Livonia and Laponia in 1558. During this last tour, he became known to Gustavus king of Sweden, who conceived a great affection for him, and engaged him to go into France, in order to bring him thence some of the best scholars and artists: for which purpose his majesty gave

him a letter of credit, dated Sept. 1, 1557. Two years after, Languet attended Adolphus count of Nassau and prince of Orange, into Italy; and at his return passed through Paris, to visit the celebrated Turnebus; but it was a great deduction from the pleasure of this interview, that he heard at this time of the death of his friend Melancthon.

In 1565, Augustus elector of Saxony invited him to his court, and appointed him envoy to that of France the same year, after which he sent him as his deputy to the diet of the empire, which was called by the emperor Maximilian in 1568, at Augsburg. Thence the same master dispatched him to Heidelberg, to negotiate some business with the elector palatine; and from Heidelberg he went to Cologne, where he acquired the esteem and confidence of Charlotte de Bourbon, princess of Orange. The elector of Saxony sent him also to the diet of Spires; and in 1570 to Stetin, in quality of plenipotentiary, for mediating a peace between the Swedes and the Muscovites, who had chosen this elector for their mediator. This prince the same year sent Languet a second time into France, to Charles IX. and the queen-mother Catharine of Medicis, in the execution of which commission he made a remarkably bold speech to the French monarch, in the name of the protestant princes in Germany. He was at Paris upon the memorable bloody feast of St. Bartholomew, in 1572, when he saved the life of Andrew Wechelius, the famous printer, in whose house he lodged; and he was also very instrumental in procuring the escape of Philip de Mornay count de Plessis; but, trusting too much to the respect due to his character of envoy, was obliged for his own safety to the good offices of John de Morvillier, who had been keeper of the seals. Upon his recal from Paris, he received orders to go to Vienna, where he was in 1574; and in 1575 he was appointed one the principal arbitrators for determining of the disputes, which had lasted for thirty years, between the houses of Longueville and Baden, concerning the succession of Rothelin.

At length, in the controversy which arose in Saxony between the Lutherans and Zuinglians, respecting the eucharist, Languet was suspected to favour the latter, and in consequence was obliged to beg leave of the elector, being then one of his chief ministers, to retire; which was granted, with a liberty to go where he pleased. He chose Prague for the place of his residence, where he was in

1577; and in this situation applied himself to John Casimir, count Palatine, and attended him to Ghent, in Flanders, the inhabitants of which city had chosen the count for their governor. On his quitting the government, Languet accepted an invitation from William prince of Orange, and remained with him until the bad state of his health obliged him to go in 1579 to the wells of Baden; and there he became acquainted with Thuanus, who was much struck with his conversation, probity, and judgment, not only in the sciences, but in public affairs. Thuanus tells us that Languet was so well acquainted with the affairs of Germany, that he could instruct the Germans themselves in the affairs of their own country. After Thuanus had left that place, they appear to have corresponded, and Thuanus speaks of some memoirs then in his possession, which Languet sent to him, containing an account of the present state of Germany, of the right of the diets, of the number of the circles, and of the order or rank of the different councils of that country.

Languet returned to Antwerp in 1580; and in 1681 the prince of Orange sent him to France to negociate a reconciliation between Charlotte of Bourbon, his consort, and her brother Louis, duke of Montpensier; which he effected. He died at Antwerp, Sept. 20, 1581, and was interred with great funeral solemnity, the prince of Orange going at the head of the train. During his illness he was visited by madam Du Plessis, who, though sick herself, attended him to his last moment. His dying words were, that "the only thing which grieved him was, that he had not been able to see mons. Du Plessis again before he died, to whom he would have left his very heart, had it been in his power: that he had wished to live to see the world reformed; but, since it became daily worse, he had no longer any business in it: that the princes of these times were strange men: that virtue had much to suffer, and little to get: that he pitied mons. Du Plessis very much, to whose share a great part of the misfortunes of the time would fall, and who would see many unhappy days; but that he must take courage, for God would assist him. For the rest, he begged one thing of him in his last farewell, namely, that he would mention something of their friendship in the first book he should publish." This request was performed by Du Plessis, soon after, in a short preface to his treatise "Of the Truth of the Christian religion;" where he makes

the following eloge of this friend in a few comprehensive words: "Is fuit qualis multi videri volunt: is vixit qualiter optimi mori cupiunt."

Of this eminent statesman we have some works not wholly unknown in this country. The first mentioned is a history in Latin of the siege of Gotha, which Schardius has inserted in his History of Germany during the reign of Ferdinand I. but without mentioning Languet's name. 2. "Epistolæ ad principem suum Augustum Saxoniæ ducem," Halle, 1699, 4to. 3. "Epistolæ Politicæ et historicæ ad Philippum Sydnæum," 12mo. Of this collection of letters to our sir Philip Sydney, the late lord Hailes published a correct edition in 1775, 8vo. They are 97 in number, dated from 1573 to 1580, and are remarkable for purity of language and excellence of sentiment. 4. "Epistolæ ad Joachim Camerarium, &c." and other learned men, 12mo. Carpzovius published a new edition of these at Leipsic, with additions. 5. "Hist. descriptio susceptæ à Cæsarea majestate executionis Augusto Saxoniæ duce contra S. Romani imperii rebelles," &c. 1568, 4to. 6. "Vindiciæ contra Tyrannos, sive de principis in populum, populique in principem legitima potestate," 1579, 12mo. This bears the name of Stephanus Junius Brutus, and the place Edinburgh, but the place was Basil, and it never was doubted that Languet was the author of this spirited attack on tyranny. It was often reprinted and translated into French. There are are a few other tracts attributed to Languet, but upon more questionable authority.[1]

LANGUET (JOHN BAPTIST JOSEPH), great grand nephew of the preceding, doctor of the Sorbonne, the celebrated vicar of St. Sulpice, at Paris, and a man of extraordinary benevolence, was born at Dijon, June 6, 1675. His father was Denis Languet, procurator-general of that city. After having made some progress in his studies at Dijon, he continued them at Paris, and resided in the seminary of St. Sulpice. He was received in the Sorbonne, Dec. 31, 1698, and took his degree with applause. He was ordained priest at Vienne, in Dauphiny; after which he returned to Paris, and took the degree of doctor Jan. 15, 1703. He attached himself from that time to the community of St. Sulpice; and la Chetardie, who was vicar there, chose him for his curate. Languet

[1] Gen. Dict.—Niceron, vol. III.—Moreri.—Saxii Onomast.

continued in that office near ten years, and sold his patrimony to relieve the poor. During this period, St. Valier, bishop of Quebec, being prisoner in England, requested of the king that Languet might be his assistant in North America. Languet was about to accept of the place, prompted to it by his zeal for the conversion of infidels; but his patrons and friends advised him to decline the voyage, as his constitution was by no means strong. He succeeded la Chetardie, as vicar of St. Sulpice, in June 1714.

His parish-church being out of repair, and scarce fit to hold 1200 or 1500 persons out of a parish which contained 125,000 inhabitants, he conceived a design to build a church in some degree proportionable to them; and undertook this great work without any greater fund to begin with than the sum of one hundred crowns, which had been left him for this design by a pious and benevolent lady. He laid out this money in stones, which he caused to be carried through all the streets, to shew his design to the public. He soon obtained considerable donations from all parts; and the duke of Orleans, regent of the kingdom, granted him a lottery. That prince likewise laid the first stone of the porch in 1718; and Languet spared neither labour nor expence during his life, to make the church one of the finest in the kingdom, both for architecture and ornaments. It was consecrated in 1745, with so much splendour, that Frederic II. of Prussia wrote the vicar a congratulatory letter, in which he not only praises the building, but even the piety of the founder, a quality which Frederic knew how to notice when it served to point a compliment.

Another work, which does no less honour to Languet, is the house *de l'enfans Jésus*. The nature of this establishment, as originally constituted, will best evince his piety and talents. It consisted of two parts; the first composed of thirty-five poor ladies, descended from families illustrious from 1535 to the present time; the second, of more than four hundred poor women and children of town and country. Those young ladies whose ancestors had been in the king's service, were preferred to all others, and an education given them suited to the dignity of their birth. They were employed, by turns, in inspecting the bake-house, the poultry-yard, the dairies, the laundries, the gardens, the laboratory, the linen-warehouses, the

spinning-rooms, and other places belonging to the house. By these means they became good housewives, and able to relieve their poor relations in the country; and it was also part of the duty to succour by a thousand little kind offices, the poor women and girls who worked there, and to acquire those habits of condescension and benevolence which are of great service to society.

Languet used besides to grant great sums of money to such ladies as were examples of œconomy, virtue, and piety, in those religious houses which he superintended. The poor women and children who formed the second part, were provided with food every day, and work at the spinning-wheel. They made a great quantity of linen and cotton. Different rooms were assigned to them, and they were arranged under different classes. In each room were two ladies of the society of St. Thomas, of Ville Neuve, of which Languet was superior-general. These ladies were placed there to oversee the work, and to give such instructions as they thought proper. The women and the girls who found employment in this house, had in a former period of their lives been licentious and dissolute, but were generally reformed by the example of virtue before their eyes, and by the salutary advice given to them, and had the amount of their work paid them in money when they left the house. By these means they became industrious and exemplary, and were restored to the community. There were in the house *de l'enfans Jésus*, in 1741, more than 1400 women and girls of this sort; and the vicar of St. Sulpice employed all the means in his power to make their situation agreeable. Although the land to the house measured only 17 arpens (about 100 perches square, each perch 18 feet), it had a large dairy, which gave milk to 2000 children belonging to the parish, a menagery, poultry of all sorts, a bake-house, spinning-rooms, a very neat and well cultivated garden, and a magnificent laboratory, where all sorts of medicines were made. The order and œconomy observed in this house in the education, instruction, and employment of so many people, were so admirable, and gave so great an idea of the vicar of St. Sulpice, that cardinal Fleury proposed to make him superintendant-general of all the hospitals in the kingdom; but Languet used to answer him with a smile, "I have always said, my lord, that it was the bounty of your highness led me to the hospital." The expence of this establishment

was immense. He spent his revenue on it; an inheritance which came to him by the death of the baron of Montigni, his brother, and the estate of the abbé de Barnay, granted him by the king.

Languet was not less to be esteemed for his beneficence and his zeal in aiding the poor of every sort. Never man took more pains than he did in procuring donations and legacies, which he distributed with admirable prudence and discretion. He inquired with care if the legacies which were left him were to the disadvantage of the poor relations of the testator; if he found that to be the case, he restored to them not only the legacy, but gave them, when wanting, a large sum of his own. Madame de Camois, as illustrious for the benevolence of her disposition as for her rank in life, having left him by her last will a legacy of more than 600,000 livres, he only took 30,000 livres for the poor, and returned the remaining sum to her relations. It is said from good authority, that he disbursed near a million of livres in charities every year. He always chose noble families reduced to poverty, before all others; and there were some families of distinction in his parish, to each of whom he distributed 30,000 livres per annum. Always willing to serve mankind, he gave liberally, and often before any application was made to him. When there was a general dearth in 1725, he sold, in order to relieve the poor, his household goods, his pictures, and some scarce and curious pieces of furniture, which he had procured with difficulty. From that time he had only three pieces of plate, no tapestry, and but a mean serge bed, which madame de Camois had lent him, having before sold all the presents she had made him at different periods. His charity was not confined to his own parish. At the time that the plague raged at Marseilles, he sent large sums into Provence to assist the distressed. He interested himself with great zeal in the promotion of arts and commerce, and in whatever concerned the glory of the nation. In times of public calamity, as conflagrations, &c. his prudence and assiduity have been much admired. He understood well the different dispositions of men. He knew how to employ every one according to his talent or capacity. In the most intricate and perplexed affairs he decided with a sagacity and judgment that surprized every one. Languet refused the bishopric of Couserans and that of Poictiers, and several others which were offered

him by Louis XIV. and Louis XV. under the ministry of the duke of Orleans and cardinal Fleury. He resigned his vicarage to Mons. l'Abbé du Lau, in 1748, but continued to preach every Sunday, according to his custom, in his own parish church; and continued also to support the house *de l'enfans Jésus* till his death, which happened Oct. 11, 1750, in his seventy-fifth year, at the abbey de Bernay, to which place he went to make some charitable establishments. His piety and continued application to works of beneficence did not hinder him from being lively and chearful; and he delighted his friends by the agreeable repartees and sensible remarks he made in conversation.[1]

LANGUET (JOHN JOSEPH), brother of the preceding, a doctor of the Sorbonne, and bishop of Soisson, to which see he was promoted in 1715, and afterwards archbishop of Sens, was distinguished for his polemical writings, and published numerous pieces in defence of the bull Unigenitus, in which he was much assisted by M. Tournely, professor at the Sorbonne; and this celebrated doctor dying 1729, the appellants then said that Pere de Tournemine directed his pen. M. Languet was appointed archbishop of Sens, 1731. He was very zealous against the miracles attributed by the appellants to M. Paris, and against the famous convulsions. He died May 3, 1753, at Sens, in the midst of his curates, whom he then kept in retirement. M. Languet was a member of the French academy, superior of the royal society of Navarre, and counsellor of state. His works are, three "Advertisements" to the appellants; several "Pastoral Letters, Instructions, Mandates, Letters," to different persons, and other writings in favour of the bull Unigenitus, and against the Anti-Constitutionarians, the miracles ascribed to M. Paris, and the convulsions, which were impostures then obtruded on the credulity of the French, but which he proved to have neither certainty nor evidence. All the above have been translated into Latin, and printed at Sens, 1753, 2 vols. fol.; but this edition of M. Languet's "Polemical Works," was suppressed by a decree of council. He published also a translation of the Psalms, 12mo; a refutation of Dom. Claudius de Vert's treatise "On the Church Ceremonies," 12mo. Several books of devotion; and "The Life of Mary Alacoque," which made much

[1] Moreri.—Dict. Hist.—Dodsley's Annual Register for 1763.

noise, and is by no means worthy of this celebrated archbishop, on account of its romantic and fabulous style, the inaccurate expressions, indecencies, dangerous principles, and scandalous maxims which it contains. Languet is esteemed by the catholics as among the divines who wrote best against the Anti-constitutionarians, and is only chargeable with not having always distinguished between dogmas and opinions, and with not unfrequently advancing as articles of faith, sentiments which are opposed by orthodox and very learned divines.[1]

LANIERE (NICHOLAS), an artist of various talents in the seventeenth century, was born in Italy, and appears to have come over to England in the time of James I. He had a great share in the purchases of pictures made for the royal collection. He drew for Charles I. a picture of Mary, Christ, and Joseph; his own portrait done by himself with a pallet and pencils in his hand, and musical notes on a scrip of paper, is in the music-school at Oxford. He also employed himself in etching, but his fame was most considerable as a musician. It is mentioned in the folio edition of Ben Jonson's works, printed 1640, that in 1617, his whole masque, which was performed at the house of lord Hay, for the entertainment of the French ambassador, was set to music after the Italian manner, *stilo recitativo*, by Nic. Laniere, who was not only ordered to set the music, but to paint the scenes. This short piece being wholly in rhyme, though without variation in the measure, to distinguish airs from recitation, as it was all in musical declamation, may be safely pronounced the first attempt at an opera in the Italian manner, after the invention of recitative. In the same year, the masque called "The Vision of Delight," was presented at court during Christmas by the same author; and in it, says Dr. Burney, we have all the characteristics of a genuine opera, or musical drama of modern times complete: splendid scenes and machinery; poetry; musical recitation; air; chorus; and dancing. Though the music of this masque is not to be found, yet of Laniere's "Musica narrativa" we have several examples, printed by Playford in the collections of the time; particularly the "Ayres and Dialogues," 1653, and the second part of the "Musical Companion," which appeared in 1667; and in which his

[1] Dict. Hist.

music to the dialogues is infinitely superior to the rest; there is melody, measure, and meaning in it. His recitative is more like that of his countrymen at present, than any contemporary Englishman's. However, these dialogues were composed before the laws and phraseology of recitative were settled, even in Italy. His cantata of "Hero and Leander" was much celebrated during these times, and the recitative regarded as a model of true Italian musical declamation. Laniere died at the age of seventy-eight, and was buried in St. Martin's in the Fields, Nov. 4, 1646.[1]

LANINI (BERNARDINO), an historical painter, was a native of Vercelli, a pupil of Gaudenzio Ferrari, and imitated the style of that master in his first works to a degree of illusion. As he advanced in practice he cast a bolder eye on nature, and by equal vigour of conception and execution, proved to the first artists of Milan, that, like Ferrari, he was born for grand subjects; such is that of S. Catarina, near S. Celso: the face and attitude of the heroine anticipate the graces of Guido; the colour of the whole approaches the tones of Titian, the glory of the angels rivals Gaudenzio; a less neglected style of drapery would have left little to wish for. Among his copious works at Milan, and in its districts, the dome of Novara claims distinguished notice. There he painted those Sybils, and that semblance of an Eternal Father, so much admired by Lomazzo; and near them certain subjects from the life of Mary, which even now, in a ruined state of colour, enchant by spirit and evidence of design. His versatile talent indulged sometimes in imitations of Lionardo da Vinci; and at the Basilica of St. Ambrogio, the figure of Christ between two Angels, in form, expression, and effect, fully proves with what felicity he penetrated the principles of that genius.

He had two brothers unknown beyond Vercelli; GAUDENZIO, of whom some sainted subject is said to exist in the sacristy of the Barnabites; and GIROLAMO LANINI, of whom Lanzi mentions a Christ taken from the Cross, in some private collection. They approach Bernardino in their style of faces, and the former even in strength of colour; but they remain far behind him in design. This artist died about 1578.[2]

[1] Walpole's Anecdotes.—Dr. Burney in Rees's Cyclopædia.
[2] Pilkington, last edit. by Fuseli.

LANSBERG (PHILIP), a mathematician, was born in Zealand, in 1561, and was a preacher at Antwerp, in 1586, and afterwards for several years; Vossius mentions that he was minister at Goese in Zealand, twenty-nine years; and being then discharged of his functions, on account of his old age, he retired to Middleburgh, where he died in 1632. His works were principally the following: 1. "Six Books of sacred Chronology," printed in 1626. 2. "Essays on the Restitution of Astronomy," printed at Middleburgh, 1629. 3. "Four Books of Geometrical Triangles," printed in 1631. 4. "Of Measuring the Heavens," in three books, in the same year. 5. "An Account of the diurnal and annual Motion of the Earth and of the true Situation of the visible celestial Bodies." In this work he declares himself openly for Copernicus's System, and even pretends to improve it. He composed this work in Dutch, and it was translated into Latin by Martinus Hortensius, and printed at Middleburgh, 1630. Fromond, a doctor of Louvain, wrote an answer to it, and endeavoured to prove the earth stood still; and his son published an answer not only to Fromond, but to Morin, regius professor at Paris, and to Peter Bartholinus, which is entitled "A Defence of the Account," &c. This occasioned a controversy, but of no long duration.[1]

LANZI (LEWIS), an able Italian antiquary, was born June 13, 1732, at Monte-del-Celmo, near Macerata, and was educated in the schools of the Jesuits, where he was distinguished for the rapid progress he made in theology, philosophy, rhetoric, and poetry. After being admitted into the order of the Jesuits, he taught rhetoric in various academies in Italy with great success. When the order of the Jesuits was suppressed, he was appointed sub-director of the gallery of Florence, by Peter Leopold, grand duke of Tuscany; and that noble collection was considerably improved and enriched by his care. His first work was a "Guide" to this gallery, which he printed in 1782, and which both in matter and style is far superior to performances of that kind. In 1789 he published his "Essay on the Tuscan Language," 3 vols. 8vo, which gave him a reputation over all Europe, and was followed by his elaborate "History of Painting in Italy," the best edition of which is that printed at Bassano, in 1809, 6 vols. 8vo.

[1] Gen. Dict.—Moreri.—Martin's Biog. Philosophica.

His next publication, much admired by foreign antiquaries, was his "Dissertations on the Vases commonly called Etruscan." In 1808 appeared his translation of "Hesiod," 4to, of which a very high character has been given. He died March 31, 1810, at Florence, a period so recent as to prevent our discovering any more particular memoirs of him than the above.[1]

LANZONI (JOSEPH), a physician, was born at Ferrara, October 26th, 1663, and after a careful education under the best masters, distinguished himself particularly in the schools of philosophy and of medicine, and graduated in both these sciences in 1683. In the following year he was appointed ordinary professor, and displayed talents which did honour to the university of Ferrara, during the long period in which he filled that office. He died in February, 1730.

Lanzoni acquired a high reputation by the success of his practice, and obtained the confidence and esteem of many illustrious personages. His attachment to study increased with his years; and every moment in which he was not employed in the duties of his profession, was devoted to literature, philosophy, or antiquarian research. His character as a physician and philosopher, indeed, ranked so high, that if any question upon these subjects was agitated in Italy, the decision was commonly referred to him. He was distinguished likewise by his genius in Latin and Italian poetry; and he was the restorer and secretary of the academy of Ferrara, and a member of many of the learned societies of his time. He left a considerable number of works, a collection of which was printed at Lausanne, in 1738, in 3 vols. 4to, with an account of his life, under the title of "Josephi Lanzoni, Philosophiæ et Medicinæ Doctoris, in Patria Universitate Lectoris primarii, &c. Opera omnia Medico-physica et Philologica."[2]

LAPIDE, (CORNELIUS A). See PIERRE.

LARCHER (PETER HENRY), an eminent French scholar and translator, was born at Dijon, Oct. 12, 1726, of ancestors who were mostly lawyers, connected with some of the first names in the parliament of Burgundy, and related to the family of Bossuet. His father was a counsellor in the office of finance, who died while his son was an infant, leaving him to the care of his mother. It was her intention

[1] Dict. Hist. Supplement. [2] Moreri.—Rees's Cyclopædia, from Eloy.

to bring him up with a view to the magistracy, but young Larcher was too much enamoured of polite literature to accede to this plan. Having therefore finished his studies among the Jesuits at Pont-a-Mousson, he went to Paris, and entered himself of the college of Laon, where he knew he should be at liberty to pursue his own method of study. He was then about eighteen years of age. His mother allowed him only 500 livres a year, yet with that scanty allowance he contrived to buy books, and when it was increased to 700, he fancied himself independent. He gave an early proof of his love and care for valuable books, when at the royal college. While studying Greek under John Capperonnier, he became quite indignant at having every day placed in his hands, at the risk of spoiling it, a fine copy of Duker's Thucydides, on large paper. He had, indeed, from his infancy, the genuine spirit of a *collector*, which became an unconquerable passion in his more mature years. A few months before his death he refused to purchase the new editions of Photius and Zonaras, because he was too old, as he said, to make use of them, but at the same time he could not resist giving an enormous price for what seemed of less utility, the *princeps editio* of Pliny the naturalist. It is probable that during his first years at Paris, he had made a considerable collection of books, for, when at that time he intended, unknown to his family, to visit England for the purpose of forming an acquaintance with the literati there, and of learning English, to which he was remarkably partial, he sold his books to defray the expence of his journey. In this *elopement*, for such it was, he was assisted by father Patouillet, who undertook to receive and forward his letters to his mother, which he was to date from Paris, and make her and his friends believe that he was still at the college of Laon.

It does not appear that Larcher published any thing before his translation of the "Electra" of Euripides, which appeared in 1750; for the "Calendrier perpetuel" of 1747, although attributed to him, was certainly not his. The "Electra," as well as many other of his publications, appeared without his name, which, indeed, he appended only to his "Memoire sur Venus," his "Xenophon," "Herodotus," and "Dissertations academiques." The "Electra" had not much success, and was never reprinted, unless by a bookseller, who blunderingly inserted it among a collection of *acting* plays.

In 1751 Larcher is supposed to have contributed to a literary journal called "Lettres d'une Societé;" and afterwards, in the "Melange litteraire," he published a translation of Pope's essay on Pastoral Poetry. He was also a contributor to other literary journals, but his biographer has not been able to specify his articles with certainty, unless those in the "Collection Academique" for 1755, where his articles are marked with an A. and in which he translated the Philosophical Transactions of London. He translated also the "Martinus Scriblerus" from Pope's works, and Swift's ironical piece on the abolition of Christianity. Having while in England become acquainted with sir John Pringle, he published a translation of his work "On the Diseases of the Army," of which an enlarged edition appeared in 1771.

In 1757 he revised the text of Hudibras, which accompanies the French translation, and wrote some notes to it. But these performances did not divert him from his Greek studies, and his translation of "Chereas and Calliroe," which appeared in 1758, was considered in France as the production of one who would prove an honour to the class of Greek scholars in France. This was reprinted in the "Bibliotheque des Romans Grecs," for which also Larcher wrote "Critical Remarks on the Æthiopics of Heliodorus," but for some reason these never appeared in that work. In 1767 the quarrel took place between him and Voltaire. Larcher, although intimate with some of those writers who called themselves philosophers, and even favourable to some of their theories, was shocked at the impiety of Voltaire's extremes; and when the "Philosophy of History" appeared, was induced by some ecclesiastics to undertake a refutation, which was published under the title of "Supplement à la Philosophie de l'Histoire," a work which Voltaire himself allowed to be full of erudition. He could not, however, conceal his chagrin, and endeavoured to answer Larcher in his "Defense de mon oncle," in which he treats his antagonist with unpardonable contempt and abuse. Larcher rejoined in "Reponse à la Defense de mon oncle." Both these pamphlets added much to his reputation; and although Voltaire, whose resentments were implacable, continued to treat Larcher with abuse in his writings, the latter made no reply, content with the applause of the really learned, particularly Brunck and La Harpe, which last, although at that time the warmest of

Voltaire's admirers, disapproved of his treatment of such a man as Larcher; and in this opinion he was joined even by D'Alembert.

His reputation as a translator from the Greek being now acknowledged, some booksellers in Paris who were in possession of a manuscript translation of Herodotus left by the abbé Bellanger without revision, applied to Larcher to prepare it for the press; and he, thinking he had only to correct a few slips of the pen, or at most to add a few notes, readily undertook the task, but before he had proceeded far, the many imperfections, and the style of Bellanger, appeared to be such, that he conceived it would be easier to make an entire new translation. He did not, however, consider this as a trifling undertaking, but prepared himself by profound consideration of the text of his author, which he collated with the MS copies in the royal library, and read with equal care every contemporary writer from whom he might derive information to illustrate Herodotus. While engaged in these studies, Paw published his "Recherches philosophiques sur les Egyptiens et les Chinois," and Larcher borrowed a little time to publish an acute review of that author's paradoxes in the "Journal des Savans" for 1774. The year following, while interrupted by sickness from his inquiries into Herodotus, he published his very learned "Memoire sur Venus," to which the academy of inscriptions awarded their prize. During another interruption of the Herodotus, incident to itself, he wrote and published his translation of Xenophon, which added much to the reputation he had already acquired, and although his style is not very happily adapted to transfuse the spirit of Xenophon, yet it produced the following high compliment from Wyttenbach (Bibl. Critica) "Larcherus is est quem non dubitemus omnium, qui nostra ætate veteres scriptores in linguas vertunt recentiores, antiquitatis linguæque Græcæ scientissimum vocare." Larcher's critical remarks in this translation are very valuable, particularly his observations on the pronunciation of the Greek. The reputation of his "Memoire sur Venus," and his "Xenophon," procured him to be elected into the Academy of inscriptions, on May 10, 1778. To the memoirs of this society he contributed many essays on classical antiquities, which are inserted in vols. 43, 45, 46, 47, and 48; and these probably, which he thought a duty to the academy, interrupted his labours on Herodotus, nor

did it issue from the press until 1786. The style of this translation is liable to some objections, but in other respects, his profound and learned researches into points of geography and chronology, and the general merit and importance of his comments, gratified the expectations of every scholar in Europe. It was translated into Latin by Borheck, into German by Degan, and his notes have appeared in all the principal languages of Europe. We may here conclude this part of our subject by noticing his new and very much improved edition of "Herodotus," published in 1802, 9 vols. 8vo. The particulars which distinguish this edition are, a correction of those passages in which he was not satisfied with having expressed the exact sense; a greater degree of precision and more compression of style; a reformation of such notes as wanted exactness; with the addition of several that were judged necessary to illustrate various points of antiquity, and render the historian better understood. We have already hinted that Larcher was at one time not unfriendly to the infidel principles of some of the French encyclopedists. It is with the greater pleasure that we can now add what he says on this subject in his apology for further alterations. "At length," he says, "being intimately convinced of all the truths taught by the Christian religion, I have retrenched or reformed all the notes that could offend it. From some of them conclusions have been drawn which I disapprove, and which were far from my thoughts; others of them contain things, which I must, to discharge my conscience, confess freely, that more mature examination and deeper researches have demonstrated to have been built on slight or absolutely false foundations. The truth cannot but be a gainer by this avowal: to it alone have I consecrated all my studies: I have been anxious to return to it from the moment I was persuaded I could seize it with advantage. May this homage, which I render it in all the sincerity of my heart, be the means of procuring me absolution for all the errors I have hazarded or sought to propagate."—In this vast accumulation of ancient learning, the English reader will find many severe strictures on Bruce, which he may not think compatible with the general opinion now entertained both in France and England on the merits of that traveller.

During the revolutionary storm Larcher lived in privacy, employed on his studies, and especially on the second

edition of his "Herodotus," and was but little disturbed. He was indeed carried before the revolutionary committee, and his papers very much perplexed those gentlemen, who knew little of Greek or Latin. For one night a sentinel was placed at his door, who was set asleep by a bottle of wine, and next morning Larcher gave him a small assignat, and he came back no more. When the republican government became a little more quiet, and affected to encourage men of letters, Larcher received, by a decree, the sum of 3000 livres. He was afterwards, notwithstanding his opinions were not the fashion of the day, elected into the Institute; and when it was divided into four classes, and by that change he became again, in some degree, a member of the Academy of inscriptions, he published four dissertations of the critical kind in their memoirs. The last honour paid to him was by appointing him professor of Greek in the imperial university, as it was then called; but he was now too far advanced for active services, and died after a short illness, in his eighty-sixth year, Dec. 22, 1812, regretted as one of the most eminent scholars and amiable men of his time. His fine library was sold by auction in Nov. 1814.[1]

LARDNER (NATHANIEL), a very learned dissenting clergyman, was born at Hawkhurst, in Kent, June 6, 1684. He was educated for some time at a dissenter's academy in London, by the Rev. Dr. Oldfield, whence he went to Utrecht, and studied under Grævius and Burman, and made all the improvement which might be expected under such masters. From Utrecht Mr. Lardner went to Leyden, whence, after a short stay, he came to England, and employed himself in diligent preparation for the sacred profession. He did not, however, preach his first sermon till he was twenty-five years of age. In 1713 he was invited to reside in the house of lady Treby, widow of the lord chief justice of common pleas, as domestic chaplain to the lady, and tutor to her youngest son. He accompanied his pupil to France, the Netherlands, and United Provinces, and continued in the family till the death of lady Treby. It reflects no honour upon the dissenters that such a man should be so long neglected; but, in 1723, he was engaged with other ministers to carry on a course of lectures at the Old Jewry. The gentlemen who conducted these

[1] Life prefixed to the catalogue of his library, probably by one of the De Bure's.

lectures preached a course of sermons on the evidences of natural and revealed religion. The proof of the credibility of the gospel history was assigned to Mr. Lardner, and he delivered three sermons on this subject, which probably laid the foundation of his great work, as from this period he was diligently engaged in writing the first part of the Credibility. In 1727 he published, in two volumes octavo, the first part of "The Credibility of the Gospel History; or the facts occasionally mentioned in the New Testament, confirmed by passages of ancient authors who were contemporary with our Saviour, or his apostles, or lived near their time." It is unnecessary to say how well these volumes were received by the learned world, without any distinction of sect or party. Notwithstanding, however, his great merit, Mr. Lardner was forty-five years of age before he obtained a settlement among the dissenters; but, in 1729, he was invited by the congregation of Crutched-friars to be assistant to their minister. At this period the enthusiasm of Mr. Woolston introduced an important controversy. In various absurd publications he treated the miracles of our Saviour with extreme licentiousness. These Mr. Lardner confuted with the happiest success, in a work which he at this time published, and which was entitled "A Vindication of three of our Saviour's Miracles." About the same time also he found leisure to write other occasional pieces, the principal of which was his "Letter on the Logos." In 1733, appeared the first volume of the second part of the "Credibility of the Gospel-history," which, besides being universally well received at home, was so much approved abroad, that it was translated by two learned foreigners; by Mr. Cornelius Westerbaen into Low Dutch, and by Mr. J. Christopher Wolff into Latin. The second volume of the second part of this work appeared in 1735; and the farther Mr. Lardner proceeded in his design, the more he advanced in esteem and reputation among learned men of all denominations. In 1737 he published his "Counsels of Prudence" for the use of young people, on account of which he received a complimentary letter from Dr. Secker, bishop of Oxford. The third and fourth volumes of the second part of the "Credibility," no less curious than the preceding, were published in 1738 and 1740. The fifth volume in 1743. To be circumstantial in the account of all the writings which this eminent man produced would greatly exceed our limits. They were all considered as of

distinguished usefulness and merit. We may in particular notice the "Supplement to the Credibility," which has a place in the collection of treatises published by Dr. Watson, bishop of Llandaff. Notwithstanding Dr. Lardner's life and pen were so long and so usefully devoted to the public, he never received any adequate recompence. The college of Aberdeen conferred on him the degree of doctor of divinity, and the diploma had the unanimous signature of the professors. But his salary as a preacher was inconsiderable, and his works often published to his loss instead of gain. Dr. Lardner lived to a very advanced age, and, with the exception of his hearing, retained the use of his faculties to the last, in a remarkably perfect degree. In 1768 he fell into a gradual decline, which carried him off in a few weeks, at Hawkhurst, his native place, at the age of eighty-five. He had, previously to his last illness, parted with the copy-right of his great work for the miserable sum of 150*l.* but he hoped if the booksellers had the whole interest of his labours, they would then do their utmost to promote the sale of a work that could not fail to be useful in promoting the interests of his fellow creatures, by promulgating the great truths of Christianity. After the death of Dr. Lardner, some of his posthumous pieces made their appearance; of these the first consist of eight sermons, and brief memoirs of the author. In 1776 was published a short letter which the doctor had written in 1762, "Upon the Personality of the Spirit." It was part of his design, with regard to "The Credibility of the Gospel History," to give an account of the heretics of the first two centuries. In 1780 Mr. Hogg, of Exeter, published another of Dr. Lardner's pieces, upon which he had bestowed much labour, though it was not left in a perfect state; this was "The History of the Heretics of the first two centuries after Christ, containing an account of their time, opinions, and testimonies to the books of the New Testament; to which are prefixed general observations concerning Heretics." The last of Dr. Lardner's pieces was given to the world by the late Rev. Mr. Wiche, then of Maidstone, in Kent, and is entitled "Two schemes of a Trinity considered, and the Divine Unity asserted;" it consists of four discourses; the first represents the commonly received opinion of the Trinity; the second describes the Arian scheme; the third treats of the Nazarene doctrine; and the fourth explains the text according to

that doctrine. This work may perhaps be regarded as supplementary to a piece which he wrote in early life, and which he published in 1759, without his name, entitled "A Letter written in the year 1730, concerning the question, Whether the Logos supplied the place of the Human Soul in the person of Jesus Christ:" in this piece his aim was to prove that Jesus Christ was, in the proper and natural meaning of the word, a man, appointed, anointed, beloved, honoured, and exalted by God, above all other beings. Dr. Lardner, it is generally known, had adopted the Socinian tenets.

For the many testimonies given of Dr. Lardner's character, the reader must be referred to the very elaborate and curious life written by Dr. Kippis, and prefixed to a complete edition of his works, published in 1788, in eleven very large volumes, by the late J. Johnson. This edition, on which uncommon care was bestowed, has of late become very scarce and dear, and another has just been undertaken, to be printed in a 4to size. [1]

LARREY (ISAAC DE), a French historian, was born September 7, 1638, at Montivilliers, of noble parents, who were Protestants. After having practised as an attorney some time in his native country, he went to Holland, was appointed historiographer to the States General, and settled afterwards at Berlin, where he had a pension from the elector of Brandenburg. He died March 17, 1719, aged eighty. His principal works are, the "History of Augustus," 1690, 12mo; "The History of Eleanor, queen of France, and afterwards of England," 1691, 8vo; "A History of England," 1697 to 1713, 4 vols. fok the most valued of all Larrey's works on account of the portraits, but its reputation has sunk in other respects since the publication of the history written by Rapin. He wrote also the history, or rather romance of "the Seven Sages," the most complete edition of which is that of the Hague, 1721, 2 vols. 8vo; and "The History of France, under Louis XIV." 3 vols. 4to, and 9 vols. 12mo, a work not in much estimation, but it was not entirely his. The third volume 4to was the production of la Martiniere. [2]

LARROQUE (MATTHEW DE), in Latin Larroquanus, whom Bayle styles one of the most illustrious ministers the

[1] Life by Kippis, as above.
[2] Niceron, vol. I. and X.—Bibl. Germanique, vol. I.—Moreri.—Dict. Hist.

reformed ever had in France, was born at Leirac, a small city of Guienne, near Agen, in 1619. He was hardly past his youth when he lost his father and mother, who were persons of rank and character. This misfortune was soon followed by the loss of his whole patrimony, although by what means is not known; but the effect was to animate him more strongly to his studies, and to add to polite literature, which he had already learned, the knowledge of philosophy, and above all, that of divinity. He made a considerable progress in these sciences, and was admitted a minister with great applause. Two years after he had been admitted in his office he was obliged to go to Paris to answer the cavils of those who intended to ruin his church, in which, although he was not successful, he met with such circumstances as proved favourable to him. He preached sometimes at Charenton, and was so well liked by the duchess de la Tremouille, that she appointed him minister of the church of Vitré, in Britany, and gave him afterwards a great many proofs of her esteem; nor was he less respected by the prince and princess of Tarente, and the duchess of Weimar. He served that church about twenty-seven years, and studied the ancient fathers with the utmost application. He gave very soon public proofs of the progress he had made in that study, for the answer he published to the motives which an opponent had alledged for his conversion to popery, abounded with passages quoted from the fathers, and the works which he published afterwards raised his reputation greatly. There was an intimate friendship between him and Messieurs Daillé, father and son, which was kept up by a constant literary correspondence; and the journey he took to Paris procured him the acquaintance of several illustrious men of letters. The church of Charenton wished to have invited him in 1669, but his enemies had so prepossessed the court against him, that his majesty sent a prohibition to that church not to think of calling him, notwithstanding the deputy general of the reformed had offered to answer for Mons. de Larroque's good behaviour. He was afterwards chosen to be both minister and professor of divinity at Saumur. The former he accepted, but refused the professorship of divinity, as it might interfere with the study of church history, to which he was very partial. The intendant of the province, however, forbad him to go to Saumur; and although the church complained of this unjust prohibition,

and petitioned very zealously for the necessary permission, which she obtained, Larroque did not think it proper to enter upon an employment against the will of the intendant. He continued therefore still at Vitré, where he did not suffer his pen to be idle. Three of the most considerable churches of the kingdom chose him at once, the church of Montauban, that of Bourdeaux, and that of Roan. He accepted the invitation of Roan, and there died, Jan. 31, 1684, having gained the reputation not only of a learned man, but also of an honest man, and a faithful pastor.

His principal works are, a "Histoire de l'Eucharistie," Elzevir, 1669, 4to, and 1671, 8vo; An answer to M. Bossuet's treatise "De la Communion sous les deux espèces;" "An Answer to the motives of the minister Martin's Conversion;" "An Answer to the office of the Holy Sacrament of Port Royal;" two Latin dissertations, "De Photino et Liberio;" "Considérations servant de reponse à ce que M. David a ecrit contre la dissertation de Photin," 4to; "Observations," in Latin, in support of Daillé's opinion, that the epistles of St. Ignatius are spurious, against Pearson and Beveridge; "Conformité des Eglises reformées de France avec les anciens;" "Considerations sur la nature de l'Eglise, et sur quelques-unes de ses propriétés," 12mo; a treatise in French on the Regal and Sacred Observations, in Latin, with "A Dissertation on the Thundering Legion." These two last works were published by his son.[1]

LARROQUE (DANIEL de), son of the preceding, was born at Vitré. He retired 1681, to London, on the revocation of the edict of Nantes, and afterwards to Copenhagen, where his father's friends promised him a settlement, but finding them unsuccessful, he went into Holland, where he remained till 1690, and then going into France, abjured the protestant religion, and turned Roman catholic. He usually resided at Paris, but having written the preface to a satirical piece, in which great liberties were taken with Louis XIV. on account of the famine in 1693, he was arrested and sent to the Châtelet, and then removed to the castle of Saumur, where he remained five years. At the end of that time, however, he regained his liberty by the abbess of Fontevraud's solicitations, and got a place in M. de Torey's office, minister and secretary of state. When

[1] Gen. Dict.—Niceron, vol. XXI.

the regency commenced, Larroque was appointed secretary to the interior council, and on the suppression of that council, had a pension of 4000 livres till his death, September 5, 1731, when he was about seventy. He left several works, but much inferior to his father's: the principal are, "La Vie de l'Imposteur Mahomet," 12mo, translated from the English of Dr. Prideaux; "Les véritables Motifs de la Conversion de M. (le Bouthilier de Rancé) l'Abbé de la Trappe," with some reflections on his life and writings, 1685, 12mo, a satirical work. "Nouvelles Accusations contre Varillas, ou Rémarques critiques contre une Partie de son Histoire de l'Héresie," 8vo; "La Vie de François Eudes de Mezerai," 12mo, a satirical romance; a translation of Echard's Roman History, revised and published by the abbé Desfontaines. Larroque also assisted, during some months, in the "Nouvelles de la Republique des Lettres," while Bayle was ill. The "Advice to the Refugees" is also attributed to him, which was believed to have been written by Bayle, besause the latter would never betray Larroque, who, it is supposed, was the real author of it, chusing rather to suffer the persecution which this publication raised against him, than prove false to his friend, who had enjoined him secrecy.[1]

LASCA. See GRAZZINI.

LASCARIS (CONSTANTINE), a learned Greek, descended from the imperial family of that name, was born at Constantinople, but became a refugee when it was taken by the Turks in 1454, and went to Italy, where he was most amicably received by duke Francis Sforza of Milan, who placed his own daughter, a child of ten years of age, under the care of Lascaris for instruction in the Greek language, and it is said to have been for her use he composed his Greek grammar. From Milan he went to Rome, about 1463, or perhaps later, and from thence, at the invitation of king Ferdinand, to Naples, where he opened a public school for Greek and rhetoric. Having spent some years in this employment, he was desirous of repose, and embarked with the intention of settling at a town of Greece; but having touched at Messina, he was urged by such advantageous offers to make it his residence, that he complied, and passed there the remainder of his days. Here he received the honour of citizenship, which he merited

[1] Moreri.—Dict. Hist. de L'Advocat.

by his virtues as well as his learning, and by the influx of scholars which his reputation drew thither. He lived to a very advanced age, and is supposed to have died about the end of the fifteenth century. He bequeathed his library to the city of Messina. His Greek grammar was printed at Milan in 1476, reprinted in 1480, and was, according to Zeno, "prima Græco-Latina prælorum fœtura," the first Greek and Latin book that issued from the Italian press. A better edition of it was given in 1495, by Aldus, from a copy corrected by the author, and with which the printer was furnished by Bembo and Gabrielli. This was the first essay of the Aldine press. Bembo and Gabrielli had been the scholars of Lascaris, although in his old age, as they did not set out for Messina until 1493. A copy of this Greek grammar of the first edition is now of immense value. Erasmus considered it as the best Greek grammar then extant, excepting that of Theodore Gaza. Lascaris was author likewise of two tracts on the Sicilian and Calabrian Greek writers, and some other pieces, which remain in manuscript.[1]

LASCARIS (JOHN, or JOHN ANDREW), called Rhyndacenus, as Constantine was called Byzantinus, was a learned Greek of the same family with the preceding, who came either from Greece or Sicily to Italy, on the ruin of his country. He was indebted to cardinal Bessarion for his education at Padua, where he obtained a high reputation for his knowledge in the learned langnages, and received the patronage of Lorenzo de Medici, who sent him into Greece with recommendatory letters to the sultan Bajazet, in order to collect ancient manuscripts: for this purpose he took two journeys, in the latter of which he appears to have been very successful. After the expulsion of the Medici family from Florence, in 1494, he was carried to France by Charles VIII. after which he was patronized by Louis XII. who sent him, in 1503, as his ambassador to Venice, in which office he remained till 1508. He joined the pursuit of literature with his public employment, and held a correspondence with many learned men. After the termination of his embassy, he remained some years at Venice, as an instructor in the Greek language. On the election of pope Leo X. to the popedom in 1513, he set

[1] Hodius de Græcis illustribus.—Saxii Onomasticon.—Bibliotheca Spenceriana, vol. III.—Brunet's Manuel du Libraire.

out for Rome, where, at his instigation, Leo founded a college for noble Grecian youths at Rome, at the head of which he placed the author of the plan, and likewise made him superintendant of the Greek press; his abilities as a corrector and editor, had been already sufficiently evinced by his magnificent edition of the Greek "Anthologia," printed in capital letters at Florence in 1494, and by that of "Callimachus," printed in the same form. Maittaire thinks he was also editor of four of the tragedies of "Euripides," of the "Gnomæ Monastichoi," and the "Argonautics" of Apollonius Rhodius. He now printed the Greek "Scholia" on Homer, in 1517; and in 1518 the "Scholia" on Sophocles. Having in this last-mentioned year quitted Rome for France, whither he was invited by Francis I. he was employed by that monarch in forming the royal library. He was also sent as his ambassador to Venice, with a view of procuring Greek youths for the purpose of founding a college at Paris similar to that of Rome. After the accomplishment of other important missions, he died at Rome in 1535, at an advanced age. He translated into the Latin language, a work extracted from Polybius, on the military constitutions of the Romans; and composed epigrams in Greek and Latin; this rare volume is entitled "Lascaris Rhydaceni epigrammata, Gr. Lat. edente Jac. Tossano," printed at Paris, 1527, 8vo. There is another Paris edition of 1544, 4to. Mr. Dibdin has given an ample and interesting account of his "Anthologia" from lord Spencer's splendid vellum copy.[1]

LASENA, or LASCENA (PETER), a learned Italian, was born at Naples, Sept. 25, 1590. In compliance with his father, he first cultivated and practised the law; but afterwards followed the bent of his inclination to polite literature; applying himself diligently to acquire the Greek language, in which his education had been defective. He also learnt French and Spanish. From Naples he removed to Rome; where he was no sooner settled, than he obtained the protection of cardinal Francis Barberini, besides other prelates; he also procured the friendship of Lucas Holstenius, Leo Allatius, and other persons of rank in the republic of letters. He made use of the

[1] Hodius de Græcis illustribus.—Gresswell's Politian.—Roscoe's Leo.—Bibl. Spenceriana, vol. II.

repose he enjoyed in this situation to put the last hand to some works which he had begun at Naples; but his continual intense application, and too great abstinence (for he made but one meal in twenty-four hours), threw him into a fever, of which he died, Sept. 30, 1636. At his death, he left to cardinal Barberini two Latin discourses, which he had pronounced before the Greek academy of the monks of St. Basil, "De Lingua Hellenistica," in which he discussed, with great learning, a point upon that subject, which then divided the literary world. He also left to cardinal Brancaccio his book entitled "Dell' antico Ginnasio Napolitano," which was afterwards published in 1688, 4to. It contains a description of the sports, shows, spectacles, and combats, which were formerly exhibited to the people of Naples. He was the author likewise of "Nepenthes Homeri, seu de abolendo luctu," Lugd. 1624, 8vo; and "Cleombrotus, sive de iis qui in aquis pereunt," Romæ, 1637, 8vo.[1]

LASCO. See ALASCO.

LASSALA (MANUEL), a Spanish Ex-jesuit, was born at Valentia in 1729, and died in 1798, at Bologna, to which he had retired on the expulsion of his order. Our authority gives little of his personal history. He owed his celebrity to his knowledge of the ancient languages, and of poetry and history, which he taught in the university of Valentia. His works are in Spanish, Italian, and Latin; in the Spanish he wrote, 1. "An essay on general History, ancient and modern," Valentia, 1755, 3 vols. 4to, said to be the best abridgment of the kind which the Spaniards have; at the end he gives the lives of the Spanish poets. 2. "Account of the Castillian poets," ibid. 1757, 4to. He wrote also tragedies; 1. "Joseph," acted and printed at Valentia in 1762. 2. "Don Sancho Abarva," ibid. 1765, in Italian, and such pure and elegant Italian as to astonish the critics of Italy. He wrote three tragedies; 1. "Iphigenia in Aulis." 2. "Ormisinda." 3. "Lucia Miranda." In Latin, he exhibited his talents for poetry, and is highly commended for the classical purity of style of his "Rhenus," Bologna, 1781; the subject, the inundations of the Rhine: and his "De serificio civium Bologniensium libellus singularis," ib. 1782, composed in honour of a fête given by the merchants of Italy. He also made a good transla-

[1] Niceron, vol. XV.—Saxii Onomasticon.

tion from the Arabic into Hebrew of "Lokman's Fables," Bologna, 1781, 4to.[1]

LASSONE (JOSEPH MARIA FRANCIS DE), an eminent French physician, was born at Carpentras, on the 3d of July, 1717. He was removed for education to Paris, but in his early years he was less remarkable for his perseverance in study, than for a propensity which he shewed for the gay pleasures of youth; yet even then he raised the hopes of his friends by some ingenious performances, which merited academic honours. At length he applied with seriousness to study, and devoted himself wholly to the pursuits of anatomy, in which he made such rapid progress, that, at the age of twenty-five, he was received into the academy of sciences as associate-anatomist. An extraordinary event, however, put a period to his anatomical pursuits. In selecting among some dead bodies a proper subject for dissection, he fancied he perceived in one of them some very doubtful signs of death, and endeavoured to re-animate it: his efforts were for a long time vain; but his first persuasion induced him to persist, and he ultimately succeeded in bringing his patient to life, who proved to be a poor peasant. This circumstance impressed so deep a sense of horror on the mind of the anatomist, that he declined these pursuits in future. Natural history succeeded the study of anatomy, and mineralogy becoming a favourite object of his pursuit, he published his observations on the crystallized free-stones of Fontainbleau; but chemistry finally became the beloved occupation of M. de Lassone. His numerous memoirs, which were read before the royal academy of sciences, presented a valuable train of new observations, useful both to the progress of that study, and to the art of compounding remedies; and in every part of these he evinced the sagacity of an attentive observer, and of an ingenious experimentalist. After having practised medicine for a long time in the hospitals and cloisters, he was sent for to court; and held the office of first physician at Versailles. He lived in friendship with Fontenelle, Winslow, D'Alembert, Buffon, and other scientific characters; and the affability of his manners, and his ardent zeal for the advancement of knowledge, among the young scholars, whose industry he encouraged, and whose reputation was become one of his most satisfactory enjoyments,

[1] Dict. Hist. Supplement.

gained him general respect. When from a natural delicacy of constitution, M. de Lassone began to experience the inconveniences of a premature old age, he became sorrowful and fond of solitude; yet, reconciled to his situation, he calmly observed his death approaching, and expired on Dec. 8, 1788. Lassone, at the time of his death, held the appointment of first physician to Louis XVI. and his queen; he was counsellor of state, doctor-regent of the faculty of medicine at Paris, and pensionary-veteran of the academy of sciences, member of the academy of medicine at Madrid, and honorary associate of the college of medicine at Nancy.[1]

LASSUS (ORLANDUS), or, as he is called by the Italians, Orlando di Lasso, an eminent musician, was a native of Mons, in Hainault, born in 1520, and not only spent many years of his life in Italy, but had his musical education there, having been carried thither surreptitiously, when a child, on account of his fine voice. The historian Thuanus, who has given Orlando a place among the illustrious men of his time, tells us that it was a common practice for young singers to be forced away from their parents, and detained in the service of princes; and that Orlando was carried to Milan, Naples, and Sicily, by Ferdinand Gonzago. Afterwards, when he was grown up, and had probably lost his voice, he went to Rome, where he taught music during two years; at the expiration of which, he travelled through different parts of Italy and France with Julius Cæsar Brancatius, and at length, returning to Flanders, resided many years at Antwerp, till being invited, by the duke of Bavaria, to Munich, he settled at that court, and married. He had afterwards an invitation, accompanied with the promise of great emoluments, from Charles IX. king of France, to take upon him the office of master and director of his band; an honour which he accepted, but was stopped on the road to Paris by the news of that monarch's death. After this event he returned to Munich, whither he was recalled by William, the son and successor of his patron Albert, to the same office which he had held under his father. Orlando continued at this court till his death, in 1593, at upwards of seventy years of age. His reputation was so great, that it was said of him: "Hic ille Orlandus Lassus, qui recreat orbem."

[1] Hutchinson's Medical Biography.—Rees's Cyclopædia.

As he lived to a considerable age, and never seems to have checked the fertility of his genius by indolence, his compositions exceed, in number, even those of Palestrina. There is a complete catalogue of them in Draudius, amounting to upwards of fifty different works, consisting of masses, magnificats, passiones, motets, and psalms: with Latin, Italian, German, and French songs, printed in Italy, Germany, France, and the Netherlands. He excelled in modulation, of which he gave many new specimens, and was a great master of harmony.[1]

LATCH (JOHN), an English lawyer, was a native of Somersetshire, and educated at Oxford, in St. John's college, as Wood was informed, where, he adds, he made considerable proficiency in literature. Afterwards he removed to the Middle Temple, but being of a delicate habit, does not appear to have practised as a barrister. Some years before his death, he had embraced the Roman catholic religion, influenced by the artifices of a priest or Jesuit who prevailed on him to leave his estate to the society of Jesuits. He died at Hayes in Middlesex, in August 1655. He was the reporter of certain "Cases in the first three years of K. Car. I." which were published in French, by Edward Walpole, 1662, folio.[2]

LATIMER (HUGH), bishop of Worcester, one of the first reformers of the church of England, was descended of honest parents at Thurcaston in Leicestershire; where his father, though he had no land of his own, rented a small farm, and by frugality and industry, brought up a family of six daughters besides this son. In one of his court sermons, in Edward's time, Latimer, inveighing against the nobility and gentry, and speaking of the moderation of landlords a few years before, and the plenty in which their tenants lived, tells his audience, in his familiar way, that, "upon a farm of four pounds a year, at the utmost, his father tilled as much ground as kept half a dozen men; that he had it stocked with a hundred sheep and thirty cows; that he found the king a man and horse, himself remembering to have buckled on his father's harness when he went to Blackheath; that he gave his daughters five pounds a-piece at marriage; that he lived hospitably among his neighbours, and was not backward in

[1] Burney's Hist. of Music, and in Rees's Cyclopædia.
[2] Ath. Ox. vol. II.—Bridgman's Legal Bibliography.

his alms to the poor." He was born in the farm-house about 1470; and, being put to a grammar-school, he took learning so well, that it was determined to breed him to the church. With this view, he was sent to Cambridge. Fuller and others say to Christ's college, which must be a tradition, as the records of that college do not reach his time. At the usual time, he took the degrees in arts; and, entering into priest's orders, behaved with remarkable zeal and warmth in defence of popery, the established religion. He read the schoolmen and the Scriptures with equal reverence, and held Thomas à Becket and the apostles in equal honour. He was consequently, a zealous opponent of the opinions which had lately discovered themselves in England; heard the teachers of them with high indignation, and inveighed publicly and privately against the reformers. If any read lectures in the schools, Latimer was sure to be there to drive out the scholars, and could not endure Stafford, the divinity-lecturer, who, however, is said to have been partly an instrument of his conversion. When Latimer commenced bachelor of divinity, he gave an open testimony of his dislike to their proceedings in an oration against Melancthon, whom he treated most severely for his impious, as he called them, innovations in religion. His zeal was so much taken notice of in the university, that he was elected cross-bearer in all public processions; an employment which he accepted with reverence, and discharged with solemnity.

Among those in Cambridge who favoured the reformation, the most considerable was Thomas Bilney, a clergyman of a most holy life, who began to see popery in a very disagreeable light, and made no scruple to own it. Bilney was an intimate, and conceived a very favourable opinion, of Latimer; and, as opportunities offered, used to suggest to him many things about corruptions in religion, till he gradually divested him of his prejudices, brought him to think with moderation, and even to distrust what he had so earnestly embraced. Latimer no sooner ceased from being a zealous papist, than he became (such was his constitutional warmth) a zealous protestant; active in supporting the reformed doctrine, and assiduous to make converts both in town and university. He preached in public, exhorted in private, and everywhere pressed the necessity of a holy life, in opposition to ritual observances. A behaviour of this kind was immediately taken notice of: Cam-

bridge, no less than the rest of the kingdom, was entirely popish, and every new opinion was watched with jealousy. Latimer soon perceived how obnoxious he had made himself; and the first remarkable opposition he met with from the popish party, was occasioned by a course of sermons he preached, during the Christmas holidays, before the university; in which he spoke his sentiments with great freedom upon many opinions and usages maintained and practised in the Romish church, and particularly insisted upon the great abuse of locking up the Scriptures in an unknown tongue. Few of the tenets of popery were then questioned in England, but such as tended to a relaxation of morals; transubstantiation, and other points rather speculative, still held their dominion; Latimer therefore chiefly dwelt upon those of immoral tendency. He shewed what true religion was, that it was seated in the heart; and that, in comparison with it, external appointments were of no value. Having a remarkable address in adapting himself to the capacities of the people, and being considered as a preacher of eminence, the orthodox clergy thought it high time to oppose him openly. This task was undertaken by Dr. Buckingham, prior of the Black-friars, who appeared in the pulpit a few Sundays after; and, with great pomp and prolixity, shewed the dangerous tendency of Latimer's opinions; particularly inveighing against his heretical notions of having the Scriptures in English, laying open the bad effects of such an innovation. "If that heresy," said he, "prevail, we should soon see an end of every thing useful among us. The ploughman, reading that if he put his hand to the plough, and should happen to look back, he was unfit for the kingdom of heaven, would soon lay aside his labour; the baker likewise reading, that a little leaven will corrupt his lump, would give us a very insipid bread; the simple man also finding himself commanded to pluck out his eyes, in a few years we should have the nation full of blind beggars." Latimer could not help listening with a secret pleasure to this ingenious reasoning; perhaps he had acted as prudently, if he had considered the prior's arguments as unanswerable; but he could not resist the vivacity of his temper, which strongly inclined him to expose this solemn trifler. The whole university met together on Sunday, when it was known Mr. Latimer would preach. That vein of pleasantry and humour which ran through all his words and

actions, would here, it was imagined, have its full scope; and, to say the truth, the preacher was not a little conscious of his own superiority: to complete the scene, just before the sermon began, prior Buckingham himself entered the church with his cowl about his shoulders, and seated himself, with an air of importance, before the pulpit. Latimer, with great gravity, recapitulated the learned doctor's arguments, placed them in the strongest light, and then rallied them with such a flow of wit, and at the same time with so much good humour, that, without the appearance of ill-nature, he made his adversary in the highest degree ridiculous. He then, with great address, appealed to the people; descanted upon the low esteem in which their guides had always held their understandings; expressed the utmost offence at their being treated with such contempt, and wished his honest countrymen might only have the use of the Scripture till they shewed themselves such absurd interpreters. He concluded his discourse with a few observations upon scripture metaphors. A figurative manner of speech, he said, was common in all languages: representations of this kind were in daily use, and generally understood. Thus, for instance, continued he (addressing himself to that part of the audience where the prior was seated), when we see a fox painted preaching in a friar's hood, nobody imagines that a fox is meant, but that craft and hypocrisy are described, which are so often found disguised in that garb. But it is probable that Latimer thought this levity unbecoming; for when one Venetus, a foreigner, not long after, attacked him again upon the same subject, and in a manner the most scurrilous and provoking, we find him using a graver strain. Whether he ridiculed, however, or reasoned, with so much of the spirit of true oratory, considering the times, were his harangues animated, that they seldom failed of their intended effect; his raillery shut up the prior within his monastery; and his arguments drove Venetus from the university.

These advantages increased the credit of the protestant party in Cambridge, of which Bilney and Latimer were the leaders; and great was the alarm of the popish clergy, of which some were the heads of colleges, and senior part of the university. Frequent convocations were held, tutors were admonished to have a strict eye over their pupils, and academical censures of all kinds were inflicted. But academical censures were found insufficient. Latimer conti-

nued to preach, and heresy to spread. The heads of the popish party applied to the bishop of Ely, Dr. West, as their diocesan; but that prelate was not a man for their purpose; he was a papist indeed, but moderate. He, however, came to Cambridge, examined the state of religion, and, at their intreaty, preached against the heretics; but he would do nothing farther; only indeed he silenced Mr. Latimer, which, as he had preached himself, was an instance of his prudence. But this gave no check to the reformers; for there happened at this time to be a protestant prior in Cambridge, Dr. Barnes, of the Austin-friars, who, having a monastery exempt from episcopal jurisdiction, and being a great admirer of Latimer, boldly licensed him to preach there. Hither his party followed him; and, the late opposition having greatly excited the curiosity of the people, the friars' chapel was soon incapable of containing the crowds that attended. Among others, it is remarkable, that the bishop of Ely was often one of his hearers, and had the ingenuousness to declare, that Latimer was one of the best preachers he had ever heard. The credit to his cause which Latimer had thus gained in the pulpit, he maintained by the piety of his life. Bilney and he did not satisfy themselves with acting unexceptionably, but were daily giving instances of goodness, which malice could not scandalize, nor envy misrepresent. They were always together concerting their schemes. The place where they used to walk, was long afterwards known by the name of the Heretics' Hill. Cambridge at that time was full of their good actions; their charities to the poor, and friendly visits to the sick and unhappy, were then common topics. But these served only to increase the heat of persecution from their adversaries. Impotent themselves, and finding their diocesan either unable or unwilling to work their purposes, they determined upon an appeal to the higher powers; and heavy complaints were carried to court of the increase of heresy, not without formal depositions against the principal abettors of it.

The principal persons at this time concerned in ecclesiastical affairs were cardinal Wolsey, Warham archbishop of Canterbury, and Tunstal bishop of London; and as Henry VIII. was now in the expectation of having the business of his divorce ended in a regular way at Rome, he was careful to observe all forms of civility with the pope. The cardinal therefore erected a court, consisting of bishops,

divines, and canonists, to put the laws in execution against heresy: of this court Tunstal was made president; and Bilney, Latimer, and one or two more, were called before him. Bilney was considered as the heresiarch, and against him chiefly the rigour of the court was levelled; and they succeeded so far that he was prevailed upon to recant: accordingly he bore his faggot, and was dismissed. As for Latimer, and the rest, they had easier terms: Tunstal omitted no opportunities of shewing mercy; and the heretics, upon their dismission, returned to Cambridge, where they were received with open arms by their friends. Amidst this mutual joy, Bilney alone seemed unaffected: he shunned the sight of his acquaintance, and received their congratulations with confusion and blushes. In short, he was struck with remorse for what he had done, grew melancholy, and, after leading an ascetic life for three years, resolved to expiate his abjuration by death. In this resolution he went to Norfolk, the place of his nativity; and, preaching publicly against popery, he was apprehended by order of the bishop of Norwich, and, after lying a while in the county gaol, was executed in that city.

His sufferings, far from shocking the reformation at Cambridge, inspired the leaders of it with new courage. Latimer began now to exert himself more than he had yet done; and succeeded to that credit with his party, which Bilney had so long supported. Among other instances of his zeal and resolution in this cause, he gave one very remarkable: he had the courage to write to the king against a proclamation then just published, forbidding the use of the Bible in English, and other books on religious subjects. He had preached before his majesty once or twice at Windsor, and had been noticed by him in a more affable manner than that monarch usually indulged towards his subjects. But, whatever hopes of preferment his sovereign's favour might have raised in him, he chose to put all to the hazard rather than omit what he thought his duty. He was generally considered as one of the most eminent who favoured protestantism, and therefore thought it became him to be one of the most forward in opposing popery. His letter is the picture of an honest and sincere heart: it was chiefly intended to point out to the king the bad intention of the bishops in procuring the proclamation, and concludes in these terms: "Accept, gracious sovereign, without displeasure, what I have written; I thought

it my duty to mention these things to your majesty. No personal quarrel, as God shall judge me, have I with any man; I wanted only to induce your majesty to consider well what kind of persons you have about you, and the ends for which they counsel. Indeed, great prince, many of them, or they are much slandered, have very private ends. God grant your majesty may see through all the designs of evil men, and be in all things equal to the high office with which you are intrusted. Wherefore, gracious king, remember yourself, have pity upon your own soul, and think that the day is at hand, when you shall give account of your office, and of the blood that hath been shed by your sword: in the which day, that your grace may stand stedfastly, and not be ashamed, but be clear and ready in your reckoning, and have your pardon sealed with the blood of our Saviour Christ, which alone serveth at that day, is my daily prayer to him who suffered death for our sins. The spirit of God preserve you!"

Though the influence of the popish party then prevailed so far that this letter produced no effect, yet the king, no way displeased, received it, not only with temper, but with condescension, graciously thanking him for his well-intended advice. The king, capricious and tyrannical as he was, shewed, in many instances, that he loved sincerity and openness; and Latimer's plain and simple manner had before made a favourable impression upon him, which this letter contributed not a little to strengthen; and the part he acted in promoting the establishment of the king's supremacy, in 1535, riveted him in the royal favour. Dr. Butts, the king's physician, being sent to Cambridge on that occasion, began immediately to pay his court to the protestant party, from whom the king expected most unanimity in his favour. Among the first, he made his application to Latimer, as a person most likely to serve him; begging that he would collect the opinions of his friends in the case, and do his utmost to bring over those of most eminence, who were still inclined to the papacy. Latimer, being a thorough friend to the cause he was to solicit, undertook it with his usual zeal, and discharged himself so much to the satisfaction of the doctor, that, when that gentleman returned to court, he took Latimer along with him, with a design, no doubt, to procure him some favour suitable to his merit.

About this time a person was rising into power, who became his chief friend and patron: The lord Cromwell, who, being a friend to the Reformation, encouraged of course such churchmen as inclined towards it. Among these was Latimer, for whom his patron soon obtained West Kington, a benefice in Wiltshire, whither he resolved, as soon as possible, to repair, and keep a constant residence. His friend Dr. Butts, surprized at this resolution, did what he could to dissuade him from it: "You are deserting," said he, "the fairest opportunities of making your fortune: the prime minister intends this only as an earnest of his future favours, and will certainly in time do great things for you: but it is the manner of courts to consider them as provided for, who seem to be satisfied; and, take my word for it, an absent claimant stands but a poor chance among rivals who have the advantage of being present." Thus the old courtier advised. But these arguments had no weight. He was heartily tired of the court, where he saw much debauchery and irreligion, without being able to oppose them; and, leaving the palace therefore, entered immediately upon the duties of his parish. Nor was he satisfied within those limits; he extended his labours throughout the county, where he observed the pastoral care most neglected, having for that purpose obtained a general licence from the university of Cambridge. As his manner of preaching was very popular in those times, the pulpits every where were gladly opened for him; and at Bristol, where he often preached, he was countenanced by the magistrates. But this reputation was too much for the popish clergy to suffer, and their opposition first broke out at Bristol. The mayor had appointed him to preach there on Easter-day. Public notice had been given, and all people were pleased; when, suddenly, came an order from the bishop, prohibiting any one to preach there without his licence. The clergy of the place waited upon Latimer, informed him of the bishop's order; and, knowing he had no such licence, were extremely sorry that they were thus deprived of the pleasure of hearing him. Latimer received their compliment with a smile; for he had been apprized of the affair, and knew that these very persons had written to the bishop against him. Their opposition became afterwards more public and avowed; the pulpits were used to spread invectives against him; and such liberties were

taken with his character, that he thought it necessary to justify himself. Accordingly, he called upon his maligners to accuse him publicly before the mayor of Bristol; and, with all men of candour, he was justified; for, when the parties were convened, and the accusers produced, nothing appeared against him; but the whole accusation was left to rest upon the uncertain evidence of hearsay information.

His enemies, however, were not thus silenced. The party against him became daily stronger, and more inflamed. It consisted in general of the country priests in those parts, headed by some divines of more eminence. These persons, after mature deliberation, drew up articles against him, extracted chiefly from his sermons; in which he was charged with speaking lightly of the worship of saints; with saying there was no material fire in hell; and that he would rather be in purgatory than in Lollard's tower. This charge being laid before Stokesley bishop of London, that prelate cited Latimer to appear before him; and, when he appealed to his own ordinary, a citation was obtained out of the archbishop's court, where Stokesley and other bishops were commissioned to examine him. An archiepiscopal citation brought him at once to a compliance. His friends would have had him fly for it; but their persuasions were in vain. He set out for London in the depth of winter, and under a severe fit of the stone and cholic; but he was more distressed at the thoughts of leaving his parish exposed to the popish clergy, who would not fail to undo in his absence what he had hitherto done. On his arrival at London, he found a court of bishops and canonists ready to receive him; where, instead of being examined, as he expected, about his sermons, a paper was put into his hands, which he was ordered to subscribe, declaring his belief in the efficacy of masses for the souls in purgatory, of prayers to the dead saints, of pilgrimages to their sepulchres and reliques, the pope's power to forgive sins, the doctrine of merit, the seven sacraments, and the worship of images; and, when he refused to sign it, the archbishop with a frown begged he would consider what he did. "We intend not," says he, "Mr. Latimer, to be hard upon you; we dismiss you for the present; take a copy of the articles, examine them carefully; and God grant that, at our next meeting, we may find each other in a better temper!" At the next and several succeeding meetings the same scene

was acted over again. He continued inflexible, and they continued to distress him. Three times every week they regularly sent for him, with a view either to draw something from him by captious questions, or to teaze him at length into compliance. Of one of these examinations he gives the following account: "I was brought out," says he, "to be examined in the same chamber as before; but at this time it was somewhat altered: for, whereas before there was a fire in the chimney, now the fire was taken away, and an arras hanged over the chimney, and the table stood near the chimney's end. There was, among these bishops that examined me, one with whom I have been very familiar, and whom I took for my great friend, an aged man; and he sat next the table-end. Then, among other questions, he put forth one, a very subtle and crafty one; and when I should make answer, 'I pray you, Mr. Latimer,' said he, 'speak out, I am very thick of hearing, and there be many that sit far off.' I marvelled at this, that I was bidden to speak out, and began to misdeem, and gave an ear to the chimney; and there I heard a pen plainly scratching behind the cloth. They had appointed one there to write all my answers, that I should not start from them. God was my good Lord, and gave me answers; I could never else have escaped them." At length he was tired out with such usage; and when he was next summoned, instead of going himself, he sent a letter to the archbishop, in which, with great freedom, he tells him, that "the treatment he had of late met with, had fretted him into such a disorder as rendered him unfit to attend that day; that, in the mean time, he could not help taking this opportunity to expostulate with his grace for detaining him so long from the discharge of his duty; that it seemed to him most unaccountable, that they, who never preached themselves, should hinder others; that, as for their examination of him, he really could not imagine what they aimed at; they pretended one thing in the beginning, and another in the progress; that, if his sermons were what gave offence, which he persuaded himself were neither contrary to the truth, nor to any canon of the church, he was ready to answer whatever might be thought exceptionable in them; that he wished a little more regard might be had to the judgment of the people; and that a distinction might be made between the ordinances of God and man; that if some abuses in religion did prevail, as was

then commonly supposed, he thought preaching was the best means to discountenance them; that he wished all pastors might be obliged to perform their duty: but that, however, liberty might be given to those who were willing; that, as for the articles proposed to him, he begged to be excused from subscribing them; while he lived, he never would abet superstition: and that, lastly, he hoped the archbishop would excuse what he had written; he knew his duty to his superiors, and would practise it: but, in that case, he thought a stronger obligation laid upon him."

What particular effect this letter produced, we are not informed. The bishops, however, continued their prosecution, till their schemes were frustrated by an unexpected hand; for the king, being informed, most probably by lord Cromwell's means, of Latimer's ill-usage, interposed in his behalf, and rescued him out of their hands. A figure of so much simplicity, and such an apostolic appearance as his at court, did not fail to strike Anne Boleyn, who mentioned him to her friends, as a person, in her opinion, well qualified to forward the Reformation, the principles of which she had imbibed from her youth. Cromwell raised our preacher still higher in her esteem; and they both joined in an earnest recommendation of him for a bishopric to the king, who did not want much solicitation in his favour. It happened, that the sees of Worcester and Salisbury were at that time vacant, by the deprivation of Ghinuccii and Campegio, two Italian bishops, who fell under the king's displeasure, upon his rupture with Rome. The former of these was offered to Latimer; and, as this promotion came unexpectedly to him, he looked upon it as the work of Providence, and accepted it without much persuasion. Indeed, he had met with such usage already, as a private clergyman, and saw before him so hazardous a prospect in his old station, that he thought it necessary, both for his own safety, and for the sake of being of more service to the world, to shroud himself under a little more temporal power. All historians mention him as a person remarkably zealous in the discharge of his new office; and tell us, that, in overlooking the clergy of his diocese, he was uncommonly active, warm, and resolute, and presided in his ecclesiastical court in the same spirit. In visiting he was frequent and observant: in ordaining strict and wary: in preaching indefatigable: in reproving and

exhorting severe and persuasive. Thus far he could act with authority; but in other things he found himself under difficulties. The popish ceremonies gave him great offence: yet he neither durst, in times so dangerous and unsettled, lay them entirely aside; nor, on the other hand, was he willing entirely to retain them. In this dilemma his address was admirable: he inquired into their origin; and when he found any of them derived from a good meaning, he inculcated their original, though itself a corruption, in the room of a more corrupt practice. Thus he put the people in mind, when holy bread and water were distributed, that these elements, which had long been thought endowed with a kind of magical influence, were nothing more than appendages to the two sacraments of the Lord's-supper and baptism: the former, he said, reminded us of Christ's death; and the latter was only a simple representation of being purified from sin. By thus reducing popery to its principles, he improved, in some measure, a bad stock, by lopping from it a few fruitless excrescences.

While his endeavours to reform were thus confined to his diocese, he was called upon to exert them in a more public manner, by a summons to parliament and convocation in 1536. This session was thought a crisis by the Protestant party, at the head of which stood the lord Cromwell, whose favour with the king was now in its meridian. Next to him in power was Cranmer archbishop of Canterbury, after whom the bishop of Worcester was the most considerable man of the party; to whom were added the bishops of Ely, Rochester, Hereford, Salisbury, and St. David's. On the other hand, the popish party was headed by Lee archbishop of York, Gardiner, Stokesley, and Tunstal, bishops of Winchester, London, and Durham. The convocation was opened as usual by a sermon, or rather an oration, spoken, at the appointment of Cranmer, by the bishop of Worcester, whose eloquence was at this time everywhere famous. Many warm debates passed in this assembly; the result of which was, that four sacraments out of the seven were concluded to be insignificant: but, as the bishop of Worcester made no figure in them, for debating was not his talent, it is beside our purpose to enter into a detail of what was done in it. Many alterations were made in favour of the reformation; and, a few months after, the Bible was translated into English, and recommended to general perusal in October 1537.

In the mean time the bishop of Worcester, highly satisfied with the prospect of the times, repaired to his diocese, having made a longer stay in London than was absolutely necessary. He had no talents for state affairs, and therefore meddled not with them. It is upon that account that bishop Burnet speaks very slightingly of his public character at this time, but it is certain that Latimer never desired to appear in any public character at all. His whole ambition was to discharge the pastoral functions of a bishop, neither aiming to display the abilities of a statesman, nor those of a courtier. How very unqualified he was to support the latter of these characters, will sufficiently appear from the following story. It was the custom in those days for the bishops to make presents to the king on New-year's-day, and many of them would present very liberally, proportioning their gifts to their expectations. Among the rest, the bishop of Worcester, being at this time in town, waited upon the king with his offering; but instead of a purse of gold, which was the common oblation, he presented a New Testament, with a leaf doubled down, in a very conspicuous manner, to this passage, "Whoremongers and adulterers God will judge."

Henry VIII. made so little use of his judgment, that his whole reign was one continued rotation of violent passions, which rendered him a mere machine in the hands of his ministers; and he among them who could make the most artful address to the passion of the day, carried his point. Gardiner, bishop of Winchester, was just returned from Germany, having successfully negotiated some commissions which the king had greatly at heart; and, in 1539, a parliament was called, to confirm the seizure and surrendry of the monasteries, when that subtle minister took his opportunity, and succeeded in prevailing upon his majesty to do something towards restoring the old religion, as being most advantageous for his views in the present situation of Europe. In this state of affairs, Latimer received his summons to parliament, and, soon after his arrival in town, he was accused of preaching a seditious sermon. The sermon was preached at court, and the preacher, according to his custom, had been unquestionably severe enough against whatever he observed amiss. The king had called together several bishops, with a view to consult them upon some points of religion. When they had all given their opinions, and were about to be dis-

missed, the bishop of Winchester (for it was most probably he) kneeled down and accused the bishop of Worcester as above-mentioned. The bishop being called upon by the king with some sternness, to vindicate himself, was so far from denying or even palliating what he said, that he boldly justified it; and turning to the king, with that noble unconcern which a good conscience inspires, made this answer: "I never thought myself worthy, nor I never sued to be a preacher before your grace; but I was called to it, and would be willing, if you mislike it, to give place to my betters; for I grant there may be a great many more worthy of the room than I am. And if it be your grace's pleasure to allow them for preachers, I could be content to bear their books after them. But if your grace allow me for a preacher, I would desire you to give me leave to discharge my conscience, and to frame my doctrine according to my audience. I had been a very dolt indeed, to have preached so at the borders of your realm, as I preach before your grace." This answer baffled his accuser's malice, the severity of the king's conscience changed into a gracious smile, and the bishop was dismissed with that obliging freedom which this monarch never used but to those whom he esteemed. In this parliament passed the famous act, as it was called, of the six articles*, which was no sooner published than it gave an universal alarm to all the favourers of the reformation; and, as the bishop of Worcester could not give his vote for the act, he thought it wrong to hold any office. He therefore resigned his bishopric†, and retired into the country; where he resided during the heat of that persecution which followed upon this act, and thought of nothing for the remainder of his days but a sequestered life. He knew the storm which was up could not soon be appeased, and he had no inclination to trust himself in it. But, in the midst of his security, an unhappy accident carried him again into the tempestu-

* These articles were, 1. In the sacrament of the altar, after the consecration there remains no substance of bread and wine, but the natural body and blood of Christ. 2. Vows of chastity ought to be observed. 3. The use of private masses ought to be continued. 4. Communion in both kinds is not necessary. 5. Priests must not marry. 6. Auricular confession is to be retained in the church.

† It is related of him, that when he came from the parliament-house to his lodgings, he threw off his robes; and, leaping up, declared to those about him, that he found himself lighter than ever he found himself before. The story is not unlikely, as it is much in character: a vein of pleasantry and good humour accompanying the most serious actions of his life.

ous weather that was abroad: he received a bruise by the fall of a tree, and the contusion was so dangerous, that he was obliged to seek out for better assistance than the country afforded. With this view he repaired to London, where he had the misfortune to see the fall of his patron, the lord Cromwell; a loss of which he was soon made sensible. Gardiner's emissaries quickly found him out; and something, that somebody had somewhere heard him say against the six articles, being alleged against him, he was sent to the Tower, where, without any judicial examination, he suffered, through one pretence or another, a cruel imprisonment for the remaining six years of king Henry's reign.

Immediately upon the accession of Edward VI. he and all others who were imprisoned in the same cause, were set at liberty; and Latimer, whose old friends were now in power, was received by them with every mark of affection. He would have found no difficulty in dispossessing Heath, in every respect an insignificant man, who had succeeded to his bishopric: but he had other sentiments, and would neither make suit himself, nor suffer his friends to make any, for his restoration. However, this was done by the parliament, who, after settling the national concerns, sent up an address to the protector to restore him: and the protector was very well inclined, and proposed the resumption to Latimer as a point which he had very much at heart; but Latimer persevered in the negative, alleging his great age, and the claim he had from thence to a private life. Having thus rid himself of all incumbrance, he accepted an invitation from Cranmer, and took up his residence at Lambeth, where he led a very retired life, being chiefly employed in hearing the complaints and redressing the injuries, of the poor people. And, indeed, his character for services of this kind was so universally known, that strangers from every part of England would resort to him, so that he had as crowded a levee as a minister of state. In these employments he spent more than two years, interfering as little as possible in any public transaction; only he assisted the archbishop in composing the homilies, which were set forth by authority in the first year of king Edward; he was also appointed to preach the Lent sermons before his majesty, which office he performed during the first three years of his reign*. As to his ser-

* We are informed by Dr. Heylin, that such crowds went to hear Latimer, that the pulpit was removed out of the Royal chapel into the Privy-garden.

mons, which are still extant, they are, indeed, far enough from being exact pieces of composition: yet, his simplicity and familiarity, his humour and gibing drollery, were well adapted to the times; and his oratory, according to the mode of eloquence at that day, was exceedingly popular. His action and manner of preaching too were very affecting, for he spoke immediately from his heart. His abilities, however, as an orator, made only the inferior part of his character as a preacher. What particularly recommends him is, that noble and apostolic zeal which he exerts in the cause of truth.

But in the discharge of this duty a slander passed upon him, which, being recorded by a low historian of those days, has found its way into ours. It is even recorded as credible by Milton, who suffered his zeal against episcopacy, in more instances than this, to bias his veracity, or at best to impose upon his understanding. It is said that after the lord high admiral's attainder and execution, which happened about this time, he publicly defended his death in a sermon before the king; that he aspersed his character; and that he did it merely to pay a servile compliment to the protector. The first part of this charge is true; but the second and third are false. As to his aspersing the admiral's character, his character was so bad, there was no room for aspersion; his treasonable practices too were notorious, and though the proceeding against him by a bill in parliament, according to the custom of these times, may be deemed inequitable, yet he paid no more than a due forfeit to the laws of his country. However, his death occasioned great clamour, and was made use of by the lords of the opposition (for he left a very dissatisfied party behind him), as an handle to raise a popular odium against the protector, for whom Latimer had always a high esteem. He was mortified therefore to see so invidious and base an opposition thwarting the schemes of so public-spirited a man; and endeavoured to lessen the odium, by shewing the admiral's character in its true light, from some anecdotes not commonly known. This notice of lord Seymour, which was in Latimer's fourth sermon before king Edward, is to be found only in the earlier editions.

Upon the revolution which happened at court after the death of the duke of Somerset, Latimer seems to have retired into the country, and made use of the king's licence as a general preacher in those parts where he thought his labours

might be most serviceable. He was thus employed during the remainder of that reign, and continued in the same course, for a short time, in the beginning of the next; but, as soon as the introduction of popery was resolved on, the first step towards it was the prohibition of all preaching throughout the kingdom, and a licensing only of such as were known to be popishly inclined: accordingly, a strict inquiry was made after the more forward and popular preachers; and many of them were taken into custody. The bishop of Winchester, who was now prime minister, having proscribed Latimer from the first, sent a message to cite him before the council. He had notice of this design some hours before the messenger's arrival, but made no use of the intelligence. The messenger found him equipped for his journey; at which expressing surprize, Latimer told him that he was as ready to attend him to London, thus called upon to answer for his faith, as he ever was to take any journey in his life; and that he doubted not but God, who had enabled him to stand before two princes, would enable him to stand before a third. The messenger, then acquainting him that he had no orders to seize his person, delivered a letter, and departed. Latimer, however, opening the letter, and finding it contain a citation from the council, resolved to obey it. He set out therefore immediately; and, as he passed through Smithfield, where heretics were usually burnt, he said cheerfully, "This place hath long groaned for me." The next morning he waited upon the council, who, having loaded him with many severe reproaches, sent him to the Tower. This was his second visit to this prison, but now he met with harsher treatment, and had more frequent occasion to exercise his resignation, which virtue no man possessed in a larger measure; nor did the usual cheerfulness of his disposition forsake him. A servant leaving his apartment one day, Latimer called after him, and bid him tell his master, that unless he took better care of him, he would certainly escape him. Upon this message the lieutenant, with some discomposure of countenance, came to Latimer, and desired an explanation. "Why, you expect, I suppose, sir," replied Latimer, "that I should be burnt; but if you do not allow me a little fire this frosty weather, I can tell you, I shall first be starved." Cranmer and Ridley were also prisoners in the same cause with Latimer; and when it was resolved to have a public disputation at Oxford, between the most eminent of the popish

and protestant divines, these three were appointed to manage the dispute on the part of the protestants. Accordingly they were taken out of the Tower, and sent to Oxford, where they were closely confined in the common prison, and might easily imagine how free the disputation was likely to be, when they found themselves denied the use even of books, and pen and ink.

Fox has preserved a conference, afterwards put into writing, which was held at this time between Ridley and Latimer, and which sets our author's temper in a strong light. The two bishops are represented sitting in their prison, ruminating upon the solemn preparations then making for their trial, of which, probably, they were now first informed. "The time," said Ridley, "is now come; we are now called upon, either to deny our faith, or to suffer death in its defence. You, Mr. Latimer, are an old soldier of Christ, and have frequently withstood the fear of death; whereas I am raw in the service, and unexperienced." With this preface he introduces a request that Latimer, whom he calls "his father," would hear him propose such arguments as he thinks it most likely his adversaries would urge against him, and assist him in providing proper answers to them. To this Latimer, in his usual strain of good humour, replied that "he fancied the good bishop was treating him as he remembered Mr. Bilney used formerly to do; who, when he wanted to teach him, would always do it under colour of being taught himself. But in the present case," said he, "my lord, I am determined to give them very little trouble: I shall just offer them a plain account of my faith, and shall say very little more; for I know any thing more will be to no purpose: they talk of a free disputation, but I am well assured their grand argument will be, as it once was their forefathers, 'We have a law, and by our law ye ought to die.' Bishop Ridley having afterwards desired his prayers, that he might trust wholly upon God: "Of my prayers," replied the old bishop, "you may be well assured; nor do I doubt but I shall have yours in return, and indeed prayer and patience should be our great resources. For myself, had I the learning of St. Paul, I should think it ill laid out upon an elaborate defence; yet our case, my lord, admits of comfort. Our enemies can do no more than God permits; and God is faithful, who will not suffer us to be tempted above our strength. Be at a point

with them; stand to that, and let them say and do what they please. To use many words would be vain; yet it is requisite to give a reasonable account of your faith, if they will quietly hear you. For other things, in a wicked judgment-hall, a man may keep silence after the example of Christ," &c. Agreeably to this fortitude, Latimer conducted himself throughout the dispute, answering their questions as far as civility required; and in these answers it is observable he managed the argument much better than either Ridley or Cranmer; who, when they were pressed in defence of transubstantiation, with some passages from the fathers, instead of disavowing an insufficient authority, weakly defended a good cause by evasions and distinctions, after the manner of schoolmen. Whereas, when the same proofs were multiplied upon Latimer, he told them plainly that "such proofs had no weight with him; that the fathers, no doubt, were often deceived; and that he never depended upon them but when they depended upon Scripture." "Then you are not of St. Chrysostom's faith," replied they, "nor of St. Austin's?" "I have told you," says Latimer, "I am not, except they bring Scripture for what they say." The dispute being ended, sentence was passed upon him; and he and Ridley were burnt at Oxford, on Oct. 16, 1555. When they were brought to the fire, on a spot of ground on the north side of Baliol-college, and, after a suitable sermon, were told by an officer that they might now make ready for the stake, they supported each other's constancy by mutual exhortations. Latimer, when tied to the stake, called to his companion, "Be of good cheer, brother; we shall this day kindle such a torch in England, as I trust in God shall never be extinguished."—The executioners had been so merciful (for that clemency may more naturally be ascribed to them than to the religious zealots) as to tie bags of gunpowder about these prelates, in order to put a speedy period to their tortures. The explosion killed Latimer immediately; but Ridley continued alive during some time, in the midst of the flames.—Such was the life of Hugh Latimer, one of the leaders of that glorious army of martyrs, who introduced the reformation in England. He was not esteemed a very learned man, for he cultivated only useful learning; and that, he thought, lay in a very narrow compass. He never engaged in worldly affairs, thinking that a clergyman ought to employ himself in his profession only; and

his talents, temper, and disposition, were admirably adapted to render the most important services to the reformation.

Latimer's "Sermons" appear to have been printed separately at first; but a collection was published in 1549, 8vo, and a larger afterwards in 4to, has often been reprinted. They contain in a quaint and familiar style, more ample materials for a history of the manners and morals of the time, than any volume we are acquainted with of that period; and the number of anecdotes he brought forward to illustrate his subjects, must have contributed greatly to his popularity.[1]

LATIMER (WILLIAM), one of the revivers of classical learning in England, was educated at Oxford, and became fellow of All Souls' college, in 1489. Afterwards travelling into Italy, which was then the resort of those who wished to extend their studies, he remained for some time at Padua, where he improved himself very much, especially in the Greek language. On his return to England, he was incorporated M. A. at Oxford, Nov. 18, 1513. Soon afterwards he became tutor to Reginald Pole, afterwards the celebrated cardinal, by whose interest, it is thought, he obtained the rectories of Saintbury and Weston-under-Edge, in Gloucestershire, and a prebend of Salisbury. He had also the honour of being one of those who taught Erasmus Greek at Oxford, and assisted him in the second edition of his New Testament. He died very old, about Sept. 1545; and was buried in the chancel of his church at Saintbury. He was reckoned one of the greatest men of his age, and with Colet, Lily, and Grocyn, contributed much to establish a taste for the Greek language. Erasmus styles him an excellent divine, conspicuous for integrity and modesty; and Leland celebrates his eloquence, judgment, piety, and generosity. Of his writings there is nothing extant, but a few letters to Erasmus.[2]

LATINI (BRUNETTO), an eminent grammarian of Florence, in the thirteenth century, was of a noble family in that city, and during the party contests between the Guelphs and Ghibelins, took part with the former. When the Ghibelins had obtained assistance from Mainfroy, king

[1] Life by Gilpin, and by Fox, in Wordsworth's Eccl. Biography, to which we refer on account of the valuable notes.—Burnet's Hist. of the Reformation.—Collier's Ch. Hist.

[2] Ath. Ox. vol. I.—Jortin's Erasmus.—Knight's ditto.

of Sicily, the Guelphs sent Brunetto to obtain similar aid from Alphonso king of Castille; but on his return, hearing that the Ghibelins had defeated his party and got possession of Florence, he fled to France, where he resided several years. At length he was enabled to return to his own country, in which he was appointed to some honourable offices. He died in 1294. The historian Villani attributes to him the merit of having first introduced a degree of refinement among his countrymen, and of having reformed their language, and the general conduct of public affairs. The work which has contributed most to his celebrity, was one which he entitled "Tresor," and wrote when in France, and in the French language, which he says he chose because it was the most agreeable language and the most common in Europe. This work is a kind of abridgment of the Bible, of Pliny the naturalist, Solinus, and other writers who have treated on different sciences, and may be called an Encyclopædia of the knowledge of his time. It was translated into Italian about the same period, and this translation only was printed; but there are about a dozen transcripts of the original in the royal library at Paris, and there is a fine MS. of it in the Vatican, bound in crimson velvet, with manuscript notes, by Petrarch. After his return to Florence, Latini wrote his "Tesoretto," or little treasure, which, however, is not as some have reported, an abridgment of the "Tresor," but a collection of moral precepts in verse. He also translated into the Italian language part of Cicero "de Inventione." His greatest honour seems to have been that he was the tutor of Dante, not however in poetry, for his "Tesoretto" affords no ground to consider him as a master of that art.[1]

LATINUS (LATINIUS), one of the most learned critics of the sixteenth century, was born about 1513, at Viterbo. He acquired an extensive knowledge of the belles lettres and sciences, and was chosen with the other learned men, in 1573, to correct Gratian's "Decretal," in which great work he took much pains. He died January 21, 1593, at Rome. Latinus left notes on Tertullian, and a very learned book, entitled "Bibliotheca sacra et profana, sive Observationes, correctiones, conjecturæ et variæ Lectiones," 1677, fol.[2]

[1] Tiraboschi.—Crescembini.—Ginguené Hist. Lit. D'Italie.
[2] Saxii Onomast.—Dict. Hist.

LATOME, or LATOMUS (JAMES), a learned scholastic divine of the sixteenth century, a native of Gambron, in Hainault, doctor of Louvain, and canon of St. Peter's in the same city, wrote against Luther, and was esteemed by his party one of the best controversialists of his time. He died 1544. All his works were collected and published, 1550, fol. by his nephew, James Latomus, who died 1596. They are in Latin, and consist of "Treatises on the Church," the "Pope's Primacy," and "Auricular Confession;" a "Defence of the Articles of Louvain;" a tract "On the study of Divinity, and of the three Languages," in which he defends scholastic divinity. Erasmus having refuted this work, Latomus answered him by an Apology. He wrote Latin with facility, but without elegance, and neither understood Greek nor Hebrew. Luther's confutation of Latomus's defence of the articles of Louvain is accounted one of the ablest productions of that eminent reformer.[1]

L'ATTAIGNANT.—See ATTAIGNANT.

LAUD (WILLIAM), archbishop of Canterbury, was son of William Laud, a clothier of Reading, in Berkshire, by Lucy his wife, widow of John Robinson, of the same place, and sister to sir William Webbe, afterwards lord-mayor of London, in 1591. His father died in 1594, leaving his son, after his mother's decease, the house which he inhabited in Broad-street, and two others in Swallowfield; 1200*l.* in money, and the stock in trade. The widow was to have the interest of half the estate during her life. She died in 1600. These circumstances, although in themselves of little importance, it is necessary to mention as a contradiction to the assertion of Prynne, that he was of poor and obscure parents, which was repeated by lord Say, in the house of peers. He was born at Reading, Oct. 7, 1573, and educated at the free-school there, till July 1589; when, removing to St. John's college, in Oxford, he became a scholar of the house in 1590, and fellow in 1593. He took the degree of A. B. in 1594, and that of master in 1598. He was this year chosen grammar-lecturer; and being ordained priest in 1601, read, the following year, a divinity-lecture in his college, which was then supported by Mrs. Maye. In some of these chapel exercises he maintained against the puritans, the

[1] Dupin.—Moreri.

perpetual visibility of the church of Rome till the reformation; by which he incurred the displeasure of Dr. Abbot, then vice-chancellor of the university, who maintained that the visibility of the church of Christ might be deduced through other channels to the time of that reformation. In 1603, Laud was one of the proctors; and the same year became chaplain to Charles Blount, earl of Devonshire, whom he inconsiderately married, Dec. 26, 1605, to Penelope, then wife of Robert lord Rich; an affair that exposed him afterwards to much censure, and created him great uneasiness; in reality, it made so deep an impression upon him, that he ever after kept that day as a day of fasting and humiliation*.

He proceeded B. D. July 6, 1604. In his exercise for this degree, he maintained these two points: the necessity of baptism; and that there could be no true church without diocesan bishops. These were levelled also against the puritans, and he was rallied by the divinity-professor. He likewise gave farther offence to the Calvinists, by a sermon preached before the university in 1606; and we are told it was made heresy for any to be seen in his company, and a misprision of heresy to give him a civil salutation; his learning, parts, and principles, however, procured him some friends. His first preferment was the vicarage of Stanford, in Northamptonshire, in 1607; and in 1608 he obtained the advowson of North Kilworth, in Leicestershire. He was no sooner invested in these livings, but he put the parsonage-houses in good repair, and gave twelve poor people a constant allowance out of them, which was his constant practice in all his subsequent preferments. This same year he commenced D. D. and was made chaplain to Neile, bishop of Rochester; and preached his first sermon before king James, at Theobalds, Sept. 17, 1609. In order to be near his patron, he exchanged North Kilworth for the rectory of West Tilbury, in Essex, into which he was inducted in 1609. The following year, the bishop gave him the living of Cuckstone, in Kent, on which he resigned his fellowship, left Oxford, and settled at Cuckstone; but the unhealthiness of that place having thrown him into an ague, he exchanged it soon after for Norton, a benefice of less value, but in a better air.

* She was divorced by the ecclesiastical judge for adultery; and Laud yielded to the instances of his patron in the opinion, that in case of a divorce, both the innocent and guilty may lawfully re-marry.

In Dec. 1610, Dr. Buckeridge, president of St. John's, being promoted to the see of Rochester, Abbot, newly made archbishop of Canterbury, who had disliked Laud's principles at Oxford, complained of him to the lord-chancellor Ellesmere, chancellor of the university; alledging that he was cordially addicted to popery. The complaint was supposed to be made, in order to prevent his succeeding Buckeridge in the presidentship of his college; and the lord-chancellor carrying it to the king, all his credit, interest, and advancement, would probably have been destroyed thereby, had not his firm friend bishop Neile contradicted the reports to his discredit. He was therefore elected president May 10, 1611, though then sick in London, and unable either to make interest in person or by writing to his friends; and the king not only confirmed his election, after a hearing of three hours at Tichbourn, but as a farther token of his favour, made him one of his chaplains, upon the recommendation of bishop Neile. Laud having thus attained a footing at court, flattered himself with hopes of great and immediate preferment; but abp. Abbot always opposing applications in his behalf, after three years fruitless waiting, he was upon the point of leaving the court, and retiring wholly to his college, when his friend and patron Neile, newly translated to Lincoln, prevailed with him to stay one year longer, and in the mean time gave him the prebend of Bugden, in the church of Lincoln, in 1614; and the archdeaconry of Huntingdon the following year.

Upon the lord-chancellor Ellesmere's decline, in 1616, Laud's interest began to rise at court, so that, in November that year, the king gave him the deanery of Gloucester; and as a farther instance of his being in favour, he was selected to attend the king in his journey to Scotland, in 1617. Some royal directions were by his procurement sent to Oxford, for the better government of the university, before he set out on that journey, the design of which was to bring the church of Scotland to an uniformity with that of England; a favourite scheme of Laud and other divines: but the Scotch were resolute in their adherence to the presbyterian form of church government, and the only fruit of this expensive journey was, that the king found his commands nugatory, and his authority contemned.

Laud, however, seems to have advanced in favour with his majesty, for on his return from Scotland, Aug. 2, 1617, he was inducted to the rectory of Ibstock, in Leicestershire; and Jan. 22, 1620-1, installed into a prebend of Westminster. About the same time, there was a general expectation at court, that the deanery of that church would have been conferred upon him; but Dr. Williams, then dean, wanting to keep it in commendam with the bishopric of Lincoln, to which he was promoted, procured that Laud should be promoted to the bishopric of St. David's. The day before his consecration, he resigned the presidentship of St. John's, in obedience to the college-statute; but was permitted to keep his prebend of Westminster in commendam, through the lord-keeper Williams's interest, who, about a year after, gave him a living of about 120*l.* a year, in the diocese of St. David's, to help his revenue; and in January 1620, the king gave him also the rectory of Creeke, in Northamptonshire. The preachers of those times introducing in their sermons discussions on the doctrines of predestination and election, and even the royal prerogative, the king published, August 1622, directions concerning preachers and preaching, in which Laud was said to have a hand, and which, being aimed at the puritans and lecturers, occasioned great clamour among them, and was one of the first causes of Laud's unpopularity. This year also, our prelate held his famous conference with Fisher the Jesuit, before the marquis of Buckingham and his mother, in order to confirm them both in the protestant religion, in which they were then wavering. The conference was printed in 1624, and produced an intimate acquaintance between him and the marquis, whose special favourite he became at this time, and to whom he is charged with making himself too subservient; the proof of which is said to be, that Buckingham left him his agent at court, when he went with the prince to Madrid, and frequently corresponded with him.

About Oct. 1623, the lord-keeper Williams's jealousy of Laud, as a rival in the duke of Buckingham's favour, and other misunderstandings or misrepresentations on both sides, occasioned such animosity between these two prelates as was attended with the worst consequences. Archbishop Abbot also, resolving to depress Laud as long as he could, left him out of the high commission, of which he complained to the duke of Buckingham, Nov. 1624, and then

was put into the commission. Yet he was not so attached to Buckingham, as not to oppose the design, formed by that nobleman, of appropriating the endowment of the Charter-house to the maintenance of an army, under pretence of its being for the king's advantage and the ease of the subject. In December this year, he presented to the duke a tract, drawn up at his request, under ten heads, concerning doctrinal puritanism. He corresponded also with him, during his absence in France, respecting Charles the First's marriage with the princess Henrietta-Maria; and that prince, soon after his accession to the throne, wanting to regulate the number of his chaplains, and to know the principles and qualifications of the most eminent divines in his kingdom, our bishop was ordered to draw a list of them, which he distinguished by the letter O for orthodox, and P for puritans. At Charles's coronation, Feb. 2, 1625-6, he officiated as dean of Westminster, in the room of Williams, then in disgrace; and has been charged, although unjustly, with altering the coronation-oath*. In 1626 he was translated from St. David's to Bath and Wells; and in 1628 to London. The king having appointed him dean of his chapel-royal, in 1626, and taken him into the privy-council in 1627, he was likewise in the commission for exercising archiepiscopal jurisdiction during Abbot's sequestration. In the third parliament of king Charles, which met March 17, 1627, he was voted a favourer of the Arminians, and one justly suspected to be unsound in his opinions that way; accordingly, his name was inserted as such in the Commons' remonstrance; and, because he was thought to be the writer of the king's speeches, and of the duke of Buckingham's answer to his impeachment, &c. these suspicions so exposed him to popular rage, that his life was threatened†. About the same

* The alteration was said to be this: in that part where the king swears "to maintain the laws," he added "so far forth as it stands with the prerogative;" or, as it appears in Wharton's preface, "saving the king's prerogative royal." This accusation was renewed by lord chief baron Atkyns, in his speech to the lord mayor, Oct. 1693, with a hint that archbishop Sancroft had struck out much more from the coronation-oath of James II. Laud vindicated himself at his trial, by having the books of the coronation of king James I. and king Charles compared, which were found to agree.

† A paper was found in the dean's yard of St. Paul's to this effect: "Laud, look to thyself; be assured thy life is sought. As thou art the fountain of all wickedness, repent thee of thy monstrous sins before thou be taken out of the world, &c. And assure thyself neither God nor the world can endure such a vile counsellor, or such a whisperer;" or to this effect. Laud's Diary, p. 44.

time, he was put into an ungracious office; namely, in a commission for raising money by impositions, which the Commons called excises; but it seems never to have been executed.

Amidst all these employments, his care was often exerted towards the place of his education, the university of Oxford. In order to rectify the factious and tumultuary manner of electing proctors, he fixed them to the several colleges by rotation, and caused to be put into order the jarring and imperfect statutes of that university, which had lain confused some hundreds of years. In April 1630 he was elected their chancellor; and he made it his business, the rest of his life, to adorn the university with buildings, and to enrich it with books and MSS. In the first design he began with his own college, St. John's, where he built the inner quadrangle (except part of the south side of it, which was the old library) in a solid and elegant manner: the first stone of this design was laid in 1631. He also erected that elegant pile of building at the west-end of the divinity-school, known by the name of the convocation-house below, and Selden's library above*; and gave the university, at several times, 1300 MSS. in Hebrew, Syriac, Chaldee, Egyptian, Ethiopian, Armenian, Arabic, Persian, Turkish, Russian, Chinese, Japanese, Greek, Latin, Italian, French, Saxon, English, and Irish; an invaluable collection, procured at a prodigious expence.

After the duke of Buckingham's murder, Laud became chief favourite to Charles I. which augmented indeed his power and interest, but at the same time increased that envy and jealousy, already too strong, which at length proved fatal to him. Upon the decline of archbishop Abbot's health and favour at court, Laud's concurrence in the very severe prosecutions carried on in the high-commission and star-chamber courts, against preachers and writers, did him great prejudice with most people. Among these, however, it has been remarked that his prosecution of the king's printers, for leaving out the word "not," in the seventh commandment, could be liable to no just objection. On May 13, 1633, he left London to attend

* He had also projected to clear the great square between St. Mary's church and the schools, where now stands the Radcliffe-library. His design was to raise a fair and spacious room upon pillars, the upper part to serve for convocations and congregations, the lower for a walk or place of conference, &c. But, the owners of the houses not being willing to part with them, the design was frustrated. Heylin, p. 379.

the king, who was about to set out for his coronation in Scotland, and was sworn a privy-counsellor of that kingdom, June 15, and, on the 26th, came back to Fulham. During his stay in Scotland he formed a resolution of bringing that church to a conformity with the church of England; but the king committed the framing of a liturgy to a select number of Scottish bishops, who, inserting several variations from the English liturgy, were opposed strenuously but unsuccessfully, by Laud. Having endeavoured to supplant Abbot, "whom," as Fuller observes in his Church History, "he could not be contented to succeed," upon his death in August this year, he was appointed his successor. That very morning, August 4, there came one to him at Greenwich, with a serious offer (and an avowed ability to perform it) of a cardinal's hat; which offer was repeated on the 17th; but his answer both times was, "that somewhat dwelt within him which would not suffer that till Rome were other than it is." On Sept. 14 he was elected chancellor of the university of Dublin.

One of his first acts, after his advancement to the archbishopric, was an injunction, October 18, pursuant to the king's letter, that no clergyman should be ordained priest without a title. At the same time came out the king's declaration about lawful sports on Sundays, which Laud was charged with having revived and enlarged; and that, with the vexatious persecutions of such clergymen as refused to read it in their churches, brought a great odium upon him. It was in vain that he pleaded precedents in foreign churches; and perhaps no act of this unhappy reign gave a more violent shock to the loyalty of the people, which Laud, unfortunately, seldom consulted. Soon after he yet farther interfered with popular prejudices. During a metropolitical visitation, by his vicar-general, among other regulations, the church-wardens in every parish were enjoined to remove the communion-table from the middle to the east end of the chancel, altar-wise, the ground being raised for that purpose, and to fence it in with decent rails, to avoid profaneness; and the refusers were prosecuted in the high-commission or star-chamber courts. In this visitation, the Dutch and Walloon congregations were summoned to appear; and such as were born in England enjoined to repair to the several parish-churches where they inhabited, to hear divine service and sermons, and perform all duties and payments required on that behalf; and those

of them, ministers and others, that were aliens born, to use the English liturgy translated into French or Dutch; but many of these, rather than comply, chose to leave the kingdom, to the great detriment of our manufactures.

In 1634 our archbishop did the poor Irish clergy a very important service, by obtaining for them, from the king, a grant of all the impropriations then remaining in the crown. He also improved and settled the revenues of the London clergy in a better manner than before. On Feb. 5, 1634-5, he was put into the great committee of trade, and the king's revenue, and appointed one of the commissioners of the treasury, March the 4th, upon the death of Weston earl of Portland. Besides this, he was, two days after, called into the foreign committee, and had likewise the sole disposal of whatsoever concerned the church; but he fell into warm disputes with the lord Cottington, chancellor of the exchequer, who took all opportunities of imposing upon him *. After having continued for a year commissioner of the treasury, and acquainted himself with the mysteries of it, he procured the lord-treasurer's staff for Dr. William Juxon, who had through his interest been successively advanced to the presidentship of St. John's college, deanery of Worcester, clerkship of his majesty's closet, and bishopric of London, as already noticed in our life of Juxon. For some years Laud had set his heart upon getting the English liturgy introduced into Scotland; and some of the Scottish bishops had, under his direction, prepared both that book and a collection of canons for public service; the canons were published in 1635, but the liturgy came not in use till 1637. On the day it was first read at St. Giles's church, in Edinburgh, it occasioned a most violent tumult among the people, encouraged by the nobility, who were losers by the restitution of episcopacy, and by the ministers, who lost their clerical government. Laud, having been the great promoter of that affair, was reviled for it in the most abusive manner, and both he and the book were charged with downright popery. The extremely severe prosecution carried on about the same time in the star-chamber, chiefly through his insti-

* As Cottington was the most artful courtier that perhaps any time has produced, Laud's open honesty was an easy prey to him. An instance of this, with regard to the first enclosing of Richmond-park, and which they both agreed to dissuade his Majesty from attempting, may be seen in Clarendon's Hist. of the Rebellion.

gation, against Prynne, Bastwick, and Burton, did him also infinite prejudice, and exposed him to numberless libels and reflections; though he endeavoured to vindicate his conduct in a speech delivered at their censure, June 14, 1637, which was published by the king's command. Another rigorous prosecution, carried on with his concurrence, in the star-chamber, was against bishop Williams, an account of which may be seen in his article, as also of Lambert Osbaldiston, master of Westminster school.

In order to prevent the printing and publishing of what he thought improper books, a decree was passed in the star-chamber, July 11, 1637, to regulate the trade of printing, by which it was enjoined that the master-printers should be reduced to a certain number, and that none of them should print any books till they were licensed either by the archbishop, or the bishop of London, or some of their chaplains, or by the chancellors or vice-chancellors of the two universities. Accused as he frequently was, of popery, he fell under the queen's displeasure this year, by speaking, with his usual warmth, to the king at the council-table against the increase of papists, their frequent resort to Somerset house, and their insufferable misdemeanors in perverting his majesty's subjects to popery. On Jan. 31, 1638-9, he wrote a circular letter to his suffragan bishops, exhorting them and their clergy to contribute liberally towards raising the army against the Scots. For this he was called an incendiary: but he declares, on the contrary, that he laboured for peace so long, till he received a great check; and that, at court his counsels alone prevailed for peace and forbearance. In 1639 he employed one Mr. Petley to translate the liturgy into Greek; and, at his recommendation, Dr. Joseph Hall, bishop of Exeter, composed his learned treatise of "Episcopacy by Divine Right asserted." On Dec. 9, the same year, he was one of the three privy-counsellors who advised the king to call a parliament in case of the Scottish rebellion; at which time a resolution was adopted to assist the king in extraordinary ways, if the parliament should prove peevish and refuse supplies. A new parliament being summoned, met April 13, 1649, and the convocation the day following; but the Commons beginning with complaints against the archbishop, and insisting upon a redress of grievances before they granted any supply, the parliament was unhappily dissolved, May 5. The con-

vocation, however, continued sitting; and certain canons were made in it, which gave great offence. On Laud many laid the blame and odium of the parliament's dissolution; and that noted enthusiast, John Lilburne, caused a paper to be posted, May 3, upon the Old Exchange, animating the apprentices to sack his house at Lambeth the Monday following. On that day above 5000 of them assembled in a riotous and tumultuous manner; but the archbishop, receiving previous notice, secured the palace as well as he could, and retired to his chamber at Whitehall, where he remained some days; and one of the ringleaders was hanged, drawn, and quartered, on the 21st. In August following, a libel was found in Covent-garden, exciting the apprentices and soldiers to fall upon him in the king's absence, upon his second expedition into Scotland. The parliament that met Nov. 3, 1640, not being better disposed towards him, but, for the most part, bent upon his ruin, several angry speeches were made against him in the House of commons.

It can be no wonder that his ruin should appear certain, considering his many and powerful enemies; almost the whole body of the puritans; many of the English nobility and others; and the bulk of the Scotch nation. The puritans considered him as the sole author of the innovations and of the persecutions against them; the nobility could not brook his warm and imperious manner, and his grasping at the office of prime-minister; and the Scots were excited to rebellion, by the restoring of episcopal government, and the introduction of the English service-book among them. In this state of general discontent, he was not only examined, Dec. 4, on the earl of Strafford's case, but, when the Commons came to debate upon the late canons and convocation, he was represented as the author of them*; and a committee was appointed to inquire into

* Upon the attack made upon him for these canons, he wrote the following letter to Selden, an active man in the Commons against him: "To my much honored friend Mr. Selden these. Sal. in Christo. Worthy sir, I understand that the bysiness about the late canons will be handled againe in your House tomorrowe, I shall never aske any unworthie thinge of you; but give me leave to saye as followes: If wee have erred in anye point of legalitye unknowne unto us, wee shall be hartilye sorrye for it, and hope that error shall not be made a cryme. We heare that ship-monye is layd aside, as a thinge that will dye of itself; and I am glad it will have soe quiett a death. Maye not these unfortunate canons be suffered to dye as quyetlye, without blemishinge the church, which hath so manye enemies both at home and abroad? and if thiss may be, I heare promise you, I will presentlye humblye beseeche his majestye for a licence to review the canons and abrogat them;

all his actions, and prepare a charge against him on the 16th. The same morning, in the House of Lords, he was named as an incendiary, in an accusation from the Scottish commissioners; and, two days after, an impeachment of high-treason was carried up to the lords by Denzil Holles, desiring he might be forthwith sequestered from parliament, and committed, and the Commons would, in a convenient time, resort to them with particular articles. Soon after, the Scotch commissioners presented also to the upper House the charge against him, tending to prove him an incendiary, and he was immediately committed to the custody of the black rod. After ten weeks, sir Henry Vane, junior, brought up, Feb. 26, fourteen articles against him, which they desired time to prove in particular, and, in the mean time, that he be kept safe. Accordingly, the black rod conveyed him to the Tower, March 1, 1640-1, amidst the insults and reproaches of the mob.

His enemies, of which the number was great, began then to give full vent to their passions and prejudices, and to endeavour to ruin his reputation. In March and April, the House of Commons ordered him, jointly with all those that had passed sentence in the Star-chamber against Burton, Bastwick, and Prynne, to make satisfaction and reparation for the damages they had sustained by their sentence and imprisonment; and he was fined 20,000*l.* for his acting in the late convocation. He was also condemned by the House of Lords to pay 500*l.* to sir Robert Howard for false imprisonment. This person was living in open adultery with lady Purbeck; and both were imprisoned by an order of the high commission court, at the king's particular command. On June 25, 1641, he resigned his chancellorship of the university of Oxford; and, in October, the House of Lords sequestered his jurisdiction, putting it into

assuringe myeself that all my brethren will joyne with me to preserve the publick peace, rather than that act of ours should be thought a publick grievance. And upon mye creditt with you, I had moved for thiss licence at the verye first sittinge of thiss parliament, but that both myeself and others did feare the House of Commons would take offence at it (as they did at the last) and sayde, wee did it on purpose to prevent them. I understand you meane to speak of thiss business in the House tomorrowe, and that hath made me wright these lynes to you, to lett you know our meaninge and desyres. And I shall take it for a great kindness to me, and a great service to the church, if by your means the House will be satisfied with thiss, which is heare offered, of abrogatinge the canons. To God's blessed protection I leave you, and rest

Your loving poore frend,

Lambeth, Nov. 29, 1640. W. CANT.

"I mean to move the king thiss daye for a license as is within mentioned."

the hands of his inferior officers; and enjoined, that he should give no benefice without first having the House's approbation of the person nominated by him. On Jan. 20, 1641-2, they ordered his armoury at Lambeth-palace, which had cost him above 300*l.* and which they represented as sufficient for 2000 men, to be taken away by the sheriffs of London. Before the end of the year, all the rents and profits of the archbishopric were sequestered by the lords for the use of the commonwealth; and his house was plundered of what money it afforded by two members of the House of Commons; and such was their wanton severity, that when he petitioned the parliament afterwards for a maintenance, he could not obtain any, nor even the least part of above two hundred pounds worth of his own wood and coal at Lambeth, for his necessary use in the Tower. On April 25, 1643, a motion was made in the House of Commons, at the instance of Hugh Peters and others of that stamp, to send or transport him to New England; but that motion was rejected. On May 9, his goods and books in Lambeth-house were seized, and the goods sold for scarce the third part of their value, and all this before he had been brought to any trial, the issue of which alone could justify such proceedings. Seven days after, there came out an ordinance of parliament, enjoining him to give no benefice without leave and order of both Houses. On May 31, W. Prynne, by a warrant from the close committee, came and searched his room, while he was in bed, and even rifled his pockets; taking away his diary, private devotions, and twenty-one bundles of papers, which he had prepared for his own defence. Prynne promised a faithful restitution of them within three or four days; but he never returned quite three bundles of the papers. In the mean time, the archbishop not complying exactly with the ordinance above-mentioned, all the temporalities of his archbishopric were sequestered to the parliament June 10, and he was suspended from his office and benefice, and from all jurisdiction whatsoever.

On Oct. 24, an order was brought to the archbishop, from the Lords, with ten additional articles of impeachment from the Commons, adding to the charge of treason "other high crimes and misdemeanours." He petitioned for his papers, but the committee of sequestrations would not grant them, nor permit any copies but at his own expence; and as to any allowance for the charges of his trial, it was

insultingly said by Mr. Glyn, "that he might plead in *forma pauperis*." At length Mr. Dell, his secretary, was appointed his solicitor, and Mr. Herne, of Lincoln's-inn, his counsel; and two more servants were sent to him, for his assistance. After nearly three years' imprisonment, on Nov. 13 the archbishop was brought to the bar of the House of Lords, and put in his answer in writing, in this form, "all advantages of law against this impeachment saved and reserved to this defendant, he pleads, not guilty, to all and every part of the impeachment, in manner and form as it is changed in the articles;" and to this answer he then set his hand. He then petitioned that his counsel might be heard, and might advise him, both with regard to law and fact; which was allowed in things not charged as treason. On Jan. 8, there was an order for the archbishop's appearance; but, at his request, it was postponed to the 16th; when the committee began with the former general articles, to which the archbishop had put in no answer, nor even joined issue: therefore he was peremptorily commanded to put in his answer both to the original and additional articles, in writing; which he did, pleading, in general, not guilty.

On Tuesday, March 12, 1643-4, the trial was opened in form; the original and additional articles of impeachment were read, and, after that, the archbishop's answer, plea, and demurrer to them. He requested that the charge and evidence to all the articles might be given together; and the articles of misdemeanour separated from those of treason; to which the celebrated lawyer, Maynard, answered, that, in the earl of Strafford's trial, he was put to answer every day the particular evidence given that day; that they were now only to try matters of fact, not of law, and that all the articles collectively, not any one separately, made up the charge of treason. Serjeant Wilde then made a long speech, upon the charge of high treason, insisting chiefly upon the archbishop's attachment to popery, and his intention to introduce it into England; concluding with these words, that "Naaman was a great man, but he was a leper," and that the archbishop's leprosy had so infected all, "as there remained no other cure but the sword of justice." The archbishop replied to the several charges, and mentioned various persons whom he had brought back from the Romish religion, particularly sir William Webbe, his kinsman, and two of his daughters; his son he took

from him; and, his father being utterly decayed, bred him at his own charge, and educated him in the protestant religion. The trial lasted above twenty days, and on Sept. 2, 1644, the archbishop made a recapitulation of the whole cause; but, as soon as he came into the House, he saw every lord present with a new thin book in folio, in a blue cover; which was his "Diary," which Prynne, as already mentioned, had robbed him of, and printed with notes of his own, to disgrace the archbishop. On Sept. 11, Mr. Brown delivered, in the House of Lords, a summary of the whole charge, with a few observations on the archbishop's answer. The queries of his counsel on the law of treason was referred to a committee; which ordered his counsel to be heard on Oct. 11, when Mr. Herne delivered his argument with great firmness and resolution. The lord chancellor Finch told archbishop Sancroft that the argument was sir Matthew Hale's, afterwards lord chief justice; and that being then a young lawyer, he, Mr. Finch, stood behind Mr. Herne, at the bar of the house, and took notes of it, which he intended to publish in his reports. With this argument, the substance of which may be seen in our authorities, the trial ended for that day; but, after this, a petition was sent about London, "for bringing delinquents to justice;" and many of the preachers exhorted the people to sign it; so that with a multitude of hands, it was delivered to the House of Commons, on Oct. 8. The archbishop was summoned on Nov. 2, to the House of Commons, to hear the whole charges, and to make his defence, which he did at large, Nov. 11. On the following Wednesday Mr. Brown replied; and after the archbishop was dismissed, the House called for the ordinance, and without hearing his counsel, voted him guilty of high treason. After various delays, the Lords had a conference with the Commons, on Dec. 24, in which they declared, "that they had diligently weighed all things charged against the archbishop, but could not, by any one of them, or all, find him guilty of treason." The judges had unanimously made the same declaration. At the second conference, on Jan. 2, 1644-5, the reasons of the Commons for the attainder of the archbishop were communicated to the Lords, who in a very thin house, passed the ordinance that he should suffer death by hanging, which was fixed for Friday the 10th. He pleaded the king's pardon, under the great seal, which was over-ruled, and rejected, without being read,

and the only favour granted, and that after delay and with reluctance, was, that his sentence should be changed to beheading.

The archbishop continued a journal of all the circumstances of his trial and imprisonment to January 3; but on hearing that the bill of attainder had passed the Lords, he broke off his history, and prepared himself for death. He received the notice with great composure, and passed the time between his sentence and execution, in prayer and devout exercises. He slept soundly the night before his death, till the time came when his servants were appointed to attend his rising; then he applied himself to his private prayers, and so continued until sir John Pennington, lieutenant of the Tower, came to conduct him to the scaffold, which he ascended with a cheerful countenance, and was beheaded Jan. 10, 1644-5, about 12 o'clock at noon. His body was buried in the church of All-hallows, Barking; but was removed to St. John's college in 1663, where it was placed in a vault in the chapel.

By his will, dated Jan. 13, 1643, he bequeathed the bulk of his property to charitable or liberal purposes: to St. John's college, all his chapel plate and furniture, what books they had not in their library, and 500*l.* to purchase lands, the rent to be divided between every scholar and fellow on Oct. 17, every year. We have already mentioned that he built the inner quadrangle of St. John's; he also obtained from king Charles, the vicarage of St. Laurence for this college, with other valuable preferments. He founded an Arabic lecture which began to be read Aug. 10, 1636, by the celebrated Pococke, whose successors have been all scholars of eminence, Drs. Hyde, Wallis, Hunt, and the late Dr. Joseph White. To the bishopric of Oxford, Laud added the impropriation of the vicarage of Cuddesden. In his native town of Reading he founded an excellent school.

His character has been variously represented, and indeed enters more or less into every controversy respecting the unhappy reign in which he flourished. He was a man of strict integrity, sincere, and zealous; but, in many respects, was indiscreet and obstinate, eagerly pursuing matters that were either inconsiderable or mischievous. The rigorous prosecutions in the Star-chamber and High-commission courts were generally imputed to him: and he formed the airy project of uniting the three kingdoms in an

uniformity of religion; and the passing of some ceremonies in this last affair brought upon him the odious imputation of popery, and of being popishly affected, without any good grounds. He was more given to interfere in matters of state than his predecessors; and this at a time when a jealousy of the power of the clergy was increasing. Having naturally a great warmth of temper, which betrayed itself in harsh language, he was ill fitted to contend with the party now so powerful that it may even be doubted whether a conciliating temper would have had much effect in preventing their purposes against the church and state. Mr. Gilpin's comparison between him and his great predecessor Cranmer appears to us worthy of consideration. "Both," says that elegant writer, "were good men, both were equally zealous for religion, and both were engaged in the work of reformation. I mean not to enter into the affair of introducing episcopacy in Scotland; nor to throw any favourable light on the ecclesiastical views of those times. I am at present only considering the measures which the two archbishops took in forwarding their respective plans. While Cranmer pursued his with that caution and temper, which we have just been examining; Laud, in the violence of his integrity (for he was certainly a well-meaning man), making allowances neither for men nor opinions, was determined to carry all before him. The consequence was, that he did nothing which he attempted; while Cranmer did every thing. And it is probable that if Henry had chosen such an instrument as Laud, he would have miscarried in his point: while Charles with such a primate as Cranmer, would either have been successful in his schemes, or at least have avoided the fatal consequences that ensued." But, whatever Laud's faults, it cannot be denied that he was condemned to death by an ordinance of parliament, in defiance of the statute of treasons, of the law of the land, and by a stretch of prerogative greater than any one of the sovereign whom that parliament opposed.

The few productions we have of archbishop Laud show that his time was more occupied in active life, than in studious retirement, and demonstrate but little of that learning which was very justly attributed to him. These are, 1. "Seven Sermons preached and printed on several Occasions," reprinted in 1651, 8vo. 2. "Short Annotations upon the Life and Death of the most august King James," drawn up at the desire of George duke of Bucks.

3. "Answer to the Remonstrance made by the House of Commons in 1628." 4. "His Diary by Wharton in 1694; with six other pieces, and several letters, especially one to sir Kenelm Digby, on his embracing Popery." 5. "The second volume of the Remains of Archbishop Laud, written by himself," &c. 1700, fol. 6. "Officium Quotidianum; or, a Manual of private Devotions," 1650, 8vo. 7. "A Summary of Devotions," 1667, 12mo. There are about 18 letters of his to Gerard John Vossius, printed by Colomesius in his edition of "Vossii Epistol." Lond. 1690, fol. Some other letters of his are published at the end of Usher's life by Dr. Parr, 1686, fol. And a few more by Dr. Twells, in his "Life of Dr. Pocock," prefixed to that author's theological works, 1645, in 2 vols. folio.[1]

LAUDER (WILLIAM), a native of Scotland, the author of a remarkable forgery, was educated at the university of Edinburgh, where he finished his studies with great reputation, and acquired a considerable knowledge of the Latin tongue. He afterwards taught with success the Latin tongue to some students who were recommended to him by the professors. In 1734, Mr. professor Watt falling ill of that sickness of which he died, Lauder taught for him the Latin class, in the college of Edinburgh, and tried, without success, to be appointed professor in his room. He failed also in his application for the office of librarian. In Feb. 1739, he stood candidate, with eight others, for the place of one of the masters of the high school; but, though the palm of literature was assigned by the judges to Lauder, the patrons of the school preferred one of his opponents. In the same year he published at Edinburgh an edition of "Johnston's Psalms," or rather a collection of Sacred Latin poetry, in 2 vols. but his hopes of profit from this were disappointed. In 1742, although he was recommended by Mr. Patrick Cuming and Mr. Colin Maclaurin, professors of church history and mathematics, to the mastership of the grammar-school at Dundee, then vacant, we find him, the same year, in London, contriving to ruin the reputation of Milton; an attempt which ended in the destruction of his own. His reason for the attack has been referred to the virulence of violent

[1] Wharton's Troubles and Trial of Laud.—Prynne's and Heylin's Lives.—Life in Coates's Hist. of Reading.—Biog. Brit. &c. &c.

party-spirit, which triumphed over every principle of honour and honesty. He began first to retail part of his design in "The Gentleman's Magazine," in 1747; and, finding that his forgeries were not detected, was encouraged in 1751 to collect them, with additions, into a volume, entitled "An Essay on Milton's Use and Imitation of the Moderns in his Paradise Lost," 8vo. The fidelity of his quotations had been doubted by several people; and the falsehood of them was soon after demonstrated by Dr. Douglas, late bishop of Salisbury, in a pamphlet, entitled "Milton vindicated from the Charge of Plagiarism brought against him by Lauder, and Lauder himself convicted of forgeries and gross impositions on the public. In a letter humbly addressed to the right honourable the earl of Bath," 1751, 8vo. The appearance of this detection overwhelmed Lauder with confusion. He subscribed a confession, dictated by Dr. Johnson, on whom he had imposed, in which he ingenuously acknowledged his offence, which he professed to have been occasioned by the injury he had received from the disappointment of his expectations of profit from the publication of "Johnston's Psalms." This misfortune he ascribed to a couplet in Mr. Pope's Dunciad, book iv. ver. iii. and thence originated his rancour against Milton. He afterwards imputed his conduct to other motives, abused the few friends who continued to countenance him; and, finding that his own character was not to be retrieved, quitted the kingdom, and went to Barbadoes, where he was for some time master of the free-school in Bridgetown, but was discharged for misconduct, and passed the remainder of his life in universal contempt. "He died," says Mr. Nichols, "some time about the year 1771, as my friend Mr. Reed was informed by the gentleman who read the funeral-service over him." It may be added, that notwithstanding Lauder's pretended regret for his attack on Milton, he returned to the charge in 1754, and published a pamphlet entitled "The Grand Impostor detected, or Milton convicted of forgery against Charles I." which was reviewed in the Gent. Mag. of that year, probably by Johnson.[1]

LAUNAY (FRANCIS DE), an able French lawyer, was born August 6, 1612, at Angers. He was received advo-

[1] Nichols's Bowyer.—Chalmers's Life of Ruddiman, p. 146.—Hawkins and Boswell's Lives of Johnson.—Gent. Mag; see Index.

cate at Paris 1638, became eminent afterwards at the bar, and was the first professor of French law at the college of Cambray, that chair being newly founded 1680. He died July 9, 1693, aged 81. His works are, "Commentaries on Anthony Loisel's Instituts Coutumiers," 1688, 8vo; "Traité du Droit de Chasse," 1681, 12mo; "Rémarques sur l'Institution du Droit Romain, et du Droit François," 1686, 4to, and other valuable works.[1]

LAUNAY (PETER DE), a learned and judicious protestant writer, was born 1573, at Blois, descended from one of the most respectable families in that city. At the age of forty, he resigned a post in the exchequer, the title of king's secretary, and all prospects of advancement, that he might devote himself entirely to the sacred writings; and from that time till he was eighty-nine, rose constantly at four in the morning, to read and meditate on Scripture. The French protestants placed an extraordinary confidence in him. He was deputed to all the synods of his province, and to almost every national synod held in his time, and died in 1662, greatly lamented. His works are, "Paraphrases" on all St. Paul's Epistles, on Daniel, Ecclesiastes, the Proverbs, and Revelations; and "Remarks on the Bible, or an Explanation of the difficult words, phrases, and metaphors, in the Holy Scriptures," Geneva, 1667, 4to. These two works are much valued. He wrote also a treatise "De la Sainte Céne," and another, "Sur le Millénarisme."[2]

LAUNOI (JOHN DE), or LAUNOIUS, a very learned man and voluminous writer, was born about 1601, and took a doctor of divinity's degree in 1636. He made a journey to Rome, for the sake of enlarging his ideas and knowledge; and there procured the esteem and friendship of Leo Allatius and Holsten. Upon his return to Paris, he shut himself up, entering upon an extensive course of reading, and making collections upon all subjects. He held at his house every Monday a meeting where the learned conversed on many topics, but particularly on the discipline of the church, and the rights of the Gallican church; and they cordially agreed in condemning such legends as the apostolate of St. Dionysius the Areopagite into France, the voyage of Lazarus and Mary Magdalen into Provence, and a multitude of other traditions. Lau-

[1] Moreri.—Niceron, vol. XV.—Dict. Hist.
[2] Dict. Hist.

noi was such an enemy to legendary saints, that Voltaire records a curate of St. Eustachius, as saying, "I always make the most profound obeisance to Mr. Launoi, for fear he should take from me my St. Eustachius." He died at cardinal d'Estrées's hotel, March 10, 1678, aged 75, and was buried at the convent of the Minimes de la Place Roïale, to whom he left two hundred crowns in gold, all the rituals which he had collected, and half his books; bequeathing the remainder to the seminary at Laon. Few men were so industrious and so disinterested, as M. de Launoi, who persisted in refusing all the benefices which were offered him, and lived in a plain, frugal manner, contented with his books and his private fortune, though the latter was but moderate. He was an enemy to vice and ambition, charitable, benevolent, a kind friend, ever consistent in his conduct, and submitted to be excluded from the faculty of theology at Paris, rather than sign the censure of M. Arnauld, though he differed in opinion from that celebrated doctor on the subject of Grace.

His works were collected by the abbe Granet, and published in 1731, 10 vols. folio; his "Letters" had been printed before at Cambridge, 1689, fol. The principal of the other works contained in this edition are, the famous treatise "De variâ Aristotelis fortunâ," and "Hist. du College de Navarre," containing some curious and interesting particulars and inquiries on several points of history and ecclesiastical discipline. All M. de Launoy's works discover great reading, and extensive knowledge of ecclesiastical affairs. He forcibly defends the liberties of the Gallican church, and shews much penetration and skill in criticism. His style is neither flowery nor polished, nor is his reasoning always just: but he fully compensates for these defects by the variety of his subjects, and the depth of his learning.[1]

LAURA. See PETRARCH.

LAURIERE (EUSEBIUS JAMES DE), a celebrated lawyer, and learned advocate of the parliament of Paris, was born July 31, 1659, and was the son of James de Lauriere, a surgeon. He attended but little to the bar, his life being almost wholly spent in study, in the course of which he explored, with indefatigable pains, every part of the French law, both ancient and modern, formed friendships with

[1] Niceron, vol. XXXII.—Gen. Dict.—Saxii Onomasticon.

men of learning, and was esteemed by all the most able magistrates. He died at Paris, January 9, 1728, aged 69, leaving many valuable works, some of which he wrote in conjunction with Claude Berroyer, another eminent advocate of Paris. The principal are, 1. "De l'origine du Droit d'Amortissement," 1692, 12mo; 2. "Texte des Coutumes de la Prévôté et Vicomté de Paris, avec des Notes," 12mo; 3. "Bibliotheque des Coutumes," 4to; 4. M. Loisel's "Instituts Coutumiers," with notes, Paris, 1710, 2 vols. 12mo, a very valuable edition; 5. "Traité des Institutions et des Substitutions contractuelles," 2 vols. 12mo. 6. The first and second volumes of the collection of "Ordinances" of the French kings, which valuable and very interesting work has been continued by M. Secousse, a member of the academy of inscriptions and belles-lettres, and M. de Villeraut, to 11 vols. fol.; 7. "Le Glossaire du Droit François," 1704, 4to, &c.[1]

LAVATER (JOHN CASPAR), the celebrated physiognomist, was born at Zurich, Nov. 15, 1741. He was from his earliest years of a gentle, timid disposition, but restless in the pursuit of knowledge. At school he was perpetually varying his studies by attempting mechanical operations, and often showed indications of genius and invention in his amusements. When he reached the upper classes of school, his diligence in study was encouraged by the advice of Bodmer and Breitenger, and quickened by a wish to emulate some school-fellows of superior talent. His turn of thinking was original, liberal, and manly. As he grew up he wrote some essays on subjects of morals and religion, which gained him the hearts of his countrymen. Having gone through the usual course of reading and instruction for the ecclesiastical profession, he was admitted into orders in May 1761, and two years afterwards he travelled with the brothers Hess, two amiable friends, of whom death deprived him, and, with Henry Fuseli, our celebrated painter. They went over Prussia, under the tuition of professor Sulzer, and Lavater made a considerable stay with Spalding, then curate of Barth in Pomeranian Prussia, and afterwards counsellor of the grand consistory. On his return to Zurich he became a very eloquent and much admired preacher, and proved himself the father of his flock by the most benevolent attention to their wants bodily and

[1] Chaufepie.—Niceron, vol. XXXVII.—Dict. Hist.

mental. After having been for some years deacon of the Orphans' church, he was in 1774 appointed first pastor. In 1778 the parishioners of the church of St. Peter, the only persons in the canton of Zurich who have a right to chuse their own minister, made choice of Lavater as deacon; and, in 1786, as first pastor. Here he remained, intent on the duties of his office, and on his physiognomical studies until Zurich was stormed in 1797. On this occasion he was wounded by a Swiss soldier, on whom he had conferred important benefits; from the effects of this he never recovered, although he lived in full possession of his faculties till Jan. 2, 1801, when he expired in the sixtieth year of his age. His principal works are, 1. "Swiss Songs," which he composed at the desire of the Helvetic society, and which were sung in that society, and in other cantons. 2. Three collections of "Spiritual Songs, or Hymns," and two volumes of "Odes," in blank verse. 3. "Jesus Messiah, or the Evangelists and Acts of the Apostles," 4 vols. a poetical history of our Saviour, ornamented with 72 engravings from his designs, executed by Chodoweiki, Lips, &c. 4. "A Look into Eternity," which being severely criticised by Gothe, Lavater, who loved truth in every shape, instead of being offended at the liberties he took, sought out the author, and became his friend and correspondent. 5. "The secret Journal of a Self-Observer," which was published here in 1795. In this Lavater unveils his secret conduct, and displays the motions of his heart*. It may justly be said that every good heart is generally in unison with him, but it is impossible not to differ from many of his opinions, and not to perceive in them an uncommon degree of extravagance and enthusiasm. We learn from his Journal, however, and indeed from all his works, that a warm desire to promote the honour of God, and the good of his fellow creatures, was the principal feature in his character, and the leading motive of all he did. Next to these were an indefatigable placability, and an inexhaustible love for his enemies.

But his physiognomical work is that which procured him most reputation in Europe. Accident is said to have led him to the study of physiognomy; standing one day at a window with Dr. Zimmerman, he was led to make such

* Many of his opinions and singularities are also perceivable in his "Aphorisms," a translation of which was published by Mr. Fuseli in 1788.

remarks on the singular countenance of a soldier that was passing by, as induced Zimmerman to urge him to pursue and methodize his ideas. He accordingly considered the subject more seriously, and acquired not only a fondness for it, but a steady conviction of the reality of the physiognomical science, and of the vast importance of the discoveries he had made in it. In 1776, he published the first fruits of his labours in a quarto volume, entitled "Fragments," in which he took a wide range of inquiry, and carried his ideas of physiognomy beyond the observation of those parts of the countenance which exhibit to a common eye the impressions of mental qualities and affections, and maintained, as a leading position, "that the powers and faculties of the mind have representative signs in the solid parts of the countenance." Two more volumes appeared in succession, which presented a most extraordinary assemblage of curious observations, subtle and refined reasoning, delicate feeling, and philanthropical and pious sentiment, together with a large admixture of paradox, mysticism, whim, and extravagance. The whole is illustrated with a great number of engravings; many of which are highly finished and singularly expressive. The work was soon translated into the French and English languages, and for a time became the favourite topic of literary discussion, but has now ceased to maintain much interest. Lavater, we are told, was not only an enthusiast in this art, but was so far carried away by his imagination, as to believe in the continuation of miracles, and the power of casting out spirits to these days; opinions which he did not scruple to make public, and maintain with all boldness.[1]

LAVINGTON (GEORGE), an English prelate, and very eminent scholar, was descended from a family long settled in Wiltshire, and was born at the parsonage-house of Mildenhall, in the above county, and baptised Jan. 18, 1683, his grandfather, Constable, being then rector of that parish. Joseph, father to bishop Lavington, is supposed to have exchanged his original benefice of Broad Hinton, in Wiltshire, for Newton Longville, in Bucks, a living and a manor belonging to New college, in Oxford. Transplanted thither, and introduced to the acquaintance of several members of that society, he was encouraged to

[1] Meister's Portraits des hommes illustres de la Suisse.—Rees's Cyclopædia.—Saxii Onomasticon.

educate the eldest of his numerous children, George, the subject of this article, at Wykeham's foundation, near Winchester, from whence he succeeded to a fellowship of New college, early in the reign of queen Anne. George, while yet a schoolboy, had produced a Greek translation of Virgil's eclogues, in the style and dialect of Theocritus, which is still preserved at Winchester in manuscript. At the university he was distinguished by his wit and learning, and equally so by a marked attachment to the protestant succession, at a period when a zeal of that kind could promise him neither preferment nor popularity. But if some of his contemporaries thought his ardour in a good cause excessive, still their affection and esteem for him remained undiminished by any difference of political sentiment. In 1717, he was presented by his college to their rectory of Hayford Warren, in the diocese of Oxford. Before this his talents and principles had recommended him to the notice of many eminent persons in church and state. Among others Talbot, then bishop of Oxford, intended him for the benefice of Hook Norton, to which his successor, bishop Potter, collated him. Earl Coningsby not only appointed him his own domestic chaplain, but introduced him in the same capacity to the court of king George I. In this reign he was preferred to a stall in the cathedral church of Worcester, which he always esteemed as one of the happiest events of his life, since it laid the foundation of that close intimacy which ever after subsisted between him and the learned Dr. Francis Hare, the dean. No sooner was Dr. Hare removed to St. Paul's, than he exerted all his influence to draw his friend to the capital after him; and his endeavours were so successful that Dr. Lavington was appointed in 1732, to be a canon residentiary of that church, and in consequence of this station, obtained successively the rectories of St. Mary Aldermary, and St. Michael Bassishaw. In both parishes he was esteemed a minister attentive to his duty, and an instructive and awakening preacher. He would probably never have thought of any other advancement, if the death of Dr. Stillingfleet, dean of Worcester, in 1746, had not recalled to his memory the pleasing ideas of many years spent in that city, in the prime of life. His friends, however, had higher views for him; and, therefore, on the death of bishop Clagget, lord chancellor Hardwick, and the duke of Newcastle, recommended him to the king, to fill the

vacancy, without his solicitation or knowledge. From this time he resided at Exeter among his clergy, a faithful and vigilant pastor, and died universally lamented, Sept. 13, 1762; crowning a life that had been devoted to God's honour and service, by a pious act of resignation to his will; for the last words pronounced by his faultering tongue, were Δοξα τῳ Θεῳ—"Glory to God." He married Francis Maria, daughter of Lave, of Corf Mullion, Dorset, who had taken refuge in this kingdom from the popish persecution in France. She survived the bishop little more than one year, after an union of forty years. Their only daughter is the wife of the rev. N. Nutcombe, of Nutcombe, in Devonshire, and chancellor of the cathedral at Exeter. Bishop Lavington published only a few occasional sermons, except his "Enthusiasm of the Methodists and Papists compared," three parts*; which involved him in a temporary controvery with Messrs. Whitfield and Wesley.[1]

LAVOISIER (ANTHONY LAWRENCE), a distinguished chemical philosopher, was born at Paris, on the 13th of August, 1743. His father, a man of opulence, sparing no expence on his education, he displayed very early proofs of the extent and success of his studies, especially in the circle of the physical sciences. In 1764, when the French government proposed a prize question, relative to the best method of lighting the streets of a large city, Lavoisier presented a dissertation on the subject, which was highly approved, printed at the expence of the academy of sciences, and obtained for him the present of a gold medal from the king, which was delivered to him by the president of the academy, at a public sitting, in April 1766. Two years afterwards, he was admitted a member of that learned body, of which he was constantly one of the most active and useful associates. About the same time, he was occupied in experimental researches on a variety of subjects; such as the analysis of the gypsum found in the

* "The bishop of Exeter's book against the Methodists is, I think, on the whole, composed well enough (though it be a bad copy of Stillingfleet's famous book of the "Fanaticism of the Church of Rome)" to do the execution he intended. In pushing the Methodists, to make them *like* every thing that is bad, he compares their fanaticism to the ancient mysteries; but, as the mysteries, if they had ever been good, were not, in the bishop's opinion, bad enough for this purpose, he therefore endeavours to show against me, that they were abominations even from the beginning. As this contradicts all antiquity so evidently, I thought it would be ridiculous in me to take any notice of him."—Warburton's Letters to Hurd, p. 86, 4to edit.

[1] Polwhele's Hist. of Devonshire, vol. I. p. 313.

neighbourhood of Paris; the crystallization of salt; the properties of water; and in exploring the phænomena of thunder, and of the aurora borealis: and he distinguished himself by several dissertations on these and other topics, practical and speculative, which appeared in different periodical works. In the Memoirs of the Academy for 1770 were published his observations on the nature of water, and on the experiments which had been supposed to prove the possibility of its conversion into earth. He proved, by a careful repetition of these experiments, that the earthy deposit, left after repeated distillations of water, proceeded solely from an abrasion of the vessels employed. Lavoisier performed several journeys into various parts of France, in company with M. Guettard; in the course of which he collected a store of materials for a lithological and mineralogical history of that kingdom, which he ingeniously arranged in the form of a chart. These materials were the basis of a great work on the revolutions of the globe, and on the formation of the strata of the earth: two interesting sketches of which were printed in the Memoirs of the Academy for 1772 and 1787.

Between these two periods, Lavoisier, struck with the discoveries that had been made by Dr. Black, and pursued by Dr. Priestley, respecting the properties of certain aëriform substances, gases, or factitious airs, entered into the same field of research, and published the result of his experiments in 1774, in his "Opuscules Chymiques," which contained not only a clear and elegant view of all that had hitherto been done, in regard to gaseous or aëriform fluids, but also several original experiments, remarkable for their ingenuity and accuracy.

The existence of a gaseous body, in a fixed or solid state, in the mild alkalies and alkaline earths, which, when expelled from these substances, assumed an aërial form, and left them in a caustic state, as well as its production during the combustion of fuel, had been demonstrated by Dr. Black; and Bergman had shown that this air possessed acid properties. Dr. Priestley had also submitted it to various experiments in 1767, but the honour of ascertaining the real constituent parts of this acid gas, or fixable air, was reserved for Lavoisier. He now turned his experimental researches to the subject of the calcination of metals. It had already been shewn by Rey and Homberg, that metals acquire an augmentation of weight during cal-

cination; but they differed in the causes of this augmentation. Lavoisier, who published the result of his experiments on the subject in 1774, demonstrated that a given quantity of air was requisite for the calcination of a given quantity of tin; that a part of the air is absorbed during this process, by which not only the bulk, but the weight of the air is diminished; that the weight of the tin is increased during the same process; and lastly, that the weight acquired by the tin is exactly equal to that which is lost by the air.

Thus, by a few simple, accurate, and well-chosen experiments, Lavoisier had apparently arrived at the legitimate inference, that during the process of the formation of acids, whether with carbonaceous matter, sulphur, or phosphorus, and also during that of the calcination of metals, an absorption and fixation of air take place; and thus he gained a glimpse of principles, in the view of which his singular sagacity in devising experiments, and his accuracy in executing them, would in all probability have alone conducted him to those brilliant results to which Dr. Priestley so materially contributed. The synthetic proofs only of this union of air with the base had been as yet ascertained; but Dr. Priestley first furnished the analytic proof, by dissevering the combination; a discovery which at once advanced the nascent theory of Lavoisier, and, in his hands, became the source of more than one important conclusion. In August 1774, Dr. Priestley discovered that by heating certain metallic calces, especially the calcined mercury (the precipitate *per se*, as it was then called) a quantity of air was separated, while the mercury resumed its metallic form; and this air, which he found was much purer than that of the atmosphere, he called, from the theory of the time, *dephlogisticated* air. Having communicated this discovery to Lavoisier, the latter published a memoir in 1775, in which he shewed, in conformity with the experiments of Dr. Priestley, that the mercurial precipitate *per se*, by being heated in a retort, gives out a highly respirable air (called since *oxygen*), and is itself reduced to the metallic state; that combustible bodies burn in this air with increased brilliancy; and that the same mercurial calx, if heated with charcoal, gives out not the pure air, but fixed air; whence he concluded that fixed air is composed of charcoal and the pure air. It has, therefore, since been called *carbonic acid*.

A second very important consequence of Dr. Priestley's discovery of the pure or vital air, was the analysis of the air of the atmosphere, which was accomplished by Lavoisier in the following manner. He included some mercury in a close vessel, together with a known quantity of atmospheric air, and kept it for some days in a boiling state; by degrees a small quantity of the red calx was formed upon the surface of the metal; and when this ceased to be produced the contents of the vessel were examined. The air was found to be diminished both in bulk and weight, and to have been rendered altogether incapable of supporting combustion or animal life; part of the mercury was found converted into the red calx, or precipitate *per se*; and, which was extremely satisfactory, the united weight of the mercury and the precipitate exceeded the weight of the original mercury, by precisely the same amount as the air had lost. To complete the demonstration, the precipitate was then heated, according to Dr. Priestley's first experiment, and decomposed into fluid mercury and an air which had all the properties of vital air; and this air, when mixed with the unrespirable residue of the original air of the receiver, composed an elastic fluid possessing the same properties as atmospherical air. The vital air was afterwards made the subject of various experiments in respect to the calcination of metals, to the combustion and conversion of sulphur and phosphorus into acids, &c. in which processes it was found to be the chief agent. Hence it was named by Lavoisier *oxygen* (or generator of acids), and the unrespirable residue of the atmosphere was called *azot* (i. e. incapable of supporting *life*).

The new theory thus acquired farther support and consistency; oxygen appeared to be one of the most active and important agents of chemistry and of nature; combustion, acidification, and calcination (or, as it was now called, *oxydation*, the calces being also termed *oxyds*, i. e. something approaching to, or resembling acids), were proved to be processes strikingly analogous to each other; all according in these points, that they produced a decomposition of the atmospheric air, and a fixation of the oxygenous portion in the substance acidified or calcined.

Time alone seemed now requisite to establish these doctrines, by exemplifying them in other departments of chemical research. In 1777 six memoirs were communicated to the Academy of sciences by Lavoisier, in which his

former experiments were confirmed, and new advances were made to a considerable extent. Our countrymen, Black and Crawford, in their researches respecting latent heat, and the different capacities of bodies under different circumstances, had laid a solid foundation, on which the doctrines of combustion, resulting from the foregoing experiments, might be perfected, and the cause of the light and heat connected with it might be explained. The first mentioned philosopher, Dr. Black, had shewn, that a solid, when it is made to assume a liquid form, and a liquid, when it assumes the form of vapour, absorbs or combines with, and renders latent, a large portion of heat, which is again parted with, becomes free and cognizable by the sense of feeling, and by the thermometer, when the vapour is again condensed into a liquid, and the liquid becomes solid. In like manner, it was now said by Lavoisier, during the process of combustion, the oxygen, which was previously in a gaseous state, is suddenly combined with the substance burnt into a liquid or solid. Hence all the latent heat, which was essential to its gaseous state, being instantaneously liberated in large quantity, produces flame, which is nothing more than very condensed free heat. About the same time, the analogy of the operation and necessity of oxygen in the function of respiration, with the preceding hypothesis of combustion, was pointed out by Lavoisier. In the process of respiration, it was found that, although atmospheric air is inhaled, carbonic acid and azot are expired. This animal operation, said Lavoisier, is a species of slow combustion: the oxygen of the air unites with the superfluous carbon of the venous blood, and produces carbonic acid, while the latent or combined *caloric* (the matter of heat) is set free, and thus supplies the animal heat. Ingenious and beautiful, however, as this extension of the analogy appeared, the subject of animal temperature is still under many obscurities and difficulties.

The phenomena of chemistry, however, were now explicable upon principles more simple, consistent, and satisfactory than by the aid of any former theory; and the Lavoisierian doctrines were everywhere gaining ground. But there yet remained a formidable objection to them, which was derived from a circumstance attending the solution of metals in acids; to wit, the production of a considerable quantity of inflammable air. If sulphuric acid (formerly called vitriolic acid, or oil of vitriol) consists only

of sulphur and oxygen, it was said, how does it happen, that when these two substances, with a little water, come in contact, they should produce a large quantity of inflammable air during their re-action? This objection was unanswerable, and appeared to be fatal to the whole theory: but it was most opportunely converted into an argument in its favour, by the great discovery of the decomposition of water, made by Mr. Cavendish; who resolved that element, as it was formerly esteemed, into oxygen and inflammable air. The latter has since, therefore, been called *hydrogen*, or generator of water. This experiment was repeated with full success by Lavoisier and his associates in 1783; and the discovery was farther established by a successful experiment of the same chemists, carried on upon a grand scale, in which, by combining the oxygen with hydrogen, they produced water, and thus adding synthesis to analysis, brought the fact to demonstration.

This new view of chemical phenomena, together with the immense accession of new compounds and substances, which the labours of modern experimentalists had brought to light, appeared to demand a correspondent alteration in the nomenclature. Accordingly, a committee of some of the ablest of the French chemists, of whom Lavoisier was the most conspicuous, undertook the arduous task, and produced a regular system of nomenclature, derived from the Greek language, which, although far from being faultless, and notwithstanding much opposition with which it was at first treated, has become the universal language of chemical science, and has been adopted even in pharmacy and medicine. His work, entitled "Elemens de Chymie," which was published in 1789, was a model of scientific composition.

We have hitherto viewed M. Lavoisier principally as a chemical philosopher, in which character he has founded his great claims to the respect and admiration of posterity. But the other arts and sciences are indebted to him for considerable services which he rendered them, both in a public and private capacity. In France, more than in any other country, men of science have been consulted in matters of public concern; and the reputation of Lavoisier caused him to be applied to, in 1776, to superintend the manufacture of gunpowder, by the minister Turgot. By the application of his chemical knowledge to this manufac-

ture, he was enabled to increase the explosive force of the powder by one-fourth; and while he suppressed the troublesome regulations for the collection of its materials from private houses, previously adopted, he quintupled the produce. The academy of sciences received many services from his hands. In addition to the communication of forty papers, relative to many of the most important subjects of philosophical chemistry, which were printed in the twenty volumes of Memoirs, from 1772 to 1793, he most actively promoted all its useful plans and researches, being a member of its board of consultation, and, when appointed to the office of treasurer, he introduced order into its accounts, and economy into its expenditure. When the new system of measures was proposed, he contributed some new and accurate experiments on the expansion of metals. The national convention consulted him with advantage concerning the best method of manufacturing assignats, and of securing them against forgery. Agriculture early engaged his attention, and he allotted a considerable tract of land on his estate in the Vendome, for the purpose of experimental farming. The committee of the constituent assembly of 1791, appointed to form an improved system of taxation, claimed the assistance of his extensive knowledge; and he drew up, for their information, an extract of a large work on the different productions of the country and their consumption, for which he had been long collecting materials. This was printed by order of the assembly, under the title of "Richesses Territoriales de la France," and was esteemed the most valuable memoir on the subject. In the same year, he was appointed one of the commissioners of the national treasury; and he introduced into that department such order and regularity, that the proportion between the income and the expenditure, in all the branches of government, could be seen at a single view every evening. This spirit of systematic and lucid arrangement was, indeed, the quality by which he was peculiarly distinguished, and its happy influence appeared in every subject which occupied his attention.

The private life of this distinguished person was equally estimable with his public and philosophical character. He was extremely liberal in his patronage of the arts, and encouraged young men of talents in the pursuit of science. His house became a vast laboratory, where philosophical experiments were incessantly carrying on, and where he

held conversaziones twice a week, to which he invited every literary character that was most celebrated in geometrical, physical, and chemical studies; in these instructive discussions, the opinions of the most eminent literati in Europe were canvassed; passages the most striking and novel, out of foreign writers, were recited and animadverted on; and theories were compared with experiments. Here learned men of all nations found easy admission; Priestley, Fontana, Blagden, Ingenhousz, Landriani, Jacquin, Watt, Bolton, and other illustrious physiologists and chemists of England, Germany, and Italy, found themselves mixed in the same company with Laplace, Lagrange, Borda, Cousin, Meunier, Vandermonde, Monge, Guyton, and Berthollet. In his manners M. Lavoisier was mild, affable, and obliging; a faithful friend and husband, a kind relation, and charitable to the poor upon his estates; in a word equally claiming esteem for his moral qualities, as for those of his understanding.

The time was arrived, however, when distinction even by his talents and worth was so far from securing public respect, amid the tumults of the revolution, that it became a source of danger, and, when joined with wealth, was almost certainly fatal. All those especially who had held any situation under the old administration, particularly in the financial departments, were sacrificed, during the murderous reign of Robespierre, to the popular odium. Lavoisier was seized and thrown into prison, upon some charges fabricated against himself and twenty-seven other farmers-general. During his confinement he foresaw that he should be stripped of all his property; but consoled himself with the expectation that he would be able to maintain himself by the practice of pharmacy. But a more severe fate awaited him: he was capitally condemned, and dragged to the guillotine, on the 8th of May, 1794.

The name of Lavoisier will always be ranked among the most illustrious chemists of the present age, when it is considered what an extensive and beneficial influence his labours have had over the whole science. It has been said, indeed, that if he be estimated on the score of his actual discoveries, not only Scheele and Priestley, and Cavendish, but many more, will stand before him. But he possessed in a high degree that rare talent of discernment, by which he detected analogies, which others overlooked, even in their own discoveries, and a sagacity in devising

and an accuracy in completing his experiments, for the purpose of elucidating every suggestion which he thus acquired, such as few philosophers have possessed. No one who did so much, probably ever made so few unsuccessful or random experiments. It was the singular perspicuity, simplicity, and order to which he reduced the phenomena of chemistry, that claimed for his theory the general reception which it met with, and occasioned the abandonment of those doctrines which prejudice and habit conspired to support. Subsequent discoveries, however, and more especially those numerous facts which the genius of sir Humphrey Davy has lately brought to light, through the medium of that most powerful agent of decomposition, galvanism, have rendered several modifications of the Lavoisierian theory necessary, and bid fair to produce a more general revolution in the language and doctrines of chemistry.

M. Lavoisier married, in 1771, the daughter of a farmer-general, a lady of pleasing manners and considerable talents, who partook of her husband's zeal for philosophical inquiry, and cultivated chemistry with much success. She engraved with her own hand the copper-plates for his last work. Mad. Lavoisier afterwards gave her hand to another eminent philosopher, count Rumford, who, in 1814, left her a widow a second time.[1]

LAW (EDMUND), bishop of Carlisle, was born in the parish of Cartmel in Lancashire, in 1703. His father, who was a clergyman, held a small chapel in that neighbourhood, but the family had been situated at Askham, in the county of Westmoreland. He was educated for some time at Cartmel school, afterwards at the free grammar-school at Kendal; from which he went, very well instructed in the learning of grammar-schools, to St. John's college, Cambridge. He took his bachelor's degree in 1723, and soon after was elected fellow of Christ's-college in that university, where he took his master's degree in 1727. During his residence here, he became known to the public by a translation of archbishop King's (see WILLIAM KING) "Essay upon the Origin of Evil," with copious notes; in which many metaphysical subjects, curious and interesting in their own nature, are treated of with great

[1] Eloge by Lalande in the Mag. Encyclopedique—but chiefly in the words of the account given in Rees's Cyclopædia.

ingenuity, learning, and novelty. To this work was prefixed, under the name of a "Preliminary Dissertation," a very valuable piece written by Mr. Gay of Sidney-college. Our bishop always spoke of this gentleman in terms of the greatest respect. "In the Bible, and in the writings of Locke, no man," he used to say, "was so well versed."

Mr. Law also, whilst at Christ's-college, undertook and went through a very laborious part, in preparing for the press, an edition of "Stephens's Thesaurus." His acquaintance, during his first residence in the university, was principally with Dr. Waterland, the learned master of Magdalen-college; Dr. Jortin, a name known to every scholar; and Dr. Taylor, the editor of Demosthenes.

In 1737 he was presented by the university to the living of Graystock, in the county of Cumberland, a rectory of about 300*l.* a year. The advowson of this benefice belonged to the family of Howards of Graystock, but devolved to the university for this turn, by virtue of an act of parliament, which transfers to these two bodies the nomination to such benefices as appertain, at the time of the vacancy, to the patronage of a Roman catholic. The right, however, of the university was contested, and it was not until after a lawsuit of two years continuance, that Mr. Law was settled in his living. Soon after this he married Mary, the daughter of John Christian, esq. of Unerigg, in the county of Cumberland; a lady, whose character is remembered with tenderness and esteem by all who knew her. In 1743 he was promoted by sir George Fleming, bishop of Carlisle, to the archdeaconry of that diocese; and in 1746 went from Graystock to settle at Salkeld, a pleasant village upon the banks of the river Eden, the rectory of which is annexed to the archdeaconry; but he was not one of those who lose and forget themselves in the country. During his residence at Salkeld, he published "Considerations on the Theory of Religion;" to which were subjoined, "Reflections on the Life and Character of Christ;" and an appendix concerning the use of the words *soul* and *spirit* in the Holy Scripture, and the state of the dead there described.

Dr. Keene held at this time with the bishopric of Chester, the mastership of Peter-house, in Cambridge. Desiring to leave the university, he procured Dr. Law to be elected to succeed him in that station. This took place in 1756, in which year Dr. Law resigned his archdeaconry

in favour of Mr. Eyre, a brother-in-law of Dr. Keene. Two years before this (the list of graduates says 1749) he had proceeded to his degree of D. D., in his public exercise for which, he defended the doctrine of what is usually called the "sleep of the soul," a tenet to which we shall have occasion to revert hereafter. About 1760 he was appointed head librarian of the university; a situation which, as it procured an easy and quick access to books, was peculiarly agreeable to his taste and habits. Some time after this he was appointed casuistical professor. In 1762 he suffered an irreparable loss by the death of his wife; a loss in itself every way afflicting, and rendered more so by the situation of his family, which then consisted of eleven children, many of them very young. Some years afterwards he received several preferments, which were rather honourable expressions of regard from his friends, than of much advantage to his fortune. By Dr. Cornwallis, then bishop of Lichfield, afterwards archbishop of Canterbury, who had been his pupil at Christ-college, he was appointed to the archdeaconry of Staffordshire, and to a prebend in the church of Lichfield. By his old acquaintance Dr. Green, bishop of Lincoln, he was made a prebendary of that church. But in 1767, by the intervention of the duke of Newcastle, to whose interest, in the memorable contest for the high stewardship of the university, he had adhered in opposition to some temptations, he obtained a stall in the church of Durham. The year after this, the duke of Grafton, who had a short time before been elected chancellor of the university, recommended the master of Peterhouse to his majesty for the bishopric of Carlisle. This recommendation was made, not only without solicitation on his part, or that of his friends, but without his knowledge, until the duke's intention in his favour was signified to him by the archbishop.

In or about 1777, our bishop gave to the public a handsome edition, in 3 vols. 4to, of the works of Mr. Locke, with a life of the author, and a preface. Mr. Locke's writings and character he held in the highest esteem, and seems to have drawn from them many of his own principles; he was a disciple of that school. About the same time he published a tract which engaged some attention in the controversy concerning subscription; and he published new editions of his two principal works, with considerable additions, and some alterations. Besides the works al-

ready mentioned, he published, in 1734 or 1735, a very ingenious "Inquiry into the Ideas of Space, Time," &c. in which he combats the opinions of Dr. Clarke and his adherents on these subjects.

Dr. Law held the see of Carlisle almost nineteen years; during which time he twice only omitted spending the summer months in his diocese at the bishop's residence at Rose Castle; a situation with which he was much pleased, not only on account of the natural beauty of the place, but because it restored him to the country, in which he had spent the best part of his life. In 1787 he paid this visit in a state of great weakness and exhaustion; and died at Rose about a month after his arrival there, on Aug. 14, and in the eighty-fourth year of his age.

The life of Dr. Law was a life of incessant reading and thought, almost entirely directed to metaphysical and religious inquiries; but the tenet by which his name and writings are principally distinguished, is, "that Jesus Christ, at his second coming, will, by an act of his power, restore to life and consciousness the dead of the human species; who by their own nature, and without this interposition, would remain in the state of insensibility to which the death brought upon mankind by the sin of Adam had reduced them." He interpreted literally that saying of St. Paul, I. Cor. xv. 21. "As by man came death, by man came also the resurrection of the dead." This opinion, Dr. Paley says, had no other effect upon his own mind, than to increase his reverence for Christianity, and for its divine founder. He retained it, as he did his other speculative opinions, without laying, as many are wont to do, an extravagant stress upon their importance, and without pretending to more certainty than the subject allowed of. No man formed his own conclusions with more freedom, or treated those of others with greater candour and equity. He never quarrelled with any person for differing from him, or considered that difference as a sufficient reason for questioning any man's sincerity, or judging meanly of his understanding. He was zealously attached to religious liberty, because he thought that it leads to truth; yet from his heart he loved peace. But he did not perceive any repugnancy in these two things. There was nothing in his elevation to his bishopric which he spoke of with more pleasure, than its being a proof that decent freedom of inquiry was not discouraged.

He was a man of great softness of manners, and of the mildest and most tranquil disposition. His voice was never raised above its ordinary pitch. His countenance seemed never to have been ruffled; it preserved the same kind and composed aspect, truly indicating the calmness and benignity of his temper. He had an utter dislike of large and mixed companies. Next to his books, his chief satisfaction was in the serious conversation of a literary companion, or in the company of a few friends. In this sort of society he would open his mind with great unreservedness, and with a peculiar turn and sprightliness of expression. His person was low, but well formed; his complexion fair and delicate. Except occasional interruptions by the gout, he had for the greatest part of his life enjoyed good health; and when not confined by that distemper, was full of motion and activity. About nine years before his death, he was greatly enfeebled by a severe attack of the gout, and in a short time after that, lost the use of one of his legs. Notwithstanding his fondness for exercise, he resigned himself to this change, not only without complaint, but without any sensible diminution of his cheerfulness and good humour. His fault was the general fault of retired and studious characters, too great a degree of inaction and facility in his public station. The modesty, or rather bashfulness of his nature, together with an extreme unwillingness to give pain, rendered him sometimes less firm and efficient in the administration of authority than was requisite. But it is the condition of human nature. There is an opposition between some virtues, which seldom permits them to subsist together in perfection. Bishop Law was interred in the cathedral of Carlisle, in which a handsome monument is erected to his memory. Of his family, his second son, JOHN, bishop of Elphin, died in 1810; and his fourth son, EDWARD, is now lord Ellenborough, chief-justice of the king's-bench.[1]

LAW (JOHN), usually known by the name of the projector, was born at Edinburgh, in April 1671; and on the death of his father, who was a goldsmith or banker, inherited a considerable estate, called Lauriston. He is said to have made some progress in polite literature, but his more favourite study was that of financial matters,

[1] Life by Dr. Paley, written for Hutchinson's Hist. of Durham, and which we have not altered, although we are not of opinion that Dr. Law's tenets were all of the mere speculative and harmless kind.

banks, taxes, &c.; and he was at the same time a man of pleasure, and distinguished by the appellation of Beau Law. Having visited London in 1694, his wit and accomplishments procured him admission into the first circles, and he became noted for his gallant attentions to the ladies. One of his intrigues having involved him in a quarrel with a Mr. Wilson, a duel took place, and Mr. Law killed his antagonist. He was then apprehended, and committed to the king's-bench prison, from which he made his escape, and is supposed to have retired to the continent*. In 1700, however, he returned to Edinburgh, as he appears in that year to have written his "Proposals and reasons for constituting a Council of Trade," which, although it met with no encouragement from the supreme judicature of the kingdom, procured him the patronage of some noblemen, under which he was induced in 1705, to publish another plan for removing the difficulties the kingdom was then exposed to by the great scarcity of money, and the insolvency of the bank. The object of his plan was to issue notes, which were to be lent on landed property, upon the principle, that being so secured, they would be equal in value to gold and silver money of the same denomination, and even preferred to those metals, as not being liable to fall in value like them. This plausible scheme being also rejected as an improper expedient, Mr. Law now abandoned his native country, and went to Holland, on purpose to improve himself in that great school of banking and finance. He aftewards resided at Brussels, where his profound skill in calculation is said to have contributed to his extraordinary success at play.

On his arrival at Paris, his mind was occupied with higher objects, and he now presented to the comptroller-general of the finances under Louis XIV. a plan which was approved by that minister, but is said to have been rejected by the king because "he would have nothing to do with a heretic." After, however, a short residence in Sardinia, where he in vain wanted to persuade Victor Amadeus to adopt one of his plans for aggrandizing his territories, he returned to Paris on the death of Louis XIV. and was

* A reward of 50*l.* was offered in the London Gazette of Jan. 3—7, 1694-5, in which he is described as aged twenty-six, "a black lean man, about six feet high, large pock-holes in his face, big high nose, speech broad and loud." Nichols's Leicestershire, vol. III. in which are some curious particulars of Mr. Law.

more favourably received. He gained the confidence of the regent to such a degree, that he not only admitted him to all his convivial parties, but nominated him one of his counsellors of state. France was at this time burthened with an immense debt, which Law proposed to liquidate, by establishing a bank for issuing notes secured on landed property, and on all the royal revenues, unalienably engaged for that purpose. This scheme was approved of, but the conjuncture being thought unfavourable, he could only obtain letters patent, dated May 30, 1716, for establishing a private bank at Paris, along with his brother and some other associates. This scheme promised success, and the bank had acquired great credit, when it was dissolved in December 1718, by an arbitrary *arret* of the regent, who, observing the great advantages arising from it, and perceiving also that the people were growing fond of paper money, resolved to take it into the hands of government.

Mr. Law, however, was named director-general of this royal bank, and branches of it were established at Lyons, Rochelle, Tours, Orleans, and Amiens. In 1720, he began to develope his grand project, so well known to all Europe, under the name of the Missisippi scheme. This scheme was no less than the vesting the whole privileges, effects, and possessions of all the foreign trading companies, the great farms, the profits of the mint, the general receipt of the king's revenue, and the management and property of the bank, in one great company, who thus having in their hands all the trade, taxes, and royal revenues, might be enabled to multiply the notes of the bank to any extent they pleased, doubling or even trebling at will the circulating cash of the kingdom; and by the greatness of their funds, possessed of a power to carry the foreign trade, and the culture of the colonies, to a height altogether impracticable by any other means. This monstrous and impracticable monopoly was approved of by the regent, who issued letters patent for erecting the "Company of the West," to which he granted at the same time, the whole province of Louisiana, or the country on the river Missisippi, from which the scheme took its name. That part of America having been represented as a region abounding in gold and silver, and possessing a fertile and luxurious soil, the *actions* or shares were bought up with

great avidity; and such was the rage for speculation, that the unimproved parts of the colony were actually sold for 30,000 livres the square league.

The "Company of the West," of which Law was of course director-general, in pursuance of his scheme, undertook the farm of tobacco at an advanced rent of upwards of two millions of livres; they soon after engrossed the charter and effects of the Senegal company, and in May 1719, actually procured the grant of an exclusive trade to the East Indies, China, and the South-seas, with all the possessions and effects of the China and India companies, which were now dissolved on the condition of liquidating their debts. The price of *actions* soon rose from 550 to 1000 livres each. On July 25th, the mint was made over to this company, which now assumed the name of "The Company of the Indies" for a consideration of fifty millions of livres, and on Aug. 27, following, they also obtained a lease of the farms, for which they agreed to pay three millions and a half of livres advanced rent. Having thus concentered within themselves, not only the whole foreign trade and possessions of France, but the collection and management of the royal revenues, they promised an annual dividend of 200 livres per share, in consequence of which the price of *actions* rose to 5000 livres, and a rage for the purchase of their stock seems to have infatuated all ranks in the kingdom. The whole nation, clergy, laity, peers, and plebeians, statesmen, and princes, nay even ladies, who had, or could procure money for that purpose, turned stock-jobbers, outbidding each other with such avidity, that in November 1719, after some fluctuations, the price of *actions* rose to above 10,000 livres, more than sixty times the sum they originally sold for.

Our projector had now arrived at an unexampled pitch of power and wealth; he possessed the ear of the duke of Orleans; he was almost adored by the people, and was constantly surrounded by princes, dukes, and prelates, who courted his friendship, and even seemed ambitious of his patronage. Such was the immensity of his property, that he bought no less than fourteen estates with titles annexed to them, among which was the marquisate of Rosny, that had belonged to the great duke of Sully, the minister and friend of Henry IV. About this period too, a free

pardon* for the murder of Mr. Wilson was conveyed to him from England, while Edinburgh, proud of having produced so great a man, transmitted the freedom of the city in a gold box.

The only obstacle to his advancement to the highest offices in the state being soon after removed by his abjuration of the protestant religion, he was declared comptroller-general of the finances on Jan. 18, 1720. But after having raised himself to such an envied situation, he at length fell a sacrifice to the intrigues of the other ministers, who, playing upon the fears of the regent, induced him to issue an arret on May 21, 1720, which, contrary to sound policy, and even to the most solemn stipulations, reduced the value of the company's bank notes one half, and fixed their *actions* or shares at 5000 livres. By this fatal step, which seems to have been taken in opposition to the opinion and advice of the comptroller-general, the whole paper fabrick was destroyed, and this immense speculation turned out to be a mere bubble. The consternation of the populace was soon converted into rage; troops were obliged to be stationed in all parts of the capital to prevent mischief; and such was the depreciation of this boasted paper money, that 100 livres were given for a single louis-d'or. Law with some difficulty made his escape to Brussels, and of all his wealth and property, retained only the salary of his office, through the friendship of the duke of Orleans.

After waiting for some time, in expectation of being recalled to France, he travelled through part of Europe, and at length, in consequence of an invitation from the British ministry, arrived in England in Oct. 1721, was presented to the king, George I. and afterwards hired a house in Conduit-street, Hanover-square, where he was daily visited by people of the first quality and distinction. In 1722 he repaired once more to the continent, and concluded the chequered course of his life at Venice, in March 1729, in the fifty-eighth year of his age. He was at this time in a state little removed from indigence. Various opinions have been entertained respecting the merit of his

* It is said in the work quoted in the preceding note, that he found means to pacify the surviving relations of Mr. Wilson, by the payment of not less than 100,000*l.* This appears somewhat improbable; but we ought perhaps, to recollect that there was a time, a short one, indeed, when Mr. Law could command greater sums.

project, but it seems generally agreed that if it had not been violently interrupted by the regent's arret, it was too insecure in its principles to have been permanent. His family estate of Lauriston is still in the possession of his descendants, one of whom, the eldest son of John Law de Lauriston, governor of Pondicherry, was one of the officers who perished in the unfortunate voyage of De la Perouse, and was succeeded as the head of the family, by general Lauriston, known in this country as the bearer of the ratification of the preliminaries of the short-lived peace between Great Britain and France in 1802.[1]

LAW (WILLIAM), the author of many pious works of great popularity, was born at King's-cliffe, in Northamptonshire, in 1686, and was the second son of Thomas Law, a grocer. It is supposed that he received his early education at Oakham or Uppingham, in Rutlandshire, whence on June 7, 1705, he entered of Emmanuel college, Cambridge. In 1708 he commenced B. A.; in 1711, was elected fellow of his college; and in 1712 took his degree of M. A. Soon after the accession of his majesty George I. being called upon to take the oaths prescribed by act of parliament, and to sign the declaration, he refused, and in consequence vacated his fellowship in 1716. He was after this considered as a nonjuror. It appears that he had for some time officiated as a curate in London, but had no ecclesiastical preferment. Soon after his resignation of his fellowship he went to reside at Putney, as tutor to Edward Gibbon, father to the eminent historian. When at home, notwithstanding his refusing the oaths, he continued to frequent his parish-church, and join in communion with his fellow parishioners. In 1727 he founded an alms-house at Cliffe, for the reception and maintenance of two old women, either unmarried and helpless, or widows; and a school for the instruction and clothing of fourteen girls. It is thought that the money thus applied was the gift of an unknown benefactor, and given to him in the following manner. While he was standing at the door of a shop in London, a person unknown to him asked whether his name was William Law, and whether he was of King's-cliffe; and after having received a satisfactory answer, delivered a sealed paper, directed to the Rev. William Law, which

[1] Hist. of the Parish of Cramond, 1794, 4to.—Private Life of Louis XV. translated by Justamond.—Voltaire's Siècle de Louis XV.—Dict. Hist.—Nichols's Leicestershire, vol. III.

contained a bank note for 1000*l.* But as there is no proof that this was given to him in trust for the purpose, he is fully entitled to the merit of having employed it in the service of the poor; and such beneficence was perfectly consistent with his general character.

At what time Mr. Law quitted Mr. Gibbon's house at Putney, his biographer has not discovered, but it appears that some time before 1740, he was instrumental in bringing about an intimacy between Mrs. Hester Gibbon, his pupil's sister, and Mrs. Elizabeth Hutcheson, widow of Archibald Hutcheson, esq. of the Middle Temple. Mr. Hutcheson, when near his decease, recommended to his wife a retired life, and told her he knew no person whose society would be so likely to prove profitable and agreeable to her as that of Mr. Law, of whose writings he highly approved. Mrs. Hutcheson, whose maiden name was Lawrence, had been the wife of colonel Robert Steward; and when she went to reside in Northamptonshire, was in possession of a large income, from the produce of an estate which was in her own power, and of a life interest in property settled on her in marriage, or devised to her by Mr. Hutcheson. These two ladies, Mrs. Hutcheson and Mrs. H. Gibbon, appear to have been of congenial sentiments, and now formed a plan of living together in the country, far from that circle of society generally called the world; and of taking Mr. Law as their chaplain, instructor, and almoner. With this view they took a house at Thrapston, in Northamptonshire; but that situation not proving agreeable to them, the two ladies enabled Mr. Law, about 1740, to prepare a roomy house near the church at King's-cliffe, and in that part of the town called "The Hall-yard." This house was then possessed by Mr. Law, and was the only property devised to him by his father. Here the whole income of these two ladies, after deducting the frugal expences of their household, was expended in acts of charity to the poor and the sick, and in donations of greater amount to distressed persons of a somewhat higher class. And after twenty years residence, Mr. Law died in this house April 9, 1761.

By some persons now or lately living at Cliffe, who knew Mr. Law, it is reported that he was by nature of an active and cheerful disposition, very warm-hearted, unaffected, and affable, but not to appearance so remarkable for meekness "as some others of the most revered mem-

bers of the Christian church are reported to have been." He was in stature rather over than under the middle size; not corpulent, but stout made, with broad shoulders; his visage was round, his eyes grey, his features well-proportioned, and not large, his complexion ruddy, and his countenance open and agreeable. He was naturally more inclined to be merry than sad. In his habits he was very regular and temperate; he rose early, breakfasted in his bed-room on one cup of chocolate; joined his family in prayer at nine o'clock, and again, soon after noon, at dinner. When the daily provision for the poor was not made punctually at the usual hour, he expressed his displeasure sharply, but seldom on any other occasion. He did not join Mrs. Gibbon and Mrs. Hutcheson at the tea-table, but sometimes ate a few raisins standing while they sat. At an early supper, after an hour's walk in his field, or elsewhere, he ate something, and drank one or two glasses of wine; then joined in prayer with the ladies and their servants, attended to the reading of some portion of scripture, and at nine o'clock retired.

We know not where a more just character of this singular man can be found than in the "Miscellaneous Works" of Gibbon, the historian, who has for once praised a churchman and a man of piety, not only without irony, but with affection. "In our family," says Gibbon, "he left the reputation of a worthy and pious man, who believed all that he professed, and practised all that he enjoined. The character of a nonjuror, which he maintained to the last, is a sufficient evidence of his principles in church and state; and the sacrifice of interest to conscience will be always respectable. His theological writings, which our domestic connection has tempted me to peruse, preserve an imperfect sort of life, and I can pronounce with more confidence and knowledge on the merits of the author. His last compositions are darkly tinctured by the incomprehensible visions of Jacob Behmen; and his discourse on the absolute unlawfulness of stage-entertainments is sometimes quoted for a ridiculous intemperance of sentiment and language.—But these sallies of *religious phrensy* must not extinguish the praise which is due to Mr. William Law as a wit and a scholar. His argument on topics of less absurdity is specious and acute, his manner is lively, his style forcible and clear; and, had not his vigorous mind been clouded by enthusiasm, he

might be ranked with the most agreeable and ingenious writers of the times. While the Bangorian controversy was a fashionable theme, he entered the lists on the subject of Christ's kingdom, and the authority of the priesthood; against the 'Plain account of the sacrament of the Lord's Supper' he resumed the combat with bishop Hoadly, the object of Whig idolatry and Tory abhorrence; and at every weapon of attack and defence, the nonjuror, on the ground which is common to both, approves himself at least equal to the prelate. On the appearance of the 'Fable of the Bees,' he drew his pen against the licentious doctrine that private vices are public benefits, and morality as well as religion must join in his applause. Mr. Law's masterwork, the 'Serious Call,' is still read as a popular and powerful book of devotion. His precepts are rigid, but they are founded on the gospel; his satire is sharp, but it is drawn from the knowledge of human life; and many of his portraits are not unworthy of the pen of La Bruyere*. If he finds a spark of piety in his reader's mind, he will soon kindle it to a flame; and a philosopher must allow that he exposes, with equal severity and truth, the strange contradiction between the faith and practice of the Christian world."

As a theologian, Law held certain tenets peculiar to himself which, either from being misunderstood, or misrepresented, subjected him at different times, to two very opposite imputations, that of being a Socinian and that of being a Methodist. What, however, was really erroneous in his opinions has been ably pointed out by bishop Horne in a small tract, printed with his life, entitled "Cautions to the readers of Mr. Law." It was in his latter days that Mr. Law became most confused in his ideas, from having bewildered his imagination with the reveries of Jacob Behmen, for whose sake he learned German that he might read his works, and whom he pronounces "the strongest, the plainest, the most open, *intelligible*, awakening, convincing writer, that ever was." Although it is as a devotional writer that he is now best known, and there can be no

* The late writer of Mr. Law's Life is of opinion that Mr. Gibbon was wrong in supposing that "Miranda," in the "Serious Call," was intended for his aunt, she being very young at her father's house when the work was written. Of his power of drawing characters, Dr. Warton speaks as highly as Mr. Gibbon. "There are some female characters sketched, with exquisite delicacy and deep knowledge of nature, in a book where one would not expect to find them, in Law's "Christian Perfection."

doubt that his "Serious call*," and "Christian perfection" have been singularly useful, it is as a controversial writer, that he ought to be more highly praised. His letters to bishop Hoadly are among the finest specimens of controversial writing in our language, with respect to style, wit, and argument.

Mr. Law's works amount to nine vols. 8vo, and consist of, 1. "A Serious Call to a devout and holy life." 2. "A practical Treatise on Christian Perfection." 3. "Three Letters to the Bishop of Bangor." 4. "Remarks upon a late Book, entitled, The Fable of the Bees; or private vices public benefits." 5. "The absolute Unlawfulness of Stage Entertainments fully demonstrated." 6. "The Case of Reason, or Natural Religion, fairly and fully stated." 7. "An earnest and serious answer to Dr. Trapp's Discourse of the folly, sin, and danger, of being righteous over much." 8. "The Grounds and Reasons of Christian Regeneration." 9. "A Demonstration of the gross and fundamental errors of a late book, called, A plain account of the nature and end of the Sacrament of the Lord's Supper." 10. "An Appeal to all that doubt or disbelieve the Truths of the Gospel." 11. "The Spirit of Prayer; or, the Soul rising out of the vanity of Time into riches of Eternity. In two Parts." 12. "The Spirit of Love, in two Parts." 13. "The Way to Divine Knowledge; being several Dialogues between Humanus, Academicus, Rusticus, and Theophilus." 14. "A short but sufficient Confutation of the rev. Dr. Warburton's projected Defence (as he calls it) of Christianity, in his Divine Legation of Moses. In a Letter to the right rev. the Lord Bishop of London." 15. "Of Justification by Faith and Works; a Dialogue between a Methodist and a Churchman," 8vo. 16. "A Collection of Letters on the most interesting and important subjects, and on several occasions." 17. "An humble, earnest, and affectionate Address to the Clergy."[1]

LAWES (HENRY), an English musician, was the son of Thomas Lawes, a vicar-choral of the church of Salisbury,

* "When at Oxford," says Dr. Johnson, "I took up 'Law's Serious Call to a Holy Life,' expecting to find it a dull book (as such books generally are), and perhaps to laugh at it. But I found Law quite an over-match for me; and this was the first occasion of my thinking in earnest of religion, after I became capable of rational inquiry."

[1] Short Account of the Life and Writings of Mr. Law, by Richard Tighe, 1813, 8vo.—Gibbon's Miscellaneous Works, vol. I. pp. 14, 142.—Jones's Life of Bishop Horne, pp. 73, 198.—Gent. Mag. vol. LXX.—Nichols's Bowyer.

and born there about 1600. He was a disciple of Coperario. In 1625, he became a gentleman of the chapel royal; and was afterwards appointed one of the private music to Charles I. In 1653, were published his "Ayres and Dialogues," &c. folio, with a preface by himself, and commendatory verses by the poet Waller, Edward and John Phillips, nephews of Milton, and others. In the preface, speaking of the Italians, he acknowledges them in general to be the greatest masters of music; yet contends, that this nation has produced as able musicians as any in Europe. He censures the fondness of his age for songs in a language which the hearers do not understand; and, to ridicule it, mentions a song of his own composition, printed at the end of the book, which is nothing but an index, containing the initial words of some old Italian songs or madrigals: and this index, which read together made a strange medley of nonsense, he says, he set to a varied air, and gave out that it came from Italy, by which it passed for an Italian song. In the title-page of this book is a very fine engraving of the author's head by Faithorne.

Twenty years before, in 1633, Lawes had been chosen to assist in composing the airs, lessons, and songs of a masque, presented at Whitehall on Candlemas-night, before the king and queen, by the gentlemen of the four inns of court, under the direction of Noy the attorney-general, Hyde afterwards earl of Clarendon, Selden, Whitelock, and others. Whitelock has given an account of it in his "Memorials," &c. Lawes also composed tunes to Mr. George Sandys's "Paraphrase on the Psalms," published in 1638: and Milton's "Comus" was originally set by him, and published in 1637, with a dedication to lord Bracly, son and heir of the earl of Bridgewater. It was represented in 1634, at Ludlow-castle, Lawes himself performing in it the character of the attendant spirit. The music to "Comus" was never printed; and there is nothing in any of the printed copies of the poem, or in the many accounts of Milton, to ascertain the form in which it was composed.

Lawes taught music to the family of the earl of Bridgewater: he was intimate with Milton, as may be conjectured from that sonnet of the latter, "Harry, whose tuneful and well-measured song."—Peck says, that Milton wrote his masque of "Comus" at the request of Lawes, who engaged to set it to music. Most of the songs of Waller are set by Lawes; and Waller has acknowledged his obligation to

him for one in particular, which he had set in 1635, in a poem, wherein he celebrates his skill as a musician. Fenton, in a note on this poem, says, that the best poets of that age were ambitious of having their verses set by this incomparable artist; who introduced a softer mixture of Italian airs than before had been practised in our nation. Dr. Burney entertains another kind of suspicion. "Whether," says this historian, "Milton chose Lawes, or Lawes Milton for a colleague in Comus, it equally manifests the high rank in which he stood with the greatest poets of his time. It would be illiberal to cherish such an idea; but it *does* sometimes seem as if the twin-sisters, Poetry and Music, were mutually jealous of each other's glory: 'the less interesting my sister's offspring may be,' says Poetry, 'the more admiration will my own obtain.' Upon asking some years ago, why a certain great prince continued to honour with such peculiar marks of favour, an old performer on the flute, when he had so many musicians of superior abilities about him? We were answered, 'because he plays *worse* than himself.' And who knows whether Milton and Waller were not secretly influenced by some such consideration? and were not more pleased with Lawes for not pretending to embellish or enforce the sentiments of their songs, but setting them to sounds less captivating than the sense."

He continued in the service of Charles I. no longer than till the breaking out of the civil wars; yet retained his place in the royal chapel, and composed the anthem for the coronation of Charles II. He died Oct. 21, 1662, and was buried in Westminster-abbey. "If," says Hawkins, "we were to judge of the merit of Lawes as a musician from the numerous testimonies of authors in his favour, we should rank him among the first that this country has produced; but, setting these aside, his title to fame will appear to be but ill-grounded. Notwithstanding he was a servant of the church, he contributed nothing to the increase of its stores: his talent lay chiefly in the composition of songs for a single voice, and in these the great and almost only excellence is the exact correspondence between the accent of the music and the quantities of the verse; and, if the poems of Milton and Waller in his commendation be attended to, it will be found that his care in this particular is his chief praise."[1]

[1] Hawkins's and Burney's Hist. of Music.—Warton's Milton, p. 345 et seqq.

LAWES (WILLIAM), brother to the preceding, was placed early in life under Coperario, for his musical education, at the expence of the earl of Hertford. His first preferment was in the choir of Chichester, but he was soon called to London, where, in 1602, he was sworn a gentleman of the chapel royal; which place, however, he resigned in 1611, and became one of the private, or chamber-musicians, to Charles, then prince and afterwards king. Fuller says, "he was respected and beloved of all such persons as cast any looks towards virtue and honour:" and he seems well entitled to this praise. He manifested his gratitude and loyalty to his royal master by taking up arms in his cause against the parliament. And though, to exempt him from danger, lord Gerrard, the king's general, made him a commissary in the royal army, yet the activity of his spirit disdaining this intended security, at the siege of Chester, 1645, he lost his life by an accidental shot. The king is said, by Fuller, to have been so affected at his loss, that though he was already in mourning for his kinsman lord Bernard Stuart, killed at the same siege, his majesty put "on *particular* mourning for his dear servant William Lawes, whom he commonly called the father of music."

His chief compositions were fantasias for viols, and songs and symphonies for masques; but his brother Henry, in the preface to the "Choice Psalmes" for three voices, which they published jointly, boasts that "he composed more than thirty several sorts of music for voices and instruments, and that there was not any instrument in use in his time but he composed for it as aptly as if he had only studied that." In Dr. Aldrich's collection, Christ church, Oxon, there is a work of his called Mr. William Lawes's Great Consort, "wherein are six setts of musicke, six books." His "Royal Consort" for two treble viols, two viol da gambas, and a thorough-base, which was always mentioned with reverence by his admirers in the seventeenth century, is, says Dr. Burney, one of the most dry, aukward, and unmeaning compositions we ever remember to have had the trouble of scoring. It must, however, have been produced early in his life, as there are no bars, and the passages are chiefly such as were used in queen Elizabeth's time. In the music-school at Oxford are two large manuscript volumes of his works in score, for various instruments; one of which includes his original compositions

for masques, performed before the king, and at the inns of court.

His anthem for four voices, in Dr. Boyce's second volume, is the best and most solid composition of this author; though it is thin and confused in many places, with little melody. He must have been considerably older than his brother Henry, though they frequently composed in conjunction; but we are unable to clear up this point of primogeniture. Several of the songs of William Lawes occur in the collections of the time, particularly in John Playford's Musical Companion, part the second, consisting of dialogues, glees, ballads, and airs, the words of which are in general coarse and licentious. The dialogue part, which he furnished to this book, is a species of recitative, wholly without accompaniment: and the duet at last, which is called a chorus, is insipid in melody, and ordinary in counterpoint. His boasted canons, published by his brother Henry at the end of their psalms, as proofs of his great abilities in harmony, when scored, appear so far from finished compositions, that there is not one of them totally free from objections, or that bears the stamp of a great master.[1]

LAWRENCE (THOMAS), an eminent physician, the son of captain Thomas Lawrence of the royal navy, and grandson of Dr. Thomas Lawrence, first physician to queen Anne, was born May 25, 1711, in the parish of St. Margaret, Westminster. His mother was Elizabeth, daughter of Mr. Gabriel Soulden, merchant of Kinsale in Ireland, and widow of colonel Piers. His father's residence being at Southampton, he was placed under the care of the rev. Mr. Kingsman, master of the free-school at that place, but had previously received some education at Dublin, where his father was in 1715. In 1727 he was entered as a commoner of Trinity college, Oxford, under the tuition of the rev. George Huddesford, afterwards president of that college; and here he pursued his studies until some time in 1734. He then removed to London, and took a lodging in the city for the convenience of attending St. Thomas's hospital, and became a pupil of Dr. Nicholls, who was at that time reading anatomical lectures, with uncommon celebrity. Mr. Lawrence made a suitable progress under so able an instructor, and at those lectures formed many of

[1] Burney in Rees's Cyclopædia.—Hawkins.

the friendships which he most valued during the remainder of his life; among others he became here first acquainted with Dr. Bathurst, who introduced him to the friendship of Dr. Johnson.

In 1740 he took his degree of M. D. at Oxford, and was, upon the resignation of Dr. Nicholls, chosen anatomical reader in that university, where he read lectures for some years, as he did also in London, having quitted his lodgings in the city for a house in Lincoln's-inn-fields, which had been before occupied by Dr. Nicholls, and was vacated by him upon his marriage with the daughter of Dr. Mead. On May 25, 1744, Dr. Lawrence was married to Frances, daughter of Dr. Chauncy, a physician at Derby, and took a house in Essex-street, in the Strand, where he continued to read his anatomical lectures till 1750, after which he laid them aside. He now devoted himself to his practice, which became very considerable, and which he obtained solely by the reputation of his skill and integrity, for he laboured under the disadvantage of frequent fits of deafness, and knew no art of success but that of deserving it. In the same year (1744), he was chosen fellow of the royal college of physicians in London, where he read successively all the lectures instituted in that society with great reputation, both for his professional knowledge, and for the purity and elegance of his Latin; nor did he confine himself to the oral instruction of his contemporaries, for in 1756 he published a medical disputation "De Hydrope," and in 1759, "De Naturâ Musculorum prelectiones tres;" and when the College published the works of Dr. Harvey in 1766, Dr. Lawrence wrote the life which is prefixed to that edition, for which he had a compliment of 100 guineas. In 1759 he was chosen elect, and in 1767 president of the college, to which office he was re-elected for the seven succeeding years.

About 1773, Dr. Lawrence's health began to decline, and he first perceived symptoms of that disorder on the breast which is called *angina pectoris*, and which continued to afflict him to the end of his life. Yet he remitted little of his attention, either to study or business; he still continued his custom of rising early, that he might secure leisure for study; and his old friend and instructor, Dr. Nicholls, dying in the beginning of 1778, he paid a tribute of friendship and gratitude to his memory by writing an account of his life, in Latin, which was printed for pri-

vate distribution in 1780, 4to. The death of his friend was soon followed by a nearer loss, in Jan. 1780, that of his wife, with whom he had lived with great happiness for above thirty-five years; and from this time his health and spirits declining more rapidly, his family prevailed on him to retire from business and London; he accordingly removed with his family to Canterbury, in 1782, and died there June 6, 1783.

By his wife he had six sons and three daughters. The death of one of his sons in India, in 1783, gave occasion to a very elegant Latin ode by Dr. Johnson. Another of his sons was the late sir Soulden Lawrence, one of the judges of the king's bench; and Elizabeth, widow of George Gipps, esq. M. P. for Canterbury, is now, we believe, the only survivor of Dr. Lawrence's family.[1]

LAZIUS (WOLFGANG), physician and historian to the emperor Ferdinand I. was born at Vienna in 1504, and there taught the belles lettres and physic for some years with great reputation. He died in 1555. His numerous works shew him to have been indefatigable in his researches, but not so judicious in digesting his materials. The principal are, 1. "Commentariorum Reipublicæ Romanæ in exteris Provinciis bello acquisitis constitutæ," Libri XII. 1598, fol. 2. "De Gentium migrationibus," 1572, fol. in which he examines particularly the migrations of the northern people, which weakened and divided the Roman empire. 3. "Geographia Pannoniæ," in Ortelius." 4. "De rebus Viennensibus," 1546. 5. "In Genealogiam Austriacam Commentarii," 1564, fol. &c. The greatest part of this author's works were collected and printed at Francfort, 1698, 2 vols. fol.[2]

LEAKE (RICHARD), master-gunner of England, was born at Harwich, in 1629, and being bred to the sea-service, distinguished himself by his skill and bravery in many actions. At the restoration he was made master-gunner of the Princess, a frigate of fifty guns; and in the first Dutch war exhibited his skill and bravery in two very extraordinary actions, in one against fifteen sail of Dutch men of war, and another in 1667, against two Danish ships in the Baltic, in which, the principal officers being killed,

[1] Gent. Mag. vol. LVII.—Censura Literaria, vol. I.—Hawkins and Boswell's Lives of Johnson.

[2] Niceron, vol. XXXI.—Moreri.—Bullart's Academie des Sciences.—Saxii Onomast.

the command devolved on him, though only master-gunner. In 1669 he was promoted to be gunner of the Royal Prince, a first-rate man of war. In 1673 he was engaged with his two sons Henry and John, against Van Trump. His ship was the Royal Prince, a first-rate man of war, all the masts of which were shot away, four hundred of her men killed or disabled, and most of her upper tier of guns dismounted. Whilst she was thus a wreck, a large Dutch ship of war came down upon her, with two fire-ships, meaning to burn or carry her off. Captain, afterwards sir George Rooke, thinking her condition hopeless, ordered the men to save their lives, and strike the colours. Mr. Leake, hearing this, ordered the lieutenant off the quarter-deck, and took the command upon himself, saying, "the Royal Prince shall never be given up while I am alive to defend her." The chief-gunner's gallantry communicated itself to all around; the crew returned with spirit to their guns, and, under the direction of Mr. Leake and his two sons, compelled the Dutchman to sheer off, and sunk both the fireships. Leake afterwards brought the Royal Prince safe to Chatham; but the joy of his victory was damped by the loss of his son Henry, who was killed by his side. He was afterwards made master-gunner of England, and storekeeper of the ordnance at Woolwich. He had a particular genius for every thing which related to the management of artillery, and was the first who contrived to fire off a mortar by the blast of a piece, which has been used ever since. He was also very skilful in the composition of fire-works, which he often and successfully exhibited for the amusement of the king, and his brother, the duke of York. He died in 1686, leaving a son, who is the subject of our next article. [1]

LEAKE (Sir JOHN), a brave and successful English admiral, son of the preceding, was born in 1656, at Rotherhithe, in Surrey. His father instructed him both in mathematics and gunnery, with a view to the navy, and entered him early into that service as a midshipman; in which station he distinguished himself, under his father, at the above-mentioned engagement between sir Edward Spragge and Van Trump, in 1673, being then no more than seventeen years old. Upon the conclusion of that war soon after, he engaged in the merchants' service, and had the

[1] Biog. Brit.

command of a ship two or three voyages up the Mediterranean; but his inclination lying to the navy, he did not long remain unemployed in it. He had indeed refused a lieutenant's commission; but this was done with a view to the place of master-gunner, which was then of much greater esteem than it is at present. When his father was advanced, not long after, to the command of a yacht, he gladly accepted the offer of succeeding him in the post of gunner to the Neptune, a second-rate man of war. This happened about 1675; and, the times being peaceable, he remained in this post without any promotion till 1688. James II. having then resolved to fit out a strong fleet, to prevent the invasion from Holland, Leake had the command of the Firedrake fireship, and distinguished himself by several important services; particularly, by the relief of Londonderry in Ireland, which was chiefly effected by his means. He was in the Firedrake in the fleet under lord Dartmouth, when the prince of Orange landed; after which he joined the rest of the protestant officers in an address to the prince. The importance of rescuing Londonderry from the hands of king James raised him in the navy; and, after some removes, he had the command given him of the Eagle, a third-rate of 70 guns. In 1692, the distinguished figure he made in the famous battle off La Hogue procured him the particular friendship of Mr. (afterwards admiral) Churchill, brother to the duke of Marlborough; and he continued to behave on all occasions with great reputation till the end of the war; when, upon concluding the peace of Ryswick, his ship was paid off, Dec. 5, 1697. In 1696, on the death of his father, his friends had procured for him his father's places of master-gunner in England, and store-keeper of Woolwich, but these he declined, being ambitious of a commissioner's place in the navy; and perhaps he might have obtained it, had not admiral Churchill prevailed with him not to think of quitting the sea, and procured him a commission for a third-rate of 70 guns in May 1699. Afterwards, upon the prospect of a new war, he was removed to the Britannia, the finest first-rate in the navy, of which he was appointed, Jan. 1701, first captain of three under the earl of Pembroke, newly made lord high admiral of England. This was the highest station he could have as a captain, and higher than any private captain ever obtained either before or since. But, upon the earl's removal, to make way for

prince George of Denmark, soon after queen Anne's accession to the throne, Leake's commission under him becoming void, May 27, 1702, he accepted of the Association, a second-rate, till an opportunity offered for his farther promotion. Accordingly, upon the declaration of war against France, he received a commission, June the 24th that year, from prince George, appointing him commander in chief of the ships designed against Newfoundland. He arrived there with his squadron in August, and, destroying the French trade and settlements, restored the English to the possession of the whole island. This gave him an opportunity of enriching himself by the sale of the captures, at the same time that it gained him the favour of the nation, by doing it a signal service, without any great danger of not succeeding; for, in truth, all the real fame he acquired on this occasion arose from his extraordinary dispatch and diligence in the execution.

Upon his return home, he was appointed rear-admiral of the Blue, and vice-admiral of the same squadron; but declined the honour of knighthood, which, however, he accepted the following year, when he was engaged with admiral Rooke in taking Gibraltar. Soon after this he particularly distinguished himself in the general engagement off Malaga; and, being left with a winter-guard at Lisbon for those parts, he relieved Gibraltar in 1705, which the French had besieged by sea, and the Spaniards by land, and reduced to the last extremity. He arrived Oct. 29, and so opportunely for the besieged, that two days would, in all probability, have decided their fate; but this was prevented by sir John's seasonable arrival. In Feb. 1705, he received a commission, appointing him vice-admiral of the white, and, in March, relieved Gibraltar a second time. On March 6 he set sail for that place; and, on the 10th, attacked five ships of the French fleet coming out of the Bay, of whom two were taken, two more run ashore, and were destroyed; and baron Pointi died soon after of the wounds he received in the battle. The rest of the French fleet, having intelligence of sir John's coming, had left the Bay the day before his arrival there. He had no sooner anchored, but he received the letter inserted below from the prince of Hesse *: his highness also presented him

* "Sir, I expected with great impatience this good opportunity to express my hearty joy for your great and good success at this your second appearing off this place, which I hope hath been the first stroke towards our

with a gold cup on the occasion. This blow struck a panic along the whole coast, of which sir John received the following account, in a letter from Mr. Hill, envoy to the court of Savoy: "I can tell you," says he, "your late success against Mr. Pointi put all the French coast into a great consternation, as if you were come to scour the whole Mediterranean. All the ships of war that were in the road of Toulon were hauled into the harbour; and nothing durst look out for some days." In short, the effect at Gibraltar was, that the enemy, in a few days, entirely raised the siege, and marched off, leaving only a detachment at some distance to observe the garrison; so that this important place was secured from any farther attempts of the enemy. There are but few instances in which the sea and land officers agreed so well together in an expedition, and sacrificed all private views and passions to a disinterested regard for the public good.

The same year, 1705, sir John was engaged in the reduction of Barcelona; after which, being left at the head of a squadron in the Mediterranean, he concerted an expedition to surprize the Spanish galleons in the bay of Cadiz; but this proved unsuccessful, by the management of the confederates. In 1706, he relieved Barcelona, reduced to the last extremity, and thereby occasioned the siege to be raised by king Philip. This was so great a deliverance of his competitor, king Charles, afterwards emperor of Germany, that he annually commemorated it, by a public thanksgiving on the 26th of May, as long as he lived. The raising of the siege was attended with a total eclipse of the sun, which did not a little increase the enemy's consternation, as if the heavens concurred to defeat the designs of the French, whose monarch had assumed the sun for his device; in allusion to which, the reverse of the medal struck by queen Anne on this occasion, represented the sun in eclipse over the city and harbour of Barcelona. Presently after this success at Barcelona, sir John reduced the city of Carthagena, whence, proceeding to those of Alicant and Joyce, they both submitted to him;

relief; the enemy, since five days, having begun to withdraw their heavy cannon, being the effects only to be ascribed to your conduct and care. 'Tis only to you the public owes, and will owe, so many great and happy consequences of it: and I in particular cannot express my hearty thanks and obligations I lie under. I am, with great sincerity and respect, &c.

George, Prince of Hesse."

and he concluded the campaign of that year with the reduction of the city and island of Majorca. Upon his return home, prince George of Denmark presented him with a diamond-ring of four hundred pounds value; and he had the honour of receiving a gratuity of a thousand pounds from the queen, as a reward for his services. Upon the unfortunate death of sir Cloudesly Shovel, 1707, he was advanced to be admiral of the white, and commander in chief of her majesty's fleet. In this command he returned to the Mediterranean, and, surprizing a convoy of the enemy's corn, sent it to Barcelona, and saved that city and the confederate army from the danger of famine, in 1708. Soon after this, convoying the new queen of Spain to her consort, king Charles, he was presented by her majesty with a diamond-ring of three hundred pounds value. From this service he proceeded to the island of Sardinia, which being presently reduced by him to the obedience of king Charles, that of Minorca was soon after surrendered to the fleet and land-forces.

Having brought the campaign to so happy a conclusion, he returned home; where, during his absence, he had been appointed one of the council to the lord-high-admiral, and was likewise elected member of parliament both for Harwich and Rochester, for the latter of which he made his choice. In December the same year, he was made a second time admiral of the fleet. In May 1709, he was constituted rear-admiral of Great-Britain, and appointed one of the lords of the admiralty in December. Upon the change of the ministry in 1710, lord Orford resigning the place of first commissioner of the admiralty, sir John Leake was appointed to succeed him; but he declined that post, as too hazardous, on account of the divisions at that juncture. In 1710, he was chosen a second time member of parliament for Rochester, and made admiral of the fleet the third time in 1711, and again in 1712, when he conducted the English forces to take possession of Dunkirk. Before the expiration of the year, the commission of admiral of the fleet was given to him a fifth time. He was also chosen for Rochester a third time. Upon her majesty's decease, Aug. 1, 1714, his post of rear-admiral was determined; and he was superseded as admiral of the fleet by Matthew Aylmer, esq. Nov. 5. In the universal change that was made in every public department, upon the accession of George I. admiral Leake could not expect to be

excepted. After this he lived privately; and, building a little box at Greenwich, spent part of his time there, retreating sometimes to a country-house he had at Beddington in Surrey. When a young man, he had married a daughter of captain Richard Hill of Yarmouth; by whom he had one son, an only child, whose misconduct had given him a great deal of uneasiness. In Aug. 1719, he was seized with an apoplectic disorder; but it went off without any visible ill consequence. Upon the death of his son, which happened in March following, after a lingering incurable disorder, he discovered more than ordinary affliction; nor was he himself ever well after; for he died in his house at Greenwich, Aug. 1, 1720, in his sixty-fifth year. By his will, he devised his estate to trustees for the use of his son during life: and upon his death without issue, to captain Martin, who married his wife's sister, and his heirs.[1]

LEAKE (STEPHEN MARTIN), a herald and antiquary, son of captain Stephen Martin, mentioned in the preceding article, was born April 5, 1702. He was educated at the school of Mr. Michael Maittaire, and was admitted of the Middle-temple. In 1724 he was appointed a deputy-lieutenant of the Tower-hamlets; in which station he afterwards distinguished himself by his exertions during the rebellion in 1745. On the revival of the order of the Bath in 1725, he was one of the esquires of the earl of Sussex, deputy earl-marshal. He was elected F. A. S. March 2, 1726-7. In the same year he was created Lancaster herald, in the room of Mr. Hesketh; in 1729 constituted Norroy; in 1741 Clarenceux; and by patent dated December 19, 1754, appointed garter. In all his situations in the college Mr. Leake was a constant advocate for the rights and privileges of the office. He obtained, after much solicitation, a letter in 1731, from the duke of Norfolk to the earl of Sussex, his deputy earl-marshal, requesting him to sign a warrant for Mr. Leake's obtaining a commission of visitation, which letter, however, was not attended with success. In the same year he promoted a prosecution against one Shiets, a painter, who pretended to keep an office of arms in Dean's-court. The court of chivalry was opened with great solemnity in the painted-chamber, on March 3, 1731-2, in relation to which he had taken a principal part. In 1733, he appointed Francis Bas-

[1] Biog. Brit.

sano, of Chester, his deputy, as Norroy, for Chester and North Wales; and about the same time asserted his right, as Norroy, to grant arms in North Wales, which right was claimed by Mr. Longville, who had been constituted Gloucester King at Arms *partium Walliæ*, annexed to that of Bath King at Arms, at the revival of that order. He drew up a petition in January 1737-8, which was presented to the king in council, for a new charter, with the sole power of painting arms, &c. which petition was referred to the attorney and solicitor general; but they making their report favourable to the painters, it did not succeed. He printed, in 1744, "Reasons for granting Commissions to the Provincial Kings at Arms for visiting their Provinces." Dr. Cromwell Mortimer having, in 1747, proposed to establish a registry for dissenters in the college of arms, he had many meetings with the heads of the several denominations, and also of the Jews, and drew up articles of agreement, which were approved by all parties: proposals were printed and dispersed, a seal made to affix to certificates, and the registry was opened on February 20, 1747-8; but it did not succeed, owing to a misunderstanding between the ministers and the deputies of the congregations. A bill having been brought in by Mr. Potter, in the session of parliament in the year 1763, for taking the number of the people, with their marriages and births, he solicited a claim in favour of the college: but the bill did not pass. In 1755-6, he made an abstract of the register-books belonging to the order of the garter, which being translated into Latin, was deposited in the register's office of the order.

In 1726, he published his "Nummi Britan. Historia, or Historical Account of English Money." A new edition, with large additions, was printed in 1745, dedicated to the duke of Suffolk. It is much to Mr. Leake's honour, that he was the first writer upon the English coinage. From affectionate gratitude to admiral sir John Leake, and at the particular desire of his father, he had written a history of the life of that admiral, prepared from a great collection of books and papers relating to the subject which were in his possession. This he published in 1750, in large octavo. Fifty copies only were printed, to be given to his friends: this book is therefore very scarce and difficult to be obtained. Bowyer, in 1766, printed for him fifty copies of the Statutes of the Order of St. George, to enable him to

supply each knight at his installation with one, as he was required to do officially. Ever attentive to promote science, he was constantly adding to the knowledge of arms, decents, honors, precedency, the history of the college, and of the several persons who had been officers of arms, and every other subject in any manner connected with his office. He also wrote several original essays on some of those subjects. These multifarious collections are contained in upward of fifty volumes, all in his own handwriting; which MS., with many others, he bequeathed to his son, John-Martin Leake, esq. He married Ann, youngest daughter, and at length sole-heiress of Fletcher Pervall, esq. of Downton, in the parish and county of Radnor, by Ann his wife, daughter of Samuel Hoole of London, by whom he had nine children, six sons and three daughters; all of whom survived him. He died at his seat at Mile-end at Middlesex, March 24, 1773, in the seventieth year of his age, and was buried in the chancel of Thorpe Soken church in Essex, of which parish he was long impropriator, and owner of the seat of Thorpe-hall, and the estate belonging to it, inheriting them from his father.[1]

LEAKE (JOHN), an English physician and writer, was the son of a clergyman who was curate of Ainstable in Cumberland. He was educated partly at Croglin, and partly at the grammar-school at Bishop Auckland. He then went to London, intending to engage in the military profession: but finding some promises, with which he had been flattered, were not likely soon to be realized, he turned his attention to medicine. After attending the hospitals, and being admitted a member of the corporation of surgeons, an opportunity presented itself of improving himself in foreign schools; he embarked for Lisbon, and afterwards visited Italy. On his return, he established himself as a surgeon and accoucheur in the neighbourhood of Piccadilly; and about that time published "A Dissertation on the Properties and Efficacy of the Lisbon Diet-drink," which he professed to administer with success in many desperate cases of scrophula, scurvy, &c. Where he obtained his doctor's diploma is not known; but he became ere long a licentiate of the College of Physicians, and removed to Craven-street, where he began to lecture

[1] Noble's Hist. of the College of Arms.

on the obstetric art, and invited the faculty to attend. In 1765 he purchased a piece of ground on a building lease, and afterwards published the plan for the institution of the Westminster Lying-in-Hospital: and as soon as the building was raised, he voluntarily, and without any consideration, assigned over to the governors all his right in the premises, in favour of the hospital. He enjoyed a considerable share of reputation and practice as an accoucheur, and as a lecturer; and was esteemed a polite and accomplished man. He added nothing, however, in the way of improvement, to his profession, and his writings are not characterized by any extraordinary acuteness, or depth of research; but are plain, correct, and practical. He was attacked, in the summer of 1792, with a disorder of the chest, with which he had been previously affected, and was found dead in his bed on the 8th of August of that year. He published, in 1773, a volume of "Practical Observations on Child-bed Fever;" and, in 1774, "A Lecture introductory to the Theory and Practice of Midwifery, including the history, nature, and tendency of that science," &c. This was afterwards considerably altered and enlarged, and published in two volumes, under the title of "Medical Instructions towards the prevention and cure of various Diseases incident to Women," &c. The work passed through seven or eight editions, and was translated into the French and German languages. In the beginning of 1792, a short time before his death, he published "A practical Essay on the Diseases of the Viscera, particularly those of the Stomach and Bowels."[1]

LEAPOR (MARY), a young lady of considerable poetical talent, was born Feb. 26, 1722. Her father at this time was gardener to judge Blencowe, at Marston St. Lawrence, in Northamptonshire. She was brought up under the care of a pious and sensible mother, who died a few years before her. The little education which she received, consisted wholly in being taught to read and write, and it is said that she was for some time cook-maid in a gentleman's family: with all these disadvantages, however, she began at a very early age to compose verses, at first with the approbation of her parents, who afterwards, imagining an attention to poetry would be prejudicial to her,

[1] Hutchinson's Biog. Medica.—Hutchinson's History of Cumberland.—Gent. Mag. LXII.

endeavoured by every possible means to discountenance such pursuits. These, however, were ineffectual, and she was at last left to follow her inclination. She died the 12th of November, 1746, at Brackley; and after her death two volumes of her Poems were printed in 8vo, in 1748 and 1751, by subscription, the proposals for which were drawn up by Mr. Garrick. Mr. Hawkins Browne was editor of the second volume. Our late amiable poet and critic, Cowper, had a high opinion of Mrs. Leapor's poetry.[1]

LEAVER. See LEVER.

LEBEUF (JOHN), a French historian and antiquary, was born at Auxerre in 1687, and became a member of the academy of belles lettres and inscriptions of Paris in 1750. He died in 1760, aged 73. Among his productions are, 1. "Recueil de divers écrits servant à l'éclaircissement de l'histoire de France," 1738, 2 vols. 12mo. 2. "Dissertations sur l'histoire ecclésiastique et civile de Paris;" to which are added several matters that elucidate the history of France; 3 vols. 12mo. 3. "Traité historique et pratique sur le chant ecclésiastique," 1741, 8vo. This was dedicated to Vintimille, archbishop of Paris, who had employed him in composing a chant for his new breviary and missal. 4. "Mémoires sur l'Histoire d'Auxerre," 1743, 2 vols. 4to. 5. "Histoire de la ville et de tout le diocese de Paris," 15 vols. 12mo. 6. Several dissertations dispersed in the journals, and in the memoirs of the academy of which he was member. The learned are indebted to him likewise for the discovery of a number of original pieces, which he found in various libraries, where they had long remained unknown. He was a man of extensive learning and laborious research; and undertook several journeys through the different provinces of France for the purpose of investigating the remains of antiquity. In such matters he was an enthusiast, and so engaged in them, as to know very little of the world, being content with the very small competency on which he lived.[2]

LE BLANC (JOHN BERNARD LE), historiographer of buildings of the academy della Crusca, and of that of the Arcades at Rome, was born at Dijon, in 1707, of poor parents, but he went early to Paris, where his talents pro-

[1] Biog. Dram.—Hayley's Life of Cowper, vol. III. p. 296.—Gent. Mag. vol. LIV. [2] Moreri.—Dict. Hist.

cured him friends and patrons. He then came to London, and met with the same advantage. In 1746 Maupertuis offered him, on the part of the king of Prussia, a place suitable to a man of letters, at the court of Berlin; but he preferred mediocrity at home to flattering hopes held out to him from abroad. He died in 1781. His tragedy of "Abensaïde," the subject of which is very interesting, was well received at first, notwithstanding the harshness of the versification; but it did not support this success when revived on the stage in 1743. What most brought the abbé Le Blanc into repute was the collection of his letters on the English, 1758, 3 vols. 12mo, in which are many judicious reflections; but he is heavy, formal, fruitful in vulgar notions, and trivial in his erudition, and the praises he bestows on the great men, or the literati, to whom he addresses his letters, are deficient in ease and delicacy. The letters of abbé Le Blanc cannot bear a comparison with the "London" of Grosley, who is a far more agreeable writer, if not a more accurate observer.[1]

LE BLOND. See BLOND.

LE BRIXA. See ANTONIUS NEBRISSENSIS.

LE CAT. See CAT.

LECCHI (JOHN ANTHONY), a learned Italian mathematician, was born at Milan, Nov. 17, 1702. He was educated among the Jesuits, and entered into their order in 1718. He afterwards taught the belles-lettres at Vercelli and Pavia, and was appointed rhetoric-professor in the university of Brera, in Milan. In 1733 the senate of Milan appointed him professor of mathematics at Pavia, and afterwards removed him to the same office at Milan, the duties of which he executed with reputation for twenty years. In 1759 his fame procured him an invitation to Vienna from the empress Maria Teresa, who honoured him with her esteem, and appointed him mathematician to the court, with a pension of 500 florins. What rendered him most celebrated, was the skill he displayed as superintendant and chief director of the processes for measuring the bed of the Reno and other less considerable rivers belonging to Bologna, Ferrara, and Ravenna. On this he was employed for six years, under Clement XIII.; and Clement XIV. ordered that these experiments should be continued upon Lecchi's plans. He died August 24, 1776, aged

[1] Dict. Hist.

seventy-three years. Fabroni, who has given an excellent personal character of Lecchi, and celebrates his skill in hydraulics, has, contrary to his usual practice, mentioned his works only in a general way; and for the following list we have therefore been obliged to have recourse to a less accurate authority: 1. "Theoria lucis," Milan, 1739. 2. "Arithmetica universalis Isaaci Newton, sive de compositione, et resolutione arithmetica perpetuis commentariis illustrata et aucta," Milan, 1752, 3 vols. 8vo. 3. "Elementa geometriæ theoricæ et practicæ," ibid. 1753, 2 vols. 8vo. 4. "Elementa Trigonometriæ," &c. ibid. 1756. 5. "De sectionibus conicis," ibid. 1758. 6. "Idrostatica esaminata," &c. ibid. 1765, 4to. 7. "Relazione della visita alle terre dannegiate dalle acque di Bologna, Ferrara, e Ravenna," &c. Rome, 1767, 4to. 8. "Memorie idrostatico-storiche delle operazioni esequite nella inalveazione del Reno di Bologna, e degli altri minori torrenti per la linea di primaro al mare dall' anno 1765 al 1772," Modena, 1775, 2 vols. 4to. 9. "Trattato de' canali navigabili," Milan, 1776, 4to.[1]

LE CENE (CHARLES), a learned protestant divine, was born about the end of 1646, at Caen, in Normandy, where he was first educated. He afterwards went through a course of theological studies at Sedan. Returning thence in 1669, he was very honourably received by the learned of his native country, which he again left, in order to attend the lectures of the divinity-professors at Geneva. Here he remained until Nov. 1670, and after a residence of some time at Saumur, came back in March 1672 to Caen, with the warmest recommendations from the various professors under whom he had studied. He then became pastor at Honfleur, where he married a lady of fortune, which joined to his own, enabled him to prosecute his studies without anxiety. It appears to be about this time that he conceived the design of translating the Bible into French, on which he was more or less engaged for a great many years. He continued his functions, however, as a minister, until the revocation of the edict of Nantes, in 1685, which annihilated the protestant churches in France.

On this event he came over, accompanied by many of his brethren, to England, and was so fortunate as to bring with him the greater part of his valuable library, and pro-

[1] Fabroni Vitæ Italorum, vol. XVIII.—Dict. Hist.

perty enough to enable him to relieve many of his suffering companions. He might probably have received some church-preferment in this country, had he not objected to re-ordination. He died at London, in 1703. He wrote some controversial pieces, but the chief object of his labours was to make a good translation of the Bible, which was published by his son at Amsterdam, in 2 vols. fol. It contains some valuable preliminary dissertations. He had in 1696 announced his intention in a volume entitled "Projet d'une nouvelle version François de la Bible," from which a high opinion was formed of his undertaking. This projet was published in English, under the title of "An Essay for a new translation of the Bible," and so well received, that a second edition appeared in 1717. The translation itself, however, although ably executed, did not answer the expectation of the public, which was principally owing to the author's introducing certain whims and fancies of his own, and taking unnecessary liberties with the text.[1]

LEDERLIN (JOHN HENRY), an eminent Hebrew and Greek scholar and critic, was the son of a poor mechanic at Strasburgh, where he was born July 18, 1672. His parents were so unable to give him education, that he must have been obliged to work at his father's trade, had he not found an early patron in Froereisen, a learned townsman, who placed him at ten years old in the public school, at his own expence. Lederlin's extraordinary proficiency rewarded this generous friend, whom, however, he had the misfortune to lose by death in 1690. This would have been irreparable, if his talents had not already recommended him to other patrons, and his school education being finished, he was enabled to pursue his studies at the university with great reputation. He received his master's degree in 1692, and at the persuasion of Boecler the medical professor, Obrecht, and others, he opened a school for the Hebrew and Greek, of which languages, he was in 1703, constituted professor, and was for many years one of the greatest ornaments of the university of Strasburgh. He died Sept. 3, 1737, leaving various monuments of learning and critical skill. Among those, we may enumerate, 1. his edition of Julius Pollux's "Onomasticon," 1706, 2 vols. fol. 2. His "Homer's Iliad," Amst. 1707,

[1] Dict. Hist. in Cene.—Works of the Learned for 1741.

2 vols. 12mo, Gr. & Lat. Lederlin edited only a part of this edition, which on his death, Mr. Dibdin says, was completed by Bergler. But in this case there must have been an edition posterior to 1737, when Lederlin died. 3. "Vigerus de præcipuis Græcæ dictionis idiotismis," Strasburgh, 1709, 8vo. 4. "Brissonii de regio Persarum principatu," ibid. 1710. 5. "Æliani variæ historiæ," ibid. 1713, 8vo, which Harles says is superior to Scheffer's edition, but must yield to that of Perizonius. He published also some critical dissertations on parts of the Greek Testament, on which he was accustomed to lecture.[1]

LE DRAN (HENRY FRANCIS), an eminent French surgeon, was born at Paris in 1685, and received his education under his father, Henry Le Dran, who had acquired considerable reputation as an operator, particularly in cancers of the breast. Under his auspices our young surgeon turned his thoughts principally to the operation of lithotomy, which he performed in the lateral method, as practised by Cheselden, and was enabled to make some valuable improvements in the art. These he communicated to the public in his "Paralele des differentes manieres de tirer la Pierre hors de la Vessie," printed in 1730, 8vo, to which he added a supplement in 1756, containing the result of his later practice. The work was well received, has been frequently reprinted, and translated into most of the modern languages. He published also, 2. "Observations de Chirurgie, auxquelles on a joint plusieurs reflections en faveur des Etudiens," Paris, 1731, 2 vols. 12mo. 3. "Traité ou reflections tirées de la pratique sur les playes d'Armes a feu," Paris, 1737, 12mo. 4. "Traité des Operations de Chirurgie," Paris, 1743, 12mo. To the translation of this work into English, by Gataker, Cheselden made some valuable additions. 5. "Consultations sur la plupart des Maladies qui sont du report de la Chirurgie," 1765, 8vo; a work well calculated for the instruction of students in surgery. The author also sent several observations of considerable merit to the academy of surgeons, which are published in their memoirs. He died, at a very advanced age, in 1770.[2]

LEDYARD (JOHN), a native of America, of a very enterprizing turn, was born at Groton in Connecticut.

[1] Harles de Vitis Philologorum.—Saxii Onomast.—Dibdin's Classics.
[2] Dict. Hist.—Haller Bibl. Anat.—Rees's Cyclopædia.

Having lost his father in his infancy, he was taken under the care of a relation, who sent him to a grammar-school, and he studied for some time at Dartmouth college, in New Hampshire. Here it appears to have been his intention to apply to theological studies, but the friend who sent him to college being dead, he was obliged to quit it, and by means of a canoe of his own construction, he found his way to Hartford, and thence to New York, where he went on board ship as a common sailor, and in this capacity arrived at London in 1771. When at college, there were several young Indians there for their education, with whom he used to associate, and learned their manners; and hearing of capt. Cook's intentions to sail on his third voyage, Ledyard engaged himself with him in the situation of a corporal of marines; and on his return from that memorable voyage, during which his curiosity was rather excited than gratified, feeling an anxious desire of penetrating from the north-western coast of America, which Cook had partly explored, to the eastern coast, with which he himself was perfectly familiar, he determined to traverse the vast continent from the Pacific to the Atlantic ocean. His first plan for the purpose was that of embarking in a vessel, which was then preparing to sail, on a voyage of commercial adventure, to Nootka sound, on the western coast of America; and with this view he expended in sea-stores the greatest part of the money with which he had been supplied by the liberality of sir Joseph Banks, who has eminently distinguished himself in this way on other occasions for the promotion of every kind of useful science. But this scheme was frustrated by the rapacity of a custom-house officer; and therefore Mr. Ledyard determined to travel over land to Kamtschatka, from whence the passage is extremely short to the opposite coast of America. Accordingly, with no more than ten guineas in his purse, which was all that he had left, he crossed the British channel to Ostend, towards the close of 1786, and by the way of Denmark and the Sound, proceeded to the capital of Sweden. As it was winter, he attempted to traverse the gulf of Bothnia on the ice, in order to reach Kamtschatka by the shortest course; but finding, when he came to the middle of the sea, that the water was not frozen, he returned to Stockholm, and taking his course northward, walked to the Arctic circle, and passing round the head of the gulf, descended on its eastern side to Petersburg,

where he arrived in the beginning of March 1787. Here he was noticed as a person of an extraordinary character; and though he had neither stockings nor shoes, nor means to provide himself with any, he received and accepted an invitation to dine with the Portuguese ambassador. From him he obtained twenty guineas for a bill, which he took the liberty, without being previously authorized, to draw on sir Joseph Banks, concluding, from his well-known disposition, that he would not be unwilling to pay it. By the interest of the ambassador, as we may conceive to have been probably the case, he obtained permission to accompany a detachment of stores, which the empress had ordered to be sent to Yakutz, for the use of Mr. Billings, an Englishman, at that time in her service. Thus accommodated, he left Petersburg on the 21st of May, and travelling eastward through Siberia, reached Irkutsk in August; and from thence he proceeded to Yakutz, where he was kindly received by Mr. Billings, whom he recollected on board captain Cook's ship, in the situation of the astronomer's servant, but who was now entrusted by the empress in accomplishing her schemes of discovery. He returned to Irkutsk, where he spent part of the winter; and in the spring proceeded to Oczakow, on the coast of the Kamtschatkan sea, intending, in the spring, to have passed over to that peninsula, and to have embarked on the eastern side in one of the Russian vessels that trade to the western shores of America; but, finding that the navigation was completely obstructed, he returned to Yakutz, in order to wait for the termination of the winter. But whilst he was amusing himself with these prospects, an express arrived, in January 1788, from the empress, and he was seized, for reasons that have not been explained, by two Russian soldiers, who conveyed him in a sledge through the deserts of Northern Tartary to Moscow, without his clothes, money, and papers. From Moscow he was removed to the city of Moialoff, in White Russia, and from thence to the town of Tolochin, on the frontiers of the Polish dominions. As his conductors parted with him, they informed him, that if he returned to Russia he would be hanged, but that if he chose to go back to England, they wished him a pleasant journey. Distressed by poverty, covered with rags, infested with the usual accompaniments of such clothing, harassed with continual hardships, exhausted by disease, without friends, without credit,

unknown, and reduced to the most wretched state, he found his way to Konigsberg. In this hour of deep distress, he resolved once more to have recourse to his former benefactor, and fortunately found a person who was willing to take his draft for five guineas on the president of the royal society. With this assistance he arrived in England, and immediately waited on sir Joseph Banks. Sir Joseph, knowing his disposition, and conceiving, as we may well imagine, that he would be gratified by the information, told him, that he could recommend him, as he believed, to an adventure almost as perilous as that from which he had just returned; and then communicated to him the wishes of the Association for discovering the Inland Countries of Africa. Mr. Ledyard replied, that he had always determined to traverse the continent of Africa, as soon as he had explored the interior of North America, and with a letter of introduction by sir Joseph Banks, he waited on Henry Beaufoy, esq. an active member of the fore-mentioned association. Mr. Beaufoy spread before him a map of Africa, and tracing a line from Cairo to Sennar, and from thence westward in the latitude and supposed direction of the Niger, informed him that this was the route by which he was anxious that Africa might, if possible, be explored. Mr. Ledyard expressed great pleasure in the hope of being employed in this adventure. Being asked when he would set out? "To-morrow morning" was his answer. The committee of the society assigned to him, at his own desire, as an enterprise of obvious peril and of difficult success, the task of traversing from east to west, in the latitude attributed to the Niger, the widest part of the continent of Africa. On the 30th of June 1788, Mr. Ledyard left London; and after a journey of thirty-six days, seven of which were consumed at Paris, and two at Marseilles, he arrived in the city of Alexandria. On the 14th of August, at midnight, he left Alexandria, and sailing up the Nile, arrived at Cairo on the 19th. From Cairo he communicated to the committee of the society all the information which he was able to collect during his stay there; and they were thus sufficiently apprized of the ardent spirit of inquiry, the unwearied attention, the persevering research, and the laborious, indefatigable, anxious zeal, with which he pursued the object of his mission. The next dispatch which they were led to expect, was to be dated at Sennar; the terms of his passage had been set-

tled, and the day of his departure was appointed. The committee, however, after having expected with impatience the description of his journey, received with great concern and grievous disappointment, by letters from Egypt, the melancholy tidings of his death. By a bilious complaint, occasioned probably by vexatious delay at Cairo, and by too free an use of the acid of vitriol and tartar emetic, the termination of his life was hastened. He was decently interred in the neighbourhood of such of the English as had ended their days in the capital of Egypt.

Mr. Ledyard, as to his person, scarcely exceeded the middle size, but he manifested very remarkable activity and strength: and as to his manners, though they were unpolished, they were neither uncivil nor unpleasing. "Little attentive to difference of rank," says his biographer, "he seemed to consider all men as his equals, and as such he respected them. His genius, though uncultivated and irregular, was original and comprehensive. Ardent in his wishes, yet calm in his deliberations; daring in his purposes, but guarded in his measures; impatient of controul, yet capable of strong endurance; adventurous beyond the conception of ordinary men, yet wary and considerate, and attentive to all precautions, he appeared to be formed by nature for achievements of hardihood and peril." [1]

LEE (EDWARD), archbishop of York, was born in 1482, and was the son of Richard Lee, of Lee Magna in Kent, esq. and grandson of sir Richard Lee, knt. twice lord-mayor of London. He was partly educated in both universities, being admitted of Magdalen college, Oxford, about 1499, where he took his degrees in arts, and then removed to Cambridge, and completed his studies. He was accounted a man of great learning and talents, which recommended him to the court of Henry VIII. in which, among others, he acquired the esteem of sir Thomas More. The king likewise conceived so high an opinion of his political abilities, that he sent him on several embassies to the continent. In 1529 he was made chancellor of Sarum, and in 1531 was incorporated in the degree of D. D. at Oxford, which he had previously taken at some foreign university. The same year he was consecrated archbishop of York, but

[1] Proceedings of the Association for promoting the discovery of the interior parts of Africa, 1790.

enjoyed this high station a very short time, dying at York, Sept. 13, 1544. He was buried in the cathedral. He lived to witness the dawn of the reformation, but adhered to the popish system in all its plenitude, except, says his popish biographer, that he "was carried away with the stream as to the article of the king's supremacy." He was a zealous opponent of Luther, and had a controversy with Erasmus, respecting his annotations on the New Testament. This somewhat displeased sir Thomas More, who was greatly attached to Erasmus, but it did not lessen his friendship for Lee. Wood says, "he was a very great divine, and very well seen in all kinds of learning, famous as well for his wisdom as virtue, and holiness of life; a continual preacher of the gospel, a man very liberal to the poor, and exceedingly beloved by all sorts of men." His works were, 1. "Comment. in universum Pentateuchum," MS. 2. "Apologia contra quorundam calumnias," Lovan, 1520, 4to. 3. "Index annotationum prioris libri," ibid. 1520. 4. "Epistola nuncupatoria ad Desid. Erasmum," ibid. 1520. 5. "Annot. lib. duo in annotationes Novi Test. Erasmi." 6. "Epistola apologetica, qua respondet D. Erasmi epistolis." 7. "Epistolæ sexcentæ." 8. "Epicedia clarorum virorum." The two last articles are in MS. or partially printed. Some of his MSS. are in the Harleian, and some in the Cotton library."[1]

LEE (NATHANIEL), an English dramatic poet, was the son of Dr. Richard Lee, who had the living of Hatfield, in Hertfordshire, where he died in 1684. He was bred at Westminster-school under Dr. Busby, whence he removed to Trinity-college, in Cambridge, and became scholar upon that foundation in 1668. He proceeded B. A. the same year; but, not succeeding to a fellowship, quitted the university, and came to London, where he made an unsuccessful attempt to become an actor in 1672. The part he performed was Duncan in sir William Davenant's alteration of Macbeth. Cibber says that Lee "was so pathetic a reader of his own scenes, that I have been informed by an actor who was present, that while Lee was reading to major Mohun at a rehearsal, Mohun, in the warmth of his admiration, threw down his part, and said, Unless I were able to play it as well as you read it, to what purpose

[1] Ath. Ox. vol. I. new edit.—Dodd's Ch. Hist.—More's Life of sir T. More, p. 69.—Strype's Life of Cranmer, p. 9, 25, 77.

should I undertake it! And yet (continues the laureat) this very author, whose elocution raised such admiration in so capital an actor, when he attempted to be an actor himself, soon quitted the stage in an honest despair of ever making any profitable figure there." Failing, therefore, in this design, he had recourse to his pen for support; and composed a tragedy, called "Nero Emperor of Rome," in 1675; which being well received, he produced nine plays, besides two in conjunction with Dryden, between that period and 1684, when his habits of dissipation, aided probably by a hereditary taint, brought on insanity, and in November he was taken into Bedlam, where he continued four years under care of the physicians. In April 1688, he was discharged, being so much recovered as to be able to return to his occupation of writing for the stage; and he produced two plays afterwards, "The Princess of Cleve," in 1689, and "The Massacre of Paris," in 1690, but, notwithstanding the profits arising from these performances, he was this year reduced to so low an ebb, that a weekly stipend of ten shillings from the theatre royal was his chief dependence. Nor was he so free from his phrenzy as not to suffer some temporary relapses; and perhaps his untimely end might be occasioned by one. He died in 1691 or 1692, in consequence of a drunken frolic, by night, in the street; and was interred in the parish of Clement Danes, near Temple-Bar. He is the author of eleven plays, all acted with applause, and printed as soon as finished, with dedications of most of them to the earls of Dorset, Mulgrave, Pembroke, the duchesses of Portsmouth and Richmond, as his patrons. Addison declares, that among our modern English poets there was none better turned for tragedy than Lee, if, instead of favouring his impetuosity of genius, he had restrained and kept it within proper bounds. His thoughts are wonderfully suited to tragedy, but frequently lost in such a cloud of words, that it is hard to see the beauty of them. There is infinite fire in his works, but so involved in smoke, that it does not appear in half its lustre. He frequently succeeds in the passionate parts of the tragedy, but more particularly where he slackens his efforts, and eases the style of those epithets and metaphors with which he so much abounds. His "Rival Queens" and "Theodosius" still keep possession of the stage. None ever felt the passion of love more truly; nor could any one describe it with more ten-

derness; and for this reason he has been compared to Ovid among the ancients, and to Otway among the moderns. Dryden prefixed a copy of commendatory verses to the "Rival Queens;" and Lee joined with that laureat in writing the tragedies of "The duke of Guise" and "Œdipus." Notwithstanding Lee's imprudence and eccentricities, no man could be more respected by his contemporaries. In Spence's "Anecdotes" we are told that Villiers, duke of Buckingham, brought him up to town, where he never did any thing for him; and this is said to have contributed to bring on insanity.[1]

LEE (SAMUEL), an English nonconformist divine, was the son of an eminent citizen of London, from whom he inherited some property, and was born in 1625. He was educated under Dr. Gale at St. Paul's school, and afterwards entered a commoner of Magdalen-hall about the year 1647. The following year he was created M. A. by the parliamentary visitors, and was made fellow of Wadham college. In the latter end of 1650 he was elected by his society one of the proctors, although he was not of sufficient standing as master; but this the visitors, with whom he appears to have been a favourite, dispensed with. About that time he became a frequent preacher in or near Oxford, and was preferred by Cromwell to the living of St. Botolph's, Bishopsgate-street, but ejected by the rump parliament. Afterwards he was chosen lecturer of Great St. Helen's church in Bishopsgate-street. According to Wood, he was not in possession of either of these preferments at the restoration, but Calamy says he was ejected from St. Botolph's. His friend Dr. Wilkins, of Wadham college, afterwards bishop of Chester, urged him much to conform, but he was inflexible. He then lived for some time on an estate he had near Bisseter in Oxfordshire, and preached occasionally. About 1678 he removed to Newington Green near London, where he was for many years minister of a congregation of independents. In 1686, being dissatisfied with the times, he went over to New England, and became pastor of a church at Bristol. The revolution in 1688 affording brighter prospects, he determined to revisit his own country, but in his passage home, with his family, the ship was captured by a French privateer, and carried into St. Malo, where he died a few weeks after, in

[1] Cibber's Lives.—Biog. Dram.—Censura Lit. vol. I.—Spence's Anecdotes, MS.

Nov. 1691. His death is said to have been hastened by his losses in this capture, and especially by his being kept in confinement while his wife and children were permitted to go to England. He was at one time a great dabbler in astrology, but, disapproving of this study afterwards, he is said to have burnt many books and manuscripts which he had collected on that subject. It was probably when addicted to astrology, that he informed his wife of his having seen a star, which, according to all the rules of astrology, predicted that he should be taken captive. Mr. Lee's other studies were more creditable. He was a very considerable scholar; understood the learned languages well, and spoke Latin fluently and eloquently. He was also a good antiquary. He wrote "Chronicon Castrense," a chronology of all the rulers and governors of Cheshire and Chester, which is added to King's "Vale Royal." Wood suspects that he was of the family of Lee in Cheshire. His other works are: 1. "Orbis Miraculum; or the Temple of Solomon portrayed by Scripture light," Lond. 1659, folio. 2. "Contemplations on Mortality, &c." ibid. 1669, 8vo. 3. "Dissertation" on the probable conversion and restoration of the Jews, printed with Giles Fletcher's "Israel Redux." 4. "The Joy of Faith," 1689, 8vo. He published also various sermons preached on public occasions, or prescribed subjects; and had a considerable hand in Helvicus's "Theatrum Historicum," the edition of 1662.[1]

LEECHMAN (WILLIAM), a learned Scotch divine, was born at Dolphinston, in Lanerkshire, in 1706. He received his academical education at the university of Edinburgh, where he distinguished himself by his great proficiency in different branches of learning. He began his theological studies in 1724, and in 1727 he undertook the education of a young gentleman at Caldwell, in Renfrewshire, where he resided in the summer months, but during the remainder of the year he lived at Glasgow, and was honoured with the friendship of professors Hutcheson and Dunlop. About the beginning of 1731 he was licensed as a preacher, but it was not till 1736 that he was ordained minister of Beith, on which charge he continued seven years. In 1740 he was elected moderator of a meeting of the synod at Irvine, and opened the assembly at Glasgow

[1] Ath. Ox. vol. II.—Calamy.—Dict. Hist. Supplement.—Neal's History of New England.

on the 7th of April 1741, with a sermon to the clergy "On the temper, character, and duty, of a minister of the gospel," which has passed through many editions, and is still in high reputation. In 1743 he published a much longer discourse on "The nature, reasonableness, and advantages of Prayer; with an attempt to answer the objections against it." This, likewise, added much to his reputation, and has been frequently reprinted. He was shortly after elected to the professorship of theology at the university of Glasgow; an honour which he obtained only by the casting vote of the president, owing to some suspicions entertained of the orthodoxy of his sentiments, founded on his sermon on prayer, in which he was thought to have laid too little stress on the atonement and intercession of Christ. A prosecution for heresy was the consequence, which was ultimately decided in his favour by the synod, the members of which almost unanimously determined, that there was no reason to charge him with any unsoundness in the passages of the sermon complained against. After this the prejudices against him appear to have subsided, and his character became very generally and highly respected, even by some who had thought it their duty to promote the prosecution. Soon after he had been established in the professorship, he took the degree of doctor in divinity; and continued in the theological chair seventeen years, vindicating and establishing the grand truths of natural and revealed religion, in answer to the principal objections made to them by Mr. Hume, lord Bolingbroke, and other sceptical writers. He had, in his lectures, a remarkable talent of selecting what was most important and striking on every subject that he handled: his arguments were solid, founded on indisputable facts; and they were urged with a degree of warmth which carried his auditors along with him; for they were addressed equally to the judgment and the heart. Dr. Leechman's fame extended far and wide, the divinity-hall at Glasgow was crowded, in his time, with a greater number of scholars than any other in Scotland: and his numerous scholars, however they might differ in their sentiments on speculative theology and church government, were all cordially united in their affection and veneration for their master. In 1761, Dr. Leechman was raised to the office of principal of the university of Glasgow by a presentation from the king. He had previously to this been in a very bad state of health, and this change

in his avocations was probably the means of prolonging his life; yet, though released from the more fatiguing part of his duties, he gave a lecture, for some time, once a week, to the students in divinity, and weekly lectures to the whole university. Dr. Leechman's faculties remained in full vigour amidst the increasing infirmities of old age, and his taste for knowledge continued as acute as ever. In September and October 1785, he experienced two violent paralytic strokes, from which he partially recovered; but a third attack carried him off on the 3d of December, 1785, when he was almost eighty years of age. Dr. Leechman committed nothing to the press, except nine sermons, which went through several editions during his life-time. These were republished, with others, forming together two volumes, in 1789. To the first of these volumes is prefixed an account of the author, by Dr. Wodrow, from which the preceding particulars are taken.[1]

LEGER (ANTHONY), a learned Protestant divine, was born in 1594, at Ville Seiche, in the valley of St. Martin in Piedmont. Going to Constantinople as chaplain to the ambassador from the States-general, he formed a friendship in that city with the famous Cyrillus Lucar, and obtained from him a confession of the faith of the Greek and Eastern churches. On his return to the Vallies he was appointed minister there; but being condemned to death by the duke of Savoy, took refuge in Geneva, where he was made professor of divinity, and died in 1661. He left an edition of the New Testament in the original Greek, and vulgar Greek, 2 vols. 4to. His son, ANTHONY LEGER, born 1652, at Geneva, was a celebrated preacher, and five volumes of his sermons have been published since his death, which happened at Geneva, in 1719.[2]

LEGER (JOHN), a learned protestant divine, born in 1615, at Ville-Seiche, in the valley of St. Martin, in Piedmont, was nephew of Anthony Leger the elder. He was minister of several churches, particularly that at St. Jean, and escaped from the massacre of the Waldenses in 1655. Having been deputed to several protestant powers in 1661, the court of Turin ordered his house at St. Jean to be razed to the ground, and declared him guilty of high treason. He became pastor afterwards of the Walloon church at Leyden, in which city he was living in 1665, and there

[1] Life as above. [2] Moreri.—Dict. Hist.

published his "Hist. des Eglises Evangeliques des Vallées de Piémont," fol. The year of his death is unknown.[1]

LEGGE (GEORGE), baron of Dartmouth, an eminent naval commander, was the eldest son of colonel William Legge, groom of the bed-chamber to king Charles I. and brought up under the brave admiral sir Edward Spragge. He entered the navy at seventeen years of age, and, before he was twenty, his gallant behaviour recommended him so effectually to king Charles II. that in 1667, he promoted him to the command of the Pembroke. In 1671, he was appointed captain of the Fairfax, and the next year removed to the Royal Catharine, in which ship he obtained high reputation, by beating off the Dutch after they had boarded her, though the ship seemed on the point of sinking; and then finding the means of stopping her leaks, he carried her safe into port. In 1673, he was made governor of Portsmouth, master of the horse, and gentleman to the duke of York. Several other posts were successively conferred upon him, and in December 1682, he was created baron of Dartmouth. The port of Tangier having been attended with great expence to keep the fortifications in repair, and to maintain in it a numerous garrison to protect it from the Moors, who watched every opportunity of seizing it, the king determined to demolish the fortifications, and bring the garrison to England; but the difficulty was to perform it without the Moors having any suspicion of the design. Lord Dartmouth was appointed to manage this difficult affair, and, for that purpose, was, in 1683, made governor of Tangier, general of his majesty's forces in Africa, and admiral of the fleet. At his arrival he prepared every thing necessary for putting his design in execution, blew up all the fortifications, and returned to England with the garrison; soon after which, the king made him a present of ten thousand pounds. When James II. ascended the throne, his lordship was created master of the horse, general of the ordnance, constable of the tower of London, captain of an independent company of foot, and one of the privy-council. That monarch placed the highest confidence in his friendship; and, on his being thoroughly convinced that the prince of Orange intended to land in England, he appointed him commander of the fleet; and, had he not been prevented by the wind and other accidents from com-

[1] Moreri.—Dict. Hist.

ing up with the prince of Orange, a bloody engagement would doubtless have ensued.

After the prince landed, lord Dartmouth returned to Spithead, in November, with forty-three ships of war, the rest of the fleet being put into other ports. Yet, notwithstanding he brought the fleet safe home, and had acted by order of king James when in power, he was deprived of all his employments at the revolution; and in 1691 committed prisoner to the Tower of London, where, after three months imprisonment, he died suddenly of an apoplexy, Oct. 25 of that year, in the forty-fourth year of his age. When he was dead, lord Lucas, who was constable of the Tower, made some difficulty of permitting his body to be removed without order; on which, application being made to king William, he was pleased to direct that the same respect should be paid at his funeral, that would have been due to him if he had died possessed of all his employments in that place; and accordingly, the Tower-guns were fired when he was carried out to be interred near his father, in the vault of the church in the Minories, where a monument of white marble is erected to his memory.[1]

LEGLEUS, GILBERTUS. See GILBERTUS ANGLICUS.

LEIBNITZ (GODFREY WILLIAM DE), a very eminent mathematician and philosopher, was born at Leipsic, July 4, 1646. His father, Frederic Leibnitz, was professor of moral philosophy, and secretary to that university; but did not survive the birth of his son above six years. His mother put him under messieurs Homschucius and Bachuchius, to teach him Greek and Latin; and he made so quick a progress as to surpass the expectations of his master; and not content with their tasks, when at home, where there was a well-chosen library left by his father, he read with attention the ancient authors, and especially Livy. The poets also had a share in his studies, particularly Virgil, many of whose verses he could repeat in his old age, with fluency and accuracy. He had himself also a talent for versifying, and is said to have composed in one day's time, a poem of three hundred lines, without an elision. This early and assiduous attention to classical learning laid the foundation of that correct and elegant taste which appears in all his writings. At the age of

[1] Collins's Peerage, by Sir E. Brydges.

fifteen, he became a student in the university of Leipsic, and to polite literature joining philosophy and the mathematics, he studied the former under James Thomasius, and the latter under John Kuhnius, at Leipsic. He afterwards went to Jena, where he heard the lectures of professor Bohnius upon polite learning and history, and those of Falcknerius in the law. At his return to Leipsic, in 1663, he maintained, under Thomasius, a thesis, "De Principiis Individuationis." In 1664, he was admitted M. A.; and observing how useful philosophy might be in illustrating the law, he maintained several philosophical questions taken out of the "Corpus Juris." At the same time he applied himself particularly to the study of the Greek philosophers, and engaged in the task of reconciling Plato with Aristotle; as he afterwards attempted a like reconciliation between Aristotle and Des Cartes. He was so intent on these studies, that he spent whole days in meditating upon them, in a forest near Leipsic.

His views being at this time chiefly fixed upon the law, he commenced bachelor in that faculty in 1665, and the year after supplicated for his doctor's degree; but was denied, as not being of sufficient standing, that is, not quite twenty; but the real cause of the demur was his rejecting the principles of Aristotle and the schoolmen, against the received doctrine of that time. Resenting the affront, he went to Altorf, where he maintained a thesis, "De Casibus perplexis," with so much reputation, that he not only obtained his doctor's degree, but had an offer of being made professor of law extraordinary. This, however, was declined; and he went from Altorf to Nuremberg, to visit the learned in that university. He had heard of some literati there who were engaged in the pursuit of the philosopher's stone; and his curiosity was raised to be initiated into their mysteries. For this purpose he drew up a letter full of abstruse terms, extracted out of books of chemistry; and, unintelligible as it was to himself, addressed it to the director of that society, desiring to be admitted a member. They were satisfied of his merit, from the proofs given in his letter; and not only admitted him into their laboratory, but even requested him to accept the secretaryship, with a stipend. His office was, to register their processes and experiments, and to extract from the books of the best chemists such things as might be of use to them in their pursuits.

About this time, baron Boinebourg, first minister of the elector of Mentz, passing through Nuremberg, met Leibnitz at a common entertainment; and conceived so great an opinion of his parts and learning from his conversation, that he advised him to apply himself wholly to law and history; giving him at the same time the strongest assurances, that he would engage the elector, John Philip of Schonborn, to send for him to his court. Leibnitz accepted the kindness, promising to do his utmost to render himself worthy of such a patronage; and, to be more within the reach of its happy effects, he repaired to Francfort upon the Maine, in the neighbourhood of Mentz. In 1668, John Casimir, king of Poland, resigning his crown, the elector palatine, among others, became a competitor for that dignity; and, while baron Boinebourg went into Poland to manage the elector's interests, Leibnitz wrote a treatise to shew that the Polonnois could not make choice of a better person for their king. With this piece the elector palatine was extremely pleased, and invited our author to his court. But baron Boinebourg, resolving to provide for him at the court of Mentz, would not suffer him to accept this last offer from the palatine; and immediately obtained for him the post of counsellor of the chamber of review to the elector of Mentz. Baron Boinebourg had some connexions at the French court; and as his son, who was at Paris, was not of years to be trusted with the management of his affairs, he begged Mr. Leibnitz to undertake that charge.

Leibnitz, charmed with this opportunity of shewing his gratitude to so zealous a patron, set out for Paris in 1672. He also proposed several other advantages to himself in this tour, and his views were not disappointed. He saw all the literati in that metropolis, made an acquaintance with the greatest part of them, and, besides, applied himself with vigour to the mathematics, in which study he had not yet made any considerable progress. He tells us himself, that he owed his advancement in it principally to the works of Pascal, Gregory, St. Vincent, and above all, to the excellent treatise of Huygens "De Horologio oscillatorio." In this course, having observed the imperfection of Pascal's arithmetical machine, which, however, Pascal did not live to finish, he invented a new one, as he called it; the use of which he explained to Mr. Colbert, who was extremely pleased with it; and, the invention being approved like-

wise by the Academy of sciences, he was offered a seat there as pensionary member. With such encouragement he might have settled very advantageously at Paris if he would have turned Roman catholic; but he chose to adhere to the Lutheran religion, in which he was born. In 1673, he lost his patron, M. de Boinebourg; and, being at liberty by his death, took a tour to England, where he became acquainted with Oldenburg, the secretary, and John Collins, fellow of the royal society, from whom he received some hints of the invention of the method of fluxions, which had been discovered in 1664 or 1665, by Mr. (afterwards) sir Isaac Newton *.

While he was in England he received an account of the death of the elector of Mentz, by which he lost his pension. He then returned to France, whence he wrote to the duke of Brunswick Lunenburg, to inform him of his circumstances. That prince sent him a very gracious answer, assuring him of his favour, and, for the present, appointed him counsellor of his court, with a salary; but gave him leave to stay at Paris, in order to complete his arithmetical machine, which, however, was not completed until after his death. In 1674 he went again to England, whence he passed, through Holland, to Hanover, and from his first

* The right to this invention is so interesting to our country, that we must not omit this occasion of asserting it. The state of the dispute between the competitors, Leibnitz and Newton, is as follows: Newton discovered it in 1665 and 1666, and communicated it to Dr. Barrow in 1669. Leibnitz said he had some glimpses of it in 1672, before he had seen any hint of Newton's prior discovery, which was communicated by Mr. Collins to several foreigners in 1673; in the beginning of which year Leibnitz was in England, and commenced an acquaintance with Collins, but at that time only claimed the invention of another differential method, properly so called, which indeed was Newton's invention; mentioning no other till June 1677: and this was a year after a letter of Newton's, containing a sufficient description of the nature of the method, had been sent to Paris, to be communicated to him. However, nothing of it was printed by sir Isaac; which being observed by the other, he first printed it, under the name of the Differential, and sometimes the Infinitesimal method, in the "Acta Eruditorum Lipsiæ, for the year 1684." And, as he still persisted in his claim to the invention, sir Isaac, at the request of George I. gave his majesty an account of the whole affair, and sent Leibnitz a defiance in express terms, to prove his assertion. This was answered by Leibnitz, in a letter which he sent by Mr. Remond, at Paris, to be communicated to sir Isaac, after he had shewn it in France: declaring that he took this method in order to have indifferent and intelligent witnesses. That method being disliked by sir Isaac, who thought that London, as well as Paris, might furnish such witnesses, he resolved to carry the dispute no farther; and, when Leibnitz's letter came from France, he refuted it, by remarks which he communicated only to some of his friends; but, as soon as he heard of Leibnitz's death, which happened six months after, he published Leibnitz's letter, with his own remarks, by way of supplement to Ralphson's "History of Fluxions."

arrival there made it his business to enrich the library of that prince with the best books of all kinds. That duke dying in 1679, his successor, Ernest Augustus, then bishop of Osnabrug, afterwards George I. extended the same patronage to Leibnitz, and directed him to write the history of the house of Brunswick. Leibnitz undertook the task; and, travelling through Germany and Italy to collect materials, returned to Hanover in 1690, with an ample store. While he was in Italy he met with a singular instance of bigotry, which, but for his happy presence of mind, might have proved fatal. Passing in a small bark from Venice to Mesola, a storm arose, during which the pilot, imagining he was not understood by a German, whom being a heretic he looked on as the cause of the tempest, proposed to strip him of his cloaths and money, and throw him overboard. Leibnitz hearing this, without discovering the least emotion, pulled out a set of beads, and turned them over with a seeming devotion. The artifice succeeded; one of the sailors observing to the pilot, that, since the man was no heretic, it would be of no use to drown him. In 1700 he was admitted a member of the royal academy of sciences at Paris. The same year the elector of Brandenburg, afterwards king of Prussia, founded an academy at Berlin, by the advice of Leibnitz, who was appointed perpetual president of it; and, though his other affairs did not permit him to reside constantly upon the spot, yet he made ample amends by the treasures with which he enriched their memoirs, in several dissertations upon geometry, polite learning, natural philosophy, and physic. He also projected to establish at Dresden another academy like that at Berlin. He communicated his design to the king of Poland in 1703, who was inclined to promote it; but the troubles which arose shortly after in that kingdom, hindered it from being carried into execution.

Besides these projects to promote learning, there is another still behind of a more extensive view, both in its nature and use; he set himself to invent a language so easy and so perspicuous, as to become the common language of all nations of the world. This is what is called "The Universal Language," and the design occupied the thoughts of our philosopher a long time. The thing had been attempted before by d'Algarme, and Dr. Wilkins, bishop of Chester; but Leibnitz did not approve of their method, and therefore attempted a new one. His pre-

decessors in his opinion had not reached the point; they might indeed enable nations who did not understand each other, to correspond easily together; but they had not attained the true real characters, which would be the best instruments of the human mind, and extremely assist both the reason and memory. These characters, he thought, ought to resemble as much as possible those of algebra, which are simple and expressive, and never superfluous and equivocal, but whose varieties are grounded on reason. In order to hasten the execution of this vast project, he employed a young person to put into a regular order the definitions of all things whatsoever; but, though he laboured in it from 1703, yet his life did not prove sufficient to complete it*. In the mean time, his name became famous over Europe; and his merit was rewarded by other princes, besides the elector of Hanover. In 1711, he was made aulic counsellor to the emperor; and the czar of Moscovy appointed him privy-counsellor of justice, with a pension of a thousand ducats†. Leibnitz undertook at the same time to establish an academy of sciences at Vienna; but that project miscarried; a disappointment which some have ascribed to the plague. However that be, it is certain he only had the honour of attempting it, and the emperor rewarded him for it with a pension of 2000 florins, promising him to double the sum, if he would come and reside at Vienna, which his death prevented. In the mean time, the History of Brunswick being interrupted by other works which he wrote occasionally, he found at his return to Hanover, in 1714, that the elector had appointed Mr. Eckard for his colleague in that history. The elector was then raised to the throne of Great Britain; and soon after his arrival, the electoral princess, then prineess of Wales, and afterwards queen Caroline, engaged Leibnitz in a dispute with Dr. Samuel Clarke upon the subject of free-will, the reality of space, and other philosophical subjects. This controversy was carried on by letters which passed through her royal highness's hands, and ended only with the death of Leibnitz, Nov. 14, 1716, occasioned by the gout and stone, at the age of seventy.

* He speaks in some places of an alphabet of human thoughts, which he was contriving, which, it is very probable, had some relation to his universal language.

† The particulars we have in the "Recueil de Literature," printed at Amsterdam, in 1740, which also says that Leibnitz refused the place of keeper of the Vatican library, offered him by cardinal Casanata, while he was at Rome.

Leibnitz was in person of a middle stature, and of a thin habit. He had a studious air, and a sweet aspect, though short-sighted. He was indefatigably industrious, and so continued to the end of his life. He ate and drank little. Hunger alone marked the time of his meals, and his diet was plain and strong. He loved travelling, and different climates never affected his health. In order to impress upon his memory what he had a mind to remember, he wrote it down, and never read it afterwards. His temper was naturally choleric, but on most occasions he had the art to restrain it. As he had the honour of passing for one of the greatest men in Europe, he was sufficiently sensible of it. He was solicitous in procuring the favour of princes, which he turned to his own advantage, as well as to the service of learning. He was affable and polite in conversation, and averse to disputes. He was thought to love money, and is said to have left sixty thousand crowns, yet no more than fifteen or twenty thousand out at interest; the rest being found in crown-pieces and other specie, hoarded in corn-sacks. He always professed himself a Lutheran, but never joined in public worship; and in his last sickness, being desired by his coachman, who was his favourite servant, to send for a minister, he would not hear of it, saying he had no occasion for one. He was never married, and never attempted it but once, when he was about fifty years old; and the lady desiring time to consider of it, gave him an opportunity of doing the same; which produced this conclusion, "that marriage was a good thing, but a wise man ought to consider of it all his life." Mr. Lœfler, son of his sister, was his sole heir, whose wife died suddenly with joy at the sight of so much money left them by their uncle. It is said he had a natural son in his youth, who afterwards lived with him, was serviceable to him in many ways, and had a considerable share in his confidence. He went by the name of William Dinninger, and extremely resembled his father.

The following particulars relating to M. Leibnitz are extracted from the works of the abbé Conti, as given in the Gazette Litteraire for 1765:

"This great man," says the abbé, "owed his death to a medicine given him by a jesuit at Vienna, which he took from a desire to obtain a too speedy cure for the gout. This removed the disorder suddenly from his foot to his stomach, and killed him. At the time of his death,

he was sitting on the side of his bed, with an ink-stand and Barclay's Argenis beside him. They say that he was continually reading this book, the style of which pleased him exceedingly; and that it was from this taste he intended to form his history.

"He left behind him twelve or thirteen thousand crowns in specie, and a bag full of gold medals. Among his papers was found a manuscript on the Cartesian method, which has not yet appeared; a political tract of Budé, the letters of pope Sylvester II. and Spinoza's letters. His own manuscripts were in great disorder. There were found many papers filled with his thoughts, and with *bon mots* either his own, or collected by him. Leibnitz had passed part of his life with almost all the sovereigns of Europe, and expressed himself with much spirit and elegance. He left behind him poems, epigrams, and love-letters. He was connected with the learned of all countries; and carefully preserved all the letters he wrote and received. M. Eckard says, there were found in his letters the history of the inventions, discoveries, and literary disputes during the space of forty years. He applied himself to every thing; having left behind him a book of etymologies in the German language, and he laboured at an universal language to the time of his death. He loved chemistry; and to acquire the secrets of that art, he contrived a language chiefly composed of foreign words, which procured him the acquaintance of several chemists.

"He read all books without exception; the more odd and whimsical the title was, the more curious he was to examine the contents. He found a romance written in German by Mr. Eckard: this romance contained the history of a father, who having consulted an astrologer about the future destiny of his son, learnt that to preserve him from death, there was no other method than to make him pass for the son of a hangman. Leibnitz found this romance so excellent that he read it through at one sitting.

"The first time he visited Hanover, he never went out of his study. He never spoke of the sacred Scriptures without reverence; they are full, he would say, of lessons useful to mankind. He was unwilling to engage in religious disputes, but when his own principles were attacked, he defended himself with much warmth. He was fond of the Estern manners, had a great esteem for the Arabic and Chinese languages, and recommended the study of

them. He formed a project for making a voyage to China, and the Czar promised to fit him out; but on reflexion, he found himself too far advanced in life to undertake it. He collected many Chinese books in which were contained the antiquities of that empire."

Leibnitz was author of a great multitude of writings; several of which were published separately, and many others in the memoirs of different academies. He invented a binary arithmetic, and many other ingenious matters. His claim to the invention of Fluxions, we have already noticed. Hanschius collected, with great care, every thing that Leibnitz had said, in different passages of his works, upon the principles of philosophy; and formed of them a complete system, under the title of "G. G. Leibnitzii Principia Philosophiæ more geometrico demonstrata," &c. 1728, 4to. There came out a collection of our author's letters in 1734 and 1735, entitled, "Epistolæ ad diversos theologici, juridici, medici, philosophici, mathematici, historici, & philologici argumenti è MSS. auctores: cum annotationibus suis primum divulgavit Christian Cortholtus," and another collection of his letters was published in 1805 at Hanover, by M. Feder, under the title of "Commercii epistolici Leibnitziani typis nondum vulgati selecta specimina," 8vo. Of his collected works, the best edition, distributed into classes by M. Dutens, was published at Geneva in six large volumes 4to, in 1768, entitled, "Gothofredi Guillelmi Leibnitzii Opera omnia," &c.

As Leibnitz was long the successful teacher of a new system of philosophy, it may be now necessary to give some account of it, which was formed partly in emendation of the Cartesian, and partly in opposition to the Newtonian philosophy. In this philosophy, the author retained the Cartesian subtile matter, with the vortices and universal plenum; and he represented the universe as a machine that should proceed for ever, by the laws of mechanism, in the most perfect state, by an absolute inviolable necessity. After Newton's philosophy was published, in 1687, Leibnitz printed an essay on the celestial motions in the Act. Erud. 1689, where he admits the circulation of the ether with Des Cartes, and of gravity with Newton; though he has not reconciled these principles, nor shewn how gravity arose from the impulse of this ether, nor how to account for the planetary revolutions in their respective orbits. His system is also defective, as it does not reconcile the circu-

lation of the ether with the free motions of the comets in all directions, or with the obliquity of the planes of the planetary orbits; nor does it resolve other objections to which the hypothesis of the vortices and plenum is liable.

Soon after the period just mentioned, the dispute commenced concerning the invention of the method of fluxions, which led Mr. Leibnitz to take a very decided part in opposition to the philosophy of Newton. From the goodness and wisdom of the Deity, and his principle of a *sufficient reason*, he concluded, that the universe was a perfect work, or the best that could possibly have been made; and that other things, which are evil or incommodious, were permitted as necessary consequences of what was best: that the material system, considered as a perfect machine, can never fall into disorder, or require to be set right; and to suppose that God interposes in it, is to lessen the skill of the author, and the perfection of his work. He expressly charges an impious tendency on the philosophy of Newton, because he asserts, that the fabric of the universe and course of nature could not continue for ever in its present state, but in process of time would require to be re-established or renewed by the hand of its first framer. The perfection of the universe, in consequence of which it is capable of continuing for ever by mechanical laws in its present state, led Mr. Leibnitz to distinguish between the quantity of motion and the force of bodies; and, whilst he owns in opposition to Des Cartes, that the former varies, to maintain that the quantity of force is for ever the same in the universe; and to measure the forces of bodies by the squares of their velocities.

Mr. Leibnitz proposes two principles as the foundation of all our knowledge; the first, that it is impossible for a thing to be, and not to be, at the same time, which, he says is the foundation of speculative truth; and secondly, that nothing is without a *sufficient reason* why it should be so, rather than otherwise; and by this principle he says we make a transition from abstracted truths to natural philosophy. Hence he concludes that the mind is naturally determined in its volitions and elections, by the greatest apparent good, and that it is impossible to make a choice between things perfectly like, which he calls *indiscernibles;* from whence he infers, that two things perfectly like could not have been produced even by the Deity himself: and one reason why he rejects a vacuum, is because the

parts of it must be supposed perfectly like to each other. For the same reason too, he rejects atoms, and all similar parts of matter, to each of which, though divisible *ad infinitum*, he ascribes a *monad*, or active kind of principle, endued with perception and appetite. The essence of substance he places in action or activity, or, as he expresses it, in something that is between acting and the faculty of acting. He affirms that absolute rest is impossible, and holds that motion, or a sort of *nisus*, is essential to all material substances. Each monad he describes as representative of the whole universe from its point of sight; and yet he tells us, in one of his letters, that matter is not a substance, but a *substantiatum*, or *phenomenē bien fondē*. From this metaphysical theory, which must be confessed too hypothetical to afford satisfaction, Leibnitz deduced many dogmas respecting the divine nature and operations, the nature of human actions, good and evil, natural and moral, and other subjects which he treats with great subtlety, and in a connected train of reasoning.

The translator of Mosheim's Ecclesiastical History observes, that the progress of Arminianism has declined in Germany and several parts of Switzerland, in consequence of the influence of the Leibnitzian and Wolfian philosophy. Leibnitz and Wolf, by attacking that liberty of indifference, which is supposed to imply the power of acting not only without, but against motives, struck, he says, at the very foundation of the Arminian system. He adds, that the greatest possible perfection of the universe, considered as the ultimate end of creating goodness, removes from the doctrine of predestination those arbitrary procedures and narrow views, with which the Calvinists are supposed to have loaded it, and gives it a new, a more pleasing, and a more philosophical aspect. As the Leibnitzians laid down this great end as the supreme object of God's universal dominion, and the scope to which all his dispensations are directed, so they concluded, that, if this end was proposed, it must be accomplished. Hence the doctrine of necessity, to fulfil the purposes of a predestination founded in wisdom and goodness; a necessity, physical and mechanical, in the motions of material and inanimate things; but a necessity, moral and spiritual, in the voluntary determinations of intelligent beings, in consequence of prepollent motives, which produce their effects with certainty, though these effects be contingent, and by no

means the offspring of an absolute and essentially immutable fatality. These principles, says the same writer, are evidently applicable to the main doctrines of Calvinism; by them predestination is confirmed, though modified with respect to its reasons and its end; by them irresistible grace (irresistible in a moral sense) is maintained upon the hypothesis of prepollent motives and a moral necessity; the perseverance of the saints is also explicable upon the same system, by a series of moral causes producing a series of moral effects. But Maclaine adds, that the Leibnitzian system has scarcely been embraced by any of the English Calvinists, because, as he supposes, they adhere firmly to their theology, and blend no philosophical principles with their system.

Gibbon has drawn the character of Leibnitz with great force and precision, as a man whose genius and studies have ranked his name with the first philosophic names of his age and country; but he thinks his reputation, perhaps, would have been more pure and permanent, if he had not ambitiously grasped the whole circle of human science. As a theologian, says Gibbon (who is not, perhaps, the most impartial judge of this subject), he successively contended with the sceptics, who believe too little, and with the papists who believe too much; and with the heretics, who believe otherwise than is inculcated by the Lutheran confession of Augsburgh. Yet the philosopher betrayed his love of union and toleration; his faith in revelation was accused, while he proved the Trinity by the principles of logic; and in the defence of the attributes and providence of the Deity, he was suspected of a secret correspondence with his adversary Bayle. The metaphysician expatiated in the fields of air; his pre-established harmony of the soul and body might have provoked the jealousy of Plato; and his optimism, the best of all possible worlds, seems an idea too vast for a mortal mind. He was a physician, in the large and genuine sense of the word; like his brethren, he amused him with creating a globe; and his *Protogæa*, or primitive earth, has not been useless to the last hypothesis of Buffon, which prefers the agency of fire to that of water. "I am not worthy," adds Gibbon, "to praise the mathematician; but his name is mingled in all the problems and discoveries of the times; the masters of the art were his rivals or disciples; and if he borrowed from sir Isaac Newton, the sublime method of

fluxions, Leibnitz was at least the Prometheus who imparted to mankind the sacred fire which he had stolen from the gods. His curiosity extended to every branch of chemistry, mechanics, and the arts; and the thirst of knowledge was always accompanied with the spirit of improvement. The vigour of his youth had been exercised in the schools of jurisprudence; and while he taught, he aspired to reform the laws of nature and nations, of Rome and Germany. The annals of Brunswick, and of the empire, of the ancient and modern world, were presented to the mind of the historian; and he could turn from the solution of a problem, to the dusty parchments and barbarous style of the records of the middle age. His genius was more nobly directed to investigate the origin of languages and nations; nor could he assume the character of a grammarian, without forming the project of an universal idiom and alphabet. These various studies were often interrupted by the occasional politics of the times; and his pen was always ready in the cause of the princes and patrons to whose service he was attached; many hours were consumed in a learned correspondence with all Europe; and the philosopher amused his leisure in the composition of French and Latin poetry. Such an example may display the extent and powers of the human understanding, but even *his* powers were dissipated by the multiplicity of his pursuits. He attempted more than he could finish; he designed more than he could execute: his imagination was too easily satisfied with a bold and rapid glance on the subject, which he was impatient to leave; and Leibnitz may be compared to those heroes, whose empire has been lost in the ambition of universal conquest."[1]

LEIGH (CHARLES), a naturalist and physician of the seventeenth century, was born at Grange, in Lancashire. He entered in 1679, of Brazen-nose college, Oxford, and took a bachelor's degree in arts, whence he removed to Cambridge, and proceeding in the faculty of medicine, afterwards practised in London with considerable reputation. He was admitted a member of the royal society in May 1685. He left the following works: "The Natural History of the Counties of Lancashire, Cheshire, and Derbyshire, &c." London, 1700, folio, with plates. Into this

[1] Gen. Dict.—Eloge by Fontenelle.—Brucker.—Hutton's Dictionary.—Gibbon's Miscellaneous Works.—Dict. Hist.—Saxii Onomast.

is incorporated the best part of the following publication: "Phthisiologia Lancastriensis, cum tentamine philosophico de Mineralibus Aquis in eodem comitatu observatis," London, 1694, 8vo. "Exercitationes quinque de Aquis Mineralibus, Thermis calidis, Morbis acutis, Morbis intermittentibus, Hydrope," ibid. 1697. "History of Virginia," drawn up from observations made during a residence in that country, London, 1705, 12mo. Of his "Natural History of Lancashire," bishop Nicolson speaks with great, and, as Mr. Gough thinks, deserved contempt. The coins described in this book were left to Mr. Prescot of Catherine-hall, Cambridge. The time of his death is not mentioned in any of the accounts we have seen of him.[1]

LEIGH (EDWARD), a learned theological writer of the seventeenth century, the son of Henry Leigh, esq. was born at Shawell in Leicestershire, March 24, 1602-3. He had his grammatical learning under a Mr. Lee of Walshall in Staffordshire; and when removed to Oxford, became a commoner of Magdalen-hall, in 1616, under Mr. William Pemble, a very celebrated tutor of that society. After completing his degrees in arts in 1623, he removed to the Middle Temple for the study of the law. During the violence of the plague in 1625, he took that opportunity to visit France; and on his return to the Temple, added to his law studies those of divinity and history, in both which he attained a great stock of knowledge. He was in fact a sort of lay divine, and superior to many of the profession. About 1636, we find him representing the borough of Stafford in parliament, when some of the members of that, which was called the Long parliament, had withdrawn to the king at Oxford. Mr. Leigh's sentiments inclining him to remain and to support the measures of the party in opposition to the court, he was afterwards appointed to a seat in the assembly of divines, and certainly sat with no little propriety in one respect, being as ably skilled in matters of divinity and ecclesiastical history as most of them. He was also a colonel of a regiment in the parliamentary service, and custos rotulorum for the county of Stafford. He was not, however, prepared to approve of all the proceedings of the parliament and army; and having, in Dec. 1648, voted that his majesty's concessions were satisfactory, he and some others, who held the same opi-

[1] Ath. Ox. vol. II.—Gough's Topography.—Pulteney's Sketches of Botany.

nion, were turned out of parliament. From that time he appears to have retired from public life, and to have employed his time in study. He died June 2, 1671, at Rushall Hall in Staffordshire, and was buried in the chancel of that church. His works, which afford abundant proofs of his learning and industry, are, 1. "Select and choice Observations concerning the first twelve Cæsars," Oxon. 1635, 8vo. Additions were made to this work both by himself and his son Henry, who published an enlarged edition in 1657, 8vo, with the title of "Analecta Cæsarum Romanorum." Two other editions, with farther improvements and plates of coins, &c. appeared in 1664 and 1670, 8vo. 2. "Treatise of Divine promises," Lond. 1633, often reprinted, and was the model of Clarke's "Scripture Promises," and other collections of the same kind. 3. "Critica Sacra, or the Hebrew words of the Old, and of the Greek of the New Testament," Lond. 1639, and 1646, 4to, afterwards enlarged with a supplement, to 2 vols. folio. This was one of the books on which the late learned Mr. Bowyer bestowed great pains, and had filled it with critical notes. 4. "A Treatise of Divinity," ibid. 1648, 1651, 8vo. 5. "The Saint's encouragement in evil times; or observations concerning the martyrs in general," ibid. 1648, 8vo. 6. "Annotations on all the New Testament," ibid. 1650, folio. 7. "A philological Commentary; or, an illustration of the most obvious and useful words in the Law, &c." ibid. 1652, &c. 8. "A System or Body of Divinity," 1654, and 1662, folio. 9. "Treatise of Religion and Learning," ibid. 1656, folio, which not succeeding, was republished in 1663, with only the new title of "Fœlix consortium, or a fit conjuncture of Religion and Learning." 10. "Choice French Proverbs," ibid. 1657, 1664, 8vo. 11. "Annotations on the five poetical books of the Old Testament, viz. Job, Psalms, Proverbs, Ecclesiastes, and Canticles," ibid. 1657, folio. 12. "Second considerations of the high court of Chancery," 1658, 4to. 13. "England described," 1659, 8vo, mostly from Camden. 14. "Choice observations on all the kings of England, from the Saxons to the death of Charles I." 1661, 8vo. 15. "Three Diatribes, or Discourses, of travel, money, and measuring, &c." 1671, 8vo; in another edition it is called the "Gentleman's Guide." 16. "Two Sermons," on the magistrate's authority, by Christ. Cartwright, B. D. To these sir Edward prefixed a preface in vindication of his own character for appearing

in the assembly of divines.—This gentleman is by some writers called *Sir* Edward Leigh, but not so by Wood, nor can we find any information respecting his being knighted. In all his works, that we have seen, he is styled Edward Leigh, *Esq.*[1]

LEIGHTON (ALEXANDER), a Scotch divine, was born at Edinburgh, in 1568, and educated in the university of that city, under the direction of the pious and learned Mr. Rollock. In 1603 he took the degree of M. A. and was appointed professor of moral philosophy in his own college, a place which he enjoyed till the laureation of his class, in 1613. At that time he came to London, and procured a lectureship, which he enjoyed till 1629, when he wrote two books, the one entitled "Zion's Plea," and the other, "The Looking-glass of the Holy War." In the former of these books, he spoke not only with freedom, but with rudeness and indecency against bishops, calling them "men of blood," and saying that we do not read of a greater persecution and higher indignities done towards God's people in any nation than in this, since the death of queen Elizabeth. He called the prelacy of the church anti-christian, and declaimed vehemently against the canons and ceremonies. He styled the queen a daughter of Heth, and concluded with expressing his pity that so ingenuous and tractable a king should be so monstrously abused by the bishops, to the undoing of himself and his subjects. This brought him under the vengeance of the star-chamber, and a more cruel sentence was probably never pronounced or executed. After receiving sentence, he made his escape, but was soon re-taken and brought back to London. Historians have recorded the manner of his shocking punishment in these words: "He was severely whipped before he was put in the pillory. 2. Being set in the pillory, he had one of his ears cut off. 3. One side of his nose slit. 4. Branded on the cheek with a red hot iron with the letters S S (a sower of sedition). On that day seven-night, his sores upon his back, ear, nose, and face, being not yet cured, he was whipped again at the pillory in Cheapside, and had the remainder of his sentence executed upon him, by cutting off the other ear, slitting the other side of his nose, and branding the other cheek." This happened in 1630. Granger has recovered

[1] Ath. Ox. vol. II.—Fuller's Worthies.—Nichols's Bowyer.

a memoir of him by which it appears that he practised as a physician in the reign of James I. and that he was interdicted the practice of physic by the college of physicians, as a disqualified person. He alledged in bar to this prohibition, that he had taken his doctor's degree at Leyden, under professor Heurnius. It was then objected to him, that he had taken priest's orders, and being asked why he did not adhere to the profession to which he had been ordained, he excepted against the ceremonies, but owned himself to be a clergyman. Still persisting to practise in London, or within seven miles of that city, he was censured "*tanquam infamis*," he having before been sentenced in the star-chamber to lose his ears. But in this account there is some inaccuracy. He did not lose his ears until 1630, and then underwent his long imprisonment*.

Be this as it may, after eleven years imprisonment in the Fleet, he was set at liberty by the parliament, 1640, and appointed keeper of Lambeth-palace, which at that time was made use of as a state-prison. There he remained till 1644, when he died rather insane of mind from the hardships he had suffered. He has no works extant, except those already mentioned. He was the father of archbishop Leighton, the subject of the next article.[1]

LEIGHTON (ROBERT), some time bishop of Dunblane, and afterwards archbishop of Glasgow, son to the preceding, was born at London in 1613, but educated at the university of Edinburgh, where his talents were not more conspicuous than his piety and humble temper. He afterwards spent some time in France, particularly at Doway, where some of his relations lived. Our accounts, however, of his early years, are very imperfect. All we know with certainty of the period before us is, that when he had reached his thirtieth year, in 1643, he was settled in Scotland, according to the presbyterian form, as minister of the parish of Newbottle, near Edinburgh. Here he

* It was when Dr. Leighton received sentence that archbishop Laud, then in court, is said to have taken off his cap, and returned thanks to God. This story has been repeated in all the histories of the time, and whether true or not, must have, if only a current report, added heavily to his unpopularity. The sentence itself, however, could not fail to make a deep impression on the minds of a people already taught to be dissatisfied with the government, and to thirst for that vengeance which fell upon Strafford, Laud, and lastly on the king himself.

[1] Brook's Lives of the Puritans.—Rushworth and Nalson's Collections.—Granger.

remained several years, and was most assiduous in discharging the various duties of his office. He did not, however, conceive it to be any part of that office to add to the distractions of that unhappy period, by making the pulpit the vehicle of political opinions. His object was to exhort his parishioners to live in charity, and not to trouble themselves with religious and political disputes. But such was not the common practice; and it being the custom of the presbytery to inquire of the several brethren, twice a year, "whether they had preached to the times?" "For God's sake," answered Leighton, "when all my brethren preach to the times, suffer one poor priest to preach about eternity." Such moderation could not fail to give offence; and finding his labours of no service, he retired to a life of privacy. His mind was not, however, indifferent to what was passing in the political world, and he was one of those who dreaded the downfall of the monarchy, and the subsequent evils of a republican tyranny, and having probably declared his sentiments on these subjects, he was solicited by his friends, and particularly by his brother, sir Elisha Leighton, to change his connexions. For this he was denounced by the presbyterians as an apostate, and welcomed by the episcopalians as a convert. In his first outset, however, it is denied that he was a thorough presbyterian, or in his second, entirely an episcopalian; and it is certain that his becoming the latter could not be imputed to motives of ambition or interest, for episcopacy was at this time the profession of the minority, and extremely unpopular. His design, however, of retiring to a life of privacy, was prevented by a circumstance which proved the high opinion entertained of his integrity, learning, and piety. The office of principal in the university of Edinburgh becoming vacant soon after Leighton's resignation of his ministerial charge, the magistrates, who had the gift of presentation, unanimously chose him to fill the chair, and pressed his acceptance of it by urging that he might thereby be of great service to the church, without taking any part in public measures. Such a motive to a man of his moderation, was irresistible; and accordingly he accepted the offer, and executed the duties of his office for ten years with great reputation. It was the custom then for the principal to lecture to the students of theology in the Latin tongue; and Leighton's lectures, delivered at this period, which are extant both in Latin

and English, are very striking proofs of the ability and assiduity with which he discharged this part of his duty.

After the death of the king, Dr. Leighton sometimes visited London during the vacations, but was disgusted with the proceedings there, and particularly conceived a dislike to the conduct of the independents as well as to their form of church-government. He made several excursions, likewise, to Flanders, that he might observe the actual state of the Romish church on the spot, and carried on a correspondence with some of his relations at Doway, who were in popish orders; but with the exception of some Jansenists, of whom he entertained a favourable opinion, his general aversion to popish divines and popery appears to have been increased by his experience abroad.

When Charles II. after the restoration determined to establish episcopacy in Scotland, Dr. Leighton was persuaded to accept a bishopric. This his presbyterian biographers seem to consider as a part of his conduct which is not to be reconciled with his general character for wisdom and caution. They deduce, however, from the following circumstances, that he did not enter cordially into the plan, and was even somewhat averse to it. "He chose the most obscure and least lucrative see, that of Dunblane; he disapproved of the feasting at the time of consecration, and plainly testified against it; he objected to the title of Lord; he refused to accompany the other Scotch bishops in their pompous entry into Edinburgh. He hastened to Dunblane; did not accept of the invitation to parliament, and almost the only time he took his seat there was for the purpose of urging lenity toward the presbyterians; he detested all violent measures; persecuted no man, upbraided no man; had little correspondence with his brethren, and incurred their deep resentment by his reserve and strictness; acknowledged that Providence frowned both on the scheme and the instruments; and confined himself to his diocese."

All this might be true, and yet not interfere with the conclusion, that Dr. Leighton saw nothing in the character and office of a bishop which could hinder the success of the gospel; on the contrary, bishop as he was, for which these biographers cannot forgive him, he exhibited such an example of pious diligence as could not be exceeded by the divines of any church; and although during

his holding this see, the presbyterians were persecuted with the greatest severity in other dioceses, not one individual was molested in Dunblane on account of his religious principles. But as he had no power beyond his own boundaries, and could not approve the conduct of Sharp and others of his brethren, he certainly became in time dissatisfied with his situation, and it is possible he might be so with himself for accepting it. In an address to his clergy, in 1665, not four years after his settlement at Dunblane, he intimated to them that it was his intention to resign, assigning as a reason, that he was weary of contentions.

Before taking this step, however, he had the courage to try the effect of a fair representation of the state of matters to the king, and notwithstanding his natural diffidence, went to London, and being graciously received by Charles, detailed to him the violent and cruel proceedings in Scotland; protested against any concurrence in such measures; declared that being a bishop he was in some degree accessary to the rigorous deeds of others in supporting episcopacy, and requested permission to resign his bishopric. The king heard him with attention, and with apparent sorrow for the state of Scotland; assured him that lenient measures should be adopted, but positively refused to accept his resignation. Leighton appears to have credited his majesty's professions, and returned home in hopes that the violence of persecution was over; but, finding himself disappointed, he made a second attempt in 1667, and was more urgent with the king than before, although still without effect.

It may seem strange that Leighton, who was so disgusted with the proceedings of his brethren as now to think it a misfortune to belong to the order, and who had so earnestly tendered his resignation, should at no great distance of time (in 1670) be persuaded to remove from his sequestered diocese of Dunblane, to the more important province of Glasgow. This, however, may be accounted for to his honour, and not to the discredit of the court which urged him to accept the archbishopric. The motive of the king and his ministers was, that Leighton was the only man qualified to allay the discontents which prevailed in the west of Scotland; and Leighton now thought he might have an opportunity to bring forward a scheme of accommodation between the Episcopalians and Presbyterians, which had been for years the object of his study, and the

wish of his heart. The king had examined this scheme, and promised his aid. It had all the features of moderation; and if moderation had been the characteristic of either party, might have been successful. Leighton wished that each party, for the sake of peace, should abate somewhat of its opinions, as to the mode of church-government and worship; that the power of the bishops should be reduced considerably, and that few of the ceremonies of public worship should be retained; that the bishop should only be perpetual moderator, or president in clerical assemblies; and should have no negative voice; and that every question should be determined by the majority of presbyters. Both parties, however, were too much exasperated, and too jealous of each other to yield a single point, and the scheme came to nothing; for which various reasons may be seen in the history of the times. The only circumstance not so well accounted for, is that Charles II. and his ministers should still persist in retaining a man in the high office of bishop, whose plans they disliked, and who formed a striking contrast to his brethren whom they supported.

Disappointed in his scheme of comprehension, archbishop Leighton endeavoured to execute his office with his usual care, doing all in his power to reform the clergy, to promote piety among the people, to suppress violence, and to soothe the minds of the presbyterians. For this last purpose he held conferences with them at Glasgow, Paisley, and Edinburgh, on their principles, and on his scheme of accommodation, but without effect. The parties could not be brought to mutual indulgence, and far less to religious concord. Finding his new situation therefore more and more disagreeable, he again determined to resign his dignity, and went to London for that purpose in the summer of 1673. The king, although he still refused to accept his resignation, gave a written engagement to allow him to retire, after the trial of another year; and that time being expired, and all hope of uniting the different parties having vanished, his resignation was accepted. He now retired to Broadhurst, in Sussex, where his sister resided, the widow of Edward Lightmaker, esq. and here he lived in great privacy, dividing his time between study, devotion, and acts of benevolence, with occasional preaching. In 1679 he very unexpectedly received a letter, written in the king's own hand, requesting him to go to Scotland and

promote concord among the contending parties, but it does not appear that he complied with his majesty's pleasure. It is certain that he never again visited Scotland, nor intermeddled with ecclesiastical affairs, but remained quietly in his retirement until near his death. This event, however, did not take place at Broadhurst. Although he had enjoyed this retirement almost without interruption for ten years, he was unexpectedly brought to London to see his friends. The reason of this visit is not very clearly explained, nor is it of great importance, but it appears that he had been accustomed to express a wish that he might die from home, and at an inn; and this wish was gratified, for he died at the Bell-inn, in Warwick-lane, far apart from his relations, whose concern, he thought, might discompose his mind. He was confined to his room about a week, and to his bed only three days. Bishop Burnet, and other friends, attended him constantly during this illness, and witnessed his tranquil departure. He expired Feb. 1, 1684, in the seventy-first year of his age. By his express desire, his remains were conveyed to Broadhurst, and interred in the church; and a monument of plain marble, inscribed with his name, office, and age, was erected at the expence of his sister.

Archbishop Leighton is celebrated by all who have written his life, or incidentally noticed him, as a striking example of unfeigned piety, extensive learning, and unbounded liberality. Every period of his life was marked with substantial, prudent, unostentatious charity; and that he might be enabled to employ his wealth in this way, he practised the arts of frugality in his own concerns. He enjoyed some property from his father, but his income as bishop of Dunblane was only 200*l.*, and as archbishop of Glasgow about 400*l.*; yet, besides his gifts of charity during his life, he founded an exhibition in the college of Edinburgh at the expence of 150*l.* and three more in the college of Glasgow, at the expence of 400*l.*; and gave 300*l.* for the maintenance of four paupers in St. Nicholas's hospital. He also bequeathed at last the whole of his remaining property to charitable purposes. His library and MSS. he left to the see of Dunblane. His love for retirement we have often mentioned; he carried it perhaps to an excess, and it certainly unfitted him for the more active duties of his high station. Although a prelate, he never seemed to have considered himself as more than a

parish priest, and his diocese a large parish. He was not made for the times in which he lived, as a public character. They were too violent for his gentle spirit, and impressed him with a melancholy that checked the natural cheerfulness of his temper and conversation. As a preacher, he was admired beyond all his contemporaries, and his works have not yet lost their popularity. Some of them, as his "Commentary on St. Peter," have been often reprinted, but the most complete edition, including many pieces never before published, is that which appeared in 1808, in 6 vols. 8vo, with a life of the author by the Rev. G. Jerment. Of this last we have availed ourselves in the preceding sketch, but must refer to it for a more ample account of the character and actions of this revered prelate.[1]

LELAND, or LAYLONDE (JOHN), an eminent English antiquary, was born in London, in the beginning of the sixteenth century, but in what parish or year is uncertain. He was bred at St. Paul's school, under the famous William Lilly. Having lost both his parents in his infancy, he found a foster-father in one Mr. Thomas Myles, who both maintained him at school, and sent him thence to Christ's college, in Cambridge. Of this society, it is said, he became fellow; yet, it is certain that he afterwards removed to Oxford, and spent several years in All Souls college, where he prosecuted his studies with great assiduity, not only in the Greek and Latin tongues, but in the Saxon and Welch, the ancient languages of his country. For farther improvement he travelled to Paris, where he had the conversation and instruction of Budæus, Faber, Paulus Æmilius, Ruellius, and Francis Sylvius; by whose assistance he not only perfected himself in the Latin and Greek tongues, but learned French, Italian, and Spanish. He also improved his natural diposition to poetry. On his return home he entered into holy orders, and being esteemed an accomplished scholar, king Henry VIII. made him one of his chaplains, gave him the rectory of Popeling, Popering, or Pepling, in the marches of Calais, appointed him his library-keeper, and by a commission dated 1533, dignified him with the title of his antiquary. By this commission his majesty laid his commands on him to make search after "England's antiquities, and peruse the libraries of all cathedrals, abbies, priories, colleges, &c. and

[1] Life, as above.—Burnet's Own Times.—Laing's Hist. of Scotland, &c.

places where records, writings, and secrets of antiquity were reposited." For this purpose he had an honourable stipend allotted him, and obtained, in 1536, a dispensation for non-residence upon his living at Popeling. Being now at full liberty, he spent above six years in travelling about England and Wales, and collecting materials for the history and antiquities of the nation. He entered upon his journey with the greatest eagerness; and, in the execution of his design was so inquisitive, that, not content with what the libraries of the respective houses afforded, nor with what was recorded in the windows and other monuments belonging to cathedrals and monasteries, &c. he wandered from place to place where he thought there were any footsteps of Roman, Saxon, or Danish buildings, and took particular notice of all the tumuli, coins, inscriptions, &c. In short, he travelled every where, both by the sea-coasts and the midland parts, sparing neither pains nor cost; insomuch that there was scarcely either cape or bay, haven, creek, or pier, river, or confluence of rivers, breaches, washes, lakes, meres, fenny waters, mountains, valleys, moors, heaths, forests, chaces, woods, cities, boroughs, castles, principal manor-places, monasteries, and colleges, which he had not seen, and noted, as he says, a whole world of things very memorable.

Leland not only sought out and rescued antique monuments of literature from the destructive hands of time, by a faithful copy and register of them, but likewise saved many from being despoiled by the hands of men. In those days the English were very indifferent and negligent in this particular: they took little heed and less care about these precious monuments of learning; which, being perceived by foreigners, especially in Germany, young students were frequently sent thence, who cut them out of the books in the libraries; and, then, returning home, published them at the press of Frobenius, and other printers. This pilferage, together with the havock made of them at the dissolution of the monasteries, was observed by our antiquary with great regret; and he wrote a letter to Cromwell, then secretary of state, begging his assistance to bring to light many ancient authors buried in dust, and sending them to the king's library. His majesty was truly sensible of the indefatigable industry and labour of his antiquary, and on his return from his travels in 1542, presented him to the rich rectory of Hasely, in Oxfordshire, and the year fol-

lowing gave him, by the name of John Leland, scholar, and king's chaplain, a canonry of King's college, now Christ Church, in Oxford; and, about the same time, the prebend of East and West Knowle, in the church of Sarum. In 1545 he lost the canonry of Christ Church, upon the surrendry of that college to the king, and had no pension allowed him in the lieu of it, as other canons had, yet as he is said to have been "otherwise provided for," it was probably at this time that the prebend of East and West Knowle was given him. In 1545, having digested into four books that part of his collections which contains an account of the illustrious writers in the realm, with their lives and monuments of literature, he presented it to his majesty, under the title of "A Newe Yeare's Gifte;" with a scheme of what he intended to do farther *. For that purpose he retired to a house of his own, in the parish of St. Michael le Querne, London; where he spent near six years in digesting and bringing into form and order the immense collections he had with so great assiduity amassed together. It appears by a letter of his published by Hearne, that he was desirous of procuring an able assistant, but we are not informed whether he succeeded. It is certain that some assistance was necessary; for though he was a person of a clear judgment, and of great insight, to discern the difference "between substantial and superstitious learning," notwithstanding these and other natural endowments of his mind, it is no wonder this double labour, this augæan task, to realize these undigested heaps, should overpower the strength of his constitution, and the spirits submit to what nature could no longer support. This was the fate of Leland; and by this unfortunate event an end was put to his labours, "a fatal stop to the satisfaction he was anxious to give to his king and country."

King Henry died Jan. 28, 1547, and probably the great concerns of state had for some time slackened the attention of the court to his labours. Bayle suggests that the court did not pay Leland his stipend, and gives this as a plausible reason for his misfortune; but as we are told by his contemporary, bishop Bale, who had a better opportunity to

* This was, to give a map of England on a silver plate; a description of the same within twelve months; wherein would be restored the ancient names of places in Britain; with the antiquities or civil history of it; in as many books as there are shires in England and Wales, viz. fifty; a survey of the British isles, in six books; and, finally, an account of the nobility of England, in three books.

know his history, that he was a man entirely abstracted from the world, pecuniary considerations could scarce be the object of his views. However, to whatever primary or secondary cause his disorder may be assigned, he fell into a deep melancholy, and, in a short time after, was totally deprived of his senses.

His distemper being made known to Edward VI. his majesty, by letters patents, dated March 5, 1550, granted the custody of him, by the name of John Laylond, junior, of St. Michael's parish in le Querne, clerk, to his brother John Laylond, senior; and, for his maintenance, to receive the profits of Hasely, Popeling, and his Salisbury prebend above-mentioned. In this distraction he continued, without ever recovering his senses, two years, when the disorder put a period to his life, April 18, 1552. He was interred in the church of St. Michael le Querne, which stood at the west end of Cheapside, between the conduit there and Paternoster-row; but, being burnt in the great fire of 1666, the site of it was laid out to enlarge the street.

This event, as his illness before had, was deemed a national misfortune, greatly lamented by contemporaries, and by succeeding ages. On his demise, Leland's papers were sought after by persons of the first rank and learning in the kingdom. King Edward, aware of their value, committed them to the custody of sir John Cheke, his tutor, who probably would have made some important use of them had he not been hindered by the confusions which followed the death of his sovereign. Sir John, being then obliged to go abroad, left four folio volumes of Leland's collections to Humphrey Purefoy, esq. and these descended to Burton, the author of the History of Leicestershire, who obtained possession also of eight other volumes of Leland's MSS. called his "Itinerary," all which he deposited, in 1632, in the Bodleian library. The only other portion of Leland's MSS. is in the Cottonian collection. Of all these, Holinshed, Drayton, Camden, Dugdale, Stowe, Lambard, Battely, Wood, &c. &c. have made much use in their historical researches; but we cannot too deeply regret that the author did not live to execute his own plans. His collections were in truth but *labores incepti*, begun, not completed. In that light he mentions them himself in an address to archbishop Cranmer, intreating the favour of that prelate's protection of his indigested papers. Yet in this imperfect state they have been justly deemed a national

treasure, have always been consulted by our best antiquaries, and their authority is cited as equal, if not superior to any, in points that concern antiquities. Dr. Tanner had once formed a plan for publishing Leland's papers, but various avocations prevented him: at length Hearne undertook the task, and produced those two invaluable collections, the "Itinerary," and "Collectanea," both too well known to require a more minute description. To these may be added a work not so well edited, "Commentarii de scriptoribus Britannicis," Oxon. 1709, 2 vols. 8vo. (See ANTHONY HALL.) Some unpublished MSS. still remain, and it appears that Leland had prepared a large work entitled "De Antiquitate Britannica, sive, Historia Civilis." It also appears that he had made large collections towards the antiquities of London, but these have long been lost to the public, as well as his quadrate table on silver, mentioned in the preceding note, and the "Description of England," which he said would be published in twelve months. [1]

LELAND (JOHN), an eminent writer in defence of Christianity, was born at Wigan, in Lancashire, Oct. 18, 1691. Soon after, his father, who had lived in good repute for many years, being involved in pecuniary difficulties, gave up his effects to his creditors, and removed to Dublin. Finding here an opportunity for settling in business, he sent over for his wife and family of three sons, and was enabled to support them in a decent manner. John, the subject of this memoir, was his second son, and when in his sixth year, which was before they left England, as our account states, he met with a singular misfortune. He was seized with the small pox, which proved of so malignant a kind that his life was despaired of; and when, contrary to all expectation, he recovered, he was found to be deprived of his understanding and memory, which last retained no traces of what he had been taught. In this state he remained a year, when his faculties returned; but having still no remembrance of the past, he began anew to learn his letters, and in this his second education, made so quick a progress, and gave such proofs of superior memory and understanding, that his parents resolved to breed him up to one of the learned professions. In this, from

[1] Lives of Leland, Hearne, and Wood, 1772, 2 vols. 8vo, edited by Mr. Huddesford, keeper of the Ashmolean library.

their situation in life, they probably had not much choice, from the great expenses necessary to law or physic; and this, with their religious principles, induced them to decide in favour of divinity. He was therefore educated for the ministry among the dissenters; and having first exhibited his talents to advantage in a congregation of dissenters in New-row, Dublin, was, in a few months, invited to become joint-pastor with the Rev. Mr. Weld, to which office he was ordained in 1716. As he entered upon this station from the best and purest motives, he discharged the duties of it with the utmost fidelity; and, by indefatigable application to his studies, he made at the same time such improvements in every branch of useful knowledge, that he soon acquired a distinguished reputation in the learned world. In 1730, Tindal published his "Christianity as old as the Creation," and, although several excellent answers appeared to that impious work, Mr. Leland was of opinion that much remained to be said, in order to expose its fallacious reasonings and inconsistencies. Accordingly he first appeared as an author in 1733, by publishing "An Answer to a late book entitled 'Christianity as old as the Creation, &c.'," in 2 vols. In 1737 he embarked in a controversy with another of the same class of writers, Dr. Morgan, by publishing "The Divine Authority of the Old and New Testament asserted against the unjust aspersions and false reasonings of a Book entitled 'The Moral Philosopher.'" The learning and abilities displayed by Mr. Leland in these publications, and the service which he rendered by them to the Christian cause, procured him many marks of respect and esteem from persons of the highest rank in the established church, as well as from the most eminent of his dissenting brethren; and from the university of Aberdeen he received, in the most honourable manner, the degree of D. D. In 1742 Dr. Leland published an answer to a pamphlet entitled "Christianity not founded on Argument;" and in 1753 he distinguished himself still further as an advocate in behalf of Christianity, by publishing "Reflections on the late lord Bolingbroke's Letters on the study and use of History; especially so far as they relate to Christianity and the Holy Scriptures." It is said to have been with some reluctance that he was persuaded to exert himself upon this occasion; for although, as he himself observes, no man needs make an apology for using his best endeavours in defence of

Christianity when it is openly attacked, yet he was apprehensive that his engaging again in this cause, after having done so on some former occasions, might have an appearance of too much forwardness. But these apprehensions gave way to the judgment and advice of his friend, the late Dr. Thomas Wilson, rector of St. Stephen's, Walbrook; and in complying with his recommendation, he performed an acceptable service to the Christian world, and added not a little to the reputation he had already acquired.

Dr. Leland being now justly considered a master in this branch of controversy, at the desire of some valuable friends he sent to the press, in 1754, "A View of the principal Deistical Writers that have appeared in England, in the last and present century, with observations upon them, &c. In several letters to a friend." This friend was Dr. Wilson, to whom the letters were sent by the author, in the form in which they appear. When the work was ready for the press, the copy was so little esteemed that no bookseller would give more than 50*l.* for it; on which Dr. Wilson generously printed a numerous edition at his own risque, and the subsequent editions sold with great rapidity and profit. The design of this work was to give some idea of the productions of the deistical writers, and of the several schemes which they have advanced, as far as the cause of revealed religion is concerned. He afterwards published a supplement relating to the works of Mr. Hume and lord Bolingbroke, and this was followed by a third volume, comprehending the author's additions and illustrations, with a new edition of "Reflections upon lord Bolingbroke's Letters," &c. The whole of this work is now comprised in two volumes; it secured the author general public approbation, and encouraged him to continue his exertions to a very advanced age. Accordingly, when he was upwards of seventy years old, he published, in 2 vols. 4to, "The advantage and necessity of the Christian Revelation, shewn from the state of religion in the ancient heathen world, especially with respect to the knowledge and worship of the one true God; a rule of moral duty, and a state of future rewards and punishments," &c. This work was afterwards reprinted in two volumes, 8vo. Dr. Leland died in his seventy-fifth year, on the 16th of January 1766; he was distinguished by considerable abilities, and very extensive learning; he had a memory so tenacious, that he was often called "the walking library." After his death a collec-

tion of his sermons was published in four volumes octavo, with a preface containing some account of the life, character, and writings of the author, by the Rev. Dr. Isaac Weld, who preached his funeral sermon at the meeting in Eustace-street, Dublin, of which Dr. Leland had for many years been the pastor. The extensive circulation of infidel writings about twenty years ago, induced the Rev. Dr. W. L. Brown, principal of Marishal college, Aberdeen, to superintend a new edition of the "View of the Deistical writers," 1798, 2 vols. 8vo, to which he added an excellent "View of the Present Times, with regard to religion and morals, and other important subjects."[1]

LELAND (THOMAS), a learned divine and translator, the son of a citizen of Dublin, was born in that city in 1722. The first rudiments of classical education he received at the school kept by the celebrated Dr. Sheridan, whose talents and success in forming excellent scholars, were then well known. In 1737 he entered a pensioner in Trinity college; and in 1741 was elected a scholar; commenced bachelor of arts in 1742, and was a candidate for a fellowship in 1745, in which he failed at this time, but succeeded the following year by the unanimous voice of the electors. On being thus placed in a state of independence, he did not resign himself to ease and indolence, but was conspicuous for the same ardent love of knowledge which appeared in the commencement of his studies, and was predominant throughout his whole life. In 1748 he entered into holy orders, and from a deep sense of the importance of his profession, drew up a discourse "On the helps and impediments to the acquisition of knowledge in religious and moral subjects," which was much admired at that time, but no copy is now to be found. In 1754, in conjunction with Dr. John Stokes, he published, at the desire of the university, an edition of the "Orations of Demosthenes," with a Latin version and notes, which we do not find mentioned by any of our classical bibliographers, except Harwood, who says it is in 2 vols. 12mo. In 1756 Dr. Leland published the first volume of his English "Translation of Demosthenes," 4to, with notes critical and historical; the second volume of which appeared in 1761, and the third in 1770. This raised his reputation very high as a classical

[1] Weld's preface, as above, and funeral sermon.—Life, in British Biography, vol. X.

scholar and critic, and public expectation was farther gratified in 1758 by his "History of the Life and Reign of Philip king of Macedon, the father of Alexander," 2 vols. 4to. His attention to the orations of Demosthenes and Æschines, and to Grecian politics, eminently qualified him for treating the life of Philip with copiousness and accuracy. After this he proceeded with translations of Æschines, and the other orations of Demosthenes. In 1762, he is supposed to have written, although he never formally avowed it, the ingenious historical romance of "Longsword, earl of Salisbury."

In 1763, he was appointed by the board of senior fellows of Trinity college, professor of oratory. His course of study, and the labour he had bestowed on his translations, had furnished him with a perspicuous and energetic style, which he displayed both in the professor's chair and in the pulpit, being the most admired preacher of his time in Dublin; nor was he less esteemed for his talents as a controversial writer, of which he now afforded a specimen. Bishop Warburton having noticed in his "Doctrine of Grace," the argument used by infidel writers against the divine inspiration of the New Testament, from its want of purity, elegance, &c. opposed this opinion by some of his own which appeared equally untenable; namely, 1. That the evangelists and apostles, writing in a language, the knowledge of which had been miraculously infused, could be masters of the words only, and not of the idioms; and therefore must write barbarously. 2. That eloquence was not any real quality; but something merely fantastical and arbitrary, an accidental abuse of human speech. 3. That it had no end but to deceive by the appearance of vehement inward persuasion, and to pervert the judgment by inflaming the passions; and that being a deviation from the principles of logic and metaphysics, it was frequently vicious. Dr. Leland quickly perceived the danger of these positions, and in 1764 published "A Dissertation on the principles of human Eloquence; with particular regard to the style and composition of the New Testament; in which the observations on this subject by the lord bishop of Gloucester, in his discourse on the Doctrine of Grace, are distinctly considered; being the substance of several lectures read in the oratory school of Trinity college, Dublin," 4to. In this he refuted Warburton's positions in a candid and liberal manner, but was attempted to be answered by Dr.

Hurd (without his name), in a manner grossly illiberal and unmanly, from which Dr. Hurd could derive no other advantage than that of flattering Warburton; and from the manner in which he notices his controversial tracts (See HURD, vol. XVIII. p. 342) in the latter part of his life, it would appear that he was himself of this opinion. Dr. Leland published a reply to Dr. Hurd, in which, by still preserving the dignity of the literary character, he gained, in manners as well as argument, a complete victory over his antagonist.

In 1765, through the suggestion of Dr. Leland, the university of Dublin bestowed on Dr. Johnson their highest honour, by creating him doctor of laws, a favour which he acknowledged in a letter to Dr. Leland, which may be seen in the last edition of Boswell's Life. In 1768, Dr. Leland was appointed chaplain to lord Townsend, lord lieutenant of Ireland; and his friends entertained hopes that his merits would have raised him to the episcopal bench; but he obtained only in that year the prebend of Rathmichael, in the cathedral church of St. Patrick, Dublin, united with the vicarage of Bray, both of small value, but tenable with his fellowship. In 1773, appeared his "History of Ireland, from the invasion of Henry II. with a preliminary discourse on the ancient state of that kingdom," 3 vols. 4to. The merit of this work has been disputed by critics. It may be pronounced, however, an elegant sketch of Irish history, and calculated for common use; but he appears to have taken no pains to consult original materials, and therefore has brought very little accession to our knowledge of Irish affairs.

Dr. Leland's other publications in his life-time were only a few occasional sermons, of greater merit as to manner and matter than the three volumes of sermons printed after his death, which have the disadvantage of not being prepared for the press. He died in 1785. His fame rests on his "Life of Philip," his "Demosthenes," and his "Dissertation upon Eloquence." The "Life of Philip," says an eminent living scholar, "contains many curious researches into the principles of government established among the leading states of Greece; many sagacious remarks on their intestine discords; many exact descriptions of their most celebrated characters; together with an extensive and correct view of those subtle intrigues, and those ambitious projects, by which Philip, at a favourable crisis,

gradually obtained an unexampled and fatal mastery over the Grecian republics. In the translation of "Demosthenes," Leland unites the man of taste and the man of learning; and shews himself to have possessed, not only a competent knowledge of the Greek language, but that clearness in his own conceptions, and that animation in his feelings, which enabled him to catch the real meaning, and to preserve the genuine spirit of the most perfect orator that Athens ever produced. Through the "Dissertation upon Eloquence," and the "Defence" of it, we see great accuracy of erudition; great perspicuity and strength of style; and above all, a stoutness of judgment, which, in traversing the open and spacious walks of literature, disdained to be led captive." [1]

Le LONG. See LONG.

LELY (SIR PETER), a most capital painter of the reign of Charles II. was born at Soest, in Westphalia, in 1617. His family name was Vander Vaas; but from the circumstance of his father, who was a captain of foot, being born in a perfumer's shop, whose sign was a lily, and receiving the appellation of captain Du Lys, or Lely, our artist obtained it as a proper name. He was first instructed in the art by Peter Grebber, at Haerlem; and having acquired a very considerable degree of skill in execution, he came to England in 1641, and commenced portrait-painter. After the restoration he was appointed state-painter to Charles II. and continued to hold that office with great reputation till his death, which happened in 1680. He was seized by an apoplexy while painting a portrait of the duchess of Somerset, and died instantly, at the age of sixty-three.

Though Lely's talents, as an artist, do not entitle him to hold a rank equal to that filled by his great predecessor, Vandyke, yet they justly claim very great respect and admiration. He fell short of Vandyke in two very essential parts of portraiture, viz. taste and expression. It is in parts only that he wrought with taste: in the ringlets of the hair, for instance; seldom in the actions of his figures, and scarcely ever in the tout-ensemble of his pictures. As to the expression of his portraits, it is almost entirely

[1] Life prefixed to his "Sermons."—Europ. Mag. for August 1799.—Nichols's Bowyer.—Warburton's Letters to Hurd.—Boswell's Life of Johnson.

described, at least in those of his females, by what the poet has said, that he

"——— on animated canvas stole
The sleepy eye that spoke the melting soul."

The consequence is, that individual expression, the very essence of portrait-painting, is lost sight of; and a certain air of general resemblance is seen in them all. Yet Lely's pictures, by the mastery of his execution, and his skill of imitation, where he pleased to employ it, will ever command admiration. He possessed the art of flattery more than most artists; and no doubt by that secured the approbation of his contemporaries, and consequently great practice. He acquired a very considerable fortune, of which he employed a large portion to furnish himself with a collection of pictures and drawings. These, at his death, were sold by auction, and were so numerous, that forty days were consumed in the sale; and the product amounted to 26,000*l.*; besides which, he left an estate he had purchased, of 900*l.* per annum. Among his more celebrated pictures in this country, are the series of beauties at Windsor; a remarkable picture of Charles I. and heads of the duke of York, and lady Elizabeth, at Sion-house; several portraits in the gallery at Althorp; the duke of Devonshire's, lord Pomfret's, &c.[1]

LEMERY (NICOLAS), a celebrated chemist, was born Nov. 17, 1645, at Rouen in Normandy, of which parliament his father was a proctor, and of the reformed religion. Having received a suitable education at the place of his birth, he was put apprentice to an apothecary, who was a relation; but, finding in a short time that his master knew little of chemistry, he left him in 1666, and went to improve himself in that art at Paris, where he applied to Mr. Glazer, then demonstrator of chemistry in the royal gardens; but as Mr. Glazer was one of those professors who are full of obscure ideas, and was also far from being communicative, Lemery stayed with him only two months, and then proceeded to travel through France in quest of some better masters. In this resolution he went to Montpelier, where he continued three years with Mr. Vernant, an apothecary, who gave him an opportunity of performing several chemical operations, and of reading lectures also to some of his scholars. By these means he made such advances in

[1] Walpole's Anecdotes.—Dechamps and D'Argenville.—Pilkington.

chemistry, that in a little time he drew all the professors of physic, as well as other curious persons at Montpelier, to hear him; having always some new discoveries, which raised his reputation so high, that he practised physic in that university without a doctor's degree.

In 1672, having made the tour of France, he returned to Paris, where he commenced an acquaintance with Mr. Martyn, apothecary to monsieur the prince; and making use of the laboratory which this apothecary had in the hotel de Condé, he performed several courses of chemistry, which brought him into the knowledge and esteem of the prince. At length he provided himself with a laboratory of his own, and might have been made a doctor of physic, but his attachment to chemistry induced him to remain an apothecary, and his lectures were frequented by so great a number of scholars, that he had scarce room to perform his operations. Chemistry was then coming into great vogue in that metropolis; and Lemery contributed greatly to its advancement, by treating it in a simple and perspicuous manner, divesting it of the jargon of mysticism in which it had been hitherto obscured, and, by the dexterity of his experiments, exhibiting the facts which it discloses to the comprehension of every understanding. By these means he established such a character for superior chemical skill, as enabled him to make a fortune by the sale of his preparations, which were in great request both in Paris and the provinces. One article in particular was the source of great profit, namely, the oxyd, or, as it was then called, the magistery of bismuth, and known as a cosmetic by the name of Spanish white, which no other person in Paris knew how to prepare. In 1675 he published his "Cours de Chymie," which was received with general approbation and applause, and passed through numerous editions: indeed seldom has a work on a subject of science been so popular. It sold, says Fontenelle, like a novel or a satire; new editions followed year after year; and it was translated into Latin, and into various modern languages. Its chief value consisted in the clearness and accuracy with which the processes and operations were detailed: the science was not yet sufficiently advanced for a rational theory of them. Indeed he seems to have worked rather with the view of directing apothecaries how to multiply their preparations, than as a philosophical chemist; and his materials are not arranged in the most favourable manner for the instruction

of beginners in the science. Nor did he divulge the whole of his pharmaceutical knowledge in this treatise; he kept the preparation of several of his chemical remedies secret, in order to obtain the greater profit by their sale.

In 1681 his tranquillity began to be disturbed on account of his religion; and he received orders to quit his employ. At this time the elector of Brandenburgh, by Mr. Spanheim, his envoy in France, made him a proposal to go to Berlin, with a promise of founding a professorship in chemistry for him there; but the trouble of transporting his family to such a distance, added to the hopes of some exception that would be obtained in his favour, hindered him from accepting that offer, and he was indulged to read some courses after the time limited by the order was expired; but at length, this not being suffered, he came to England in 1683, where Charles II. gave him great encouragement. Yet, as the face of the public affairs here appeared not more promising of quiet than in France, he resolved to return thither, though without being able to determine what course he should then take.

In this dilemma, imagining that the title of doctor of physic might procure him some tranquillity, he took that degree at Caen about the end of the year; and, repairing to Paris, had a great deal of business for a while, but the edict of Nantz being revoked in 1685, he was forbid to practise his profession, as well as other protestants. He read, however, two courses of chemistry afterwards, under some powerful protections; and having no longer courage to support his religious principles, entered into the Romish church, in the beginning of 1686. This change procured him a full right to practise physic, and having obtained the king's letters for holding his course of chemistry, and for the sale of his medicines, although not now an apothecary, what with his pupils, his patients, and the sale of his chemical secrets, he made considerable gains.

Upon the revival of the royal academy of sciences, in 1699, he was made associate chemist, and at the end of the year became a pensionary. In 1707 he began to feel the infirmities of age, and had a slight attack of apoplexy, which not being so severe as to hinder him from going abroad, he attended the academy for a considerable time, but at length being confined to his house, he resigned his pensionary's place. Another stroke of apoplexy in 1715, after seven days, put a period to his life June 19, at the

age of seventy. His principal works are, 1. The "Cours de Chymie" before mentioned. 2. "An universal Pharmacopœia." 3. "Dict. Universel des Drogues simples," a very useful work. 4. "A Treatise of Antimony; containing the chemical analysis of that mineral," which involved him in a controversy with an anonymous critic, in which he was not very successful.[1]

LEMERY (Louis), son of the preceding, was born at Paris in January 1677, and was intended for the profession of the law; but he had imbibed from the pursuits of his father so great a taste for those sciences, that he entered the faculty of medicine of his native city, and received the degree of doctor in 1698. Two years afterwards he was admitted into the academy of sciences, and in 1708 he delivered lectures on chemistry in the royal garden. In 1710 he was appointed physician to the Hotel-Dieu, a post which he occupied during the remainder of his life. In 1712 he obtained the rank of associate in the academy, and succeeded his father as pensionary in 1715. He purchased the office of king's physician in 1722; and in that capacity he accompanied the infanta of Spain on her return from France, whither she had gone with the view of being married to Louis XV. Soon after his return to Paris he was honoured by the queen of Spain with the title of her consulting physician. In 1731 he was appointed professor of chemistry in the royal garden, in the place of Geoffroy. At a subsequent period he became particularly attached to the establishment of the duchess of Brunswick, whom he frequently visited in the palace of Luxembourg; and he likewise obtained the patronage of the princess of Conti, in whose hotel he regularly passed a part of every day, and there composed several of the chemical papers which he read before the academy of sciences. These papers treat of the subjects of iron, of nitre, and some other salts, of vegetable and animal analyses, of the origin and formation of monsters, &c. He died on June 9, 1743, and the loss of him was much regretted; for to the mild and polished manners of the gentleman, he united great sincerity and constancy in his attachments, and sentiments of liberality and generosity in all his proceedings.

In addition to the papers published in the Memoirs of the academy, he left the following works: 1. "Traité des

[1] Niceron, vols. IV. and X.—Moreri.—Rees's Cyclopædia.

Alimens," Paris, 1702, which was frequently reprinted, and greatly augmented by Bruhier, in the edition of 1755, 2 vols. 12mo. 2. "Dissertation sur le Nourriture des Os," Paris, 1704, 12mo. He likewise published three letters on the generation of worms in the human body, in opposition to the treatise of Andry, with whom a sharp controversy was carried on upon this topic. [1]

LE MOINE. See MOINE.

LE MONNIER. See MONNIER.

LEMOS (THOMAS DE), a celebrated Spanish Dominican, was born about 1550, of an illustrious family at Rivadavia, in Gallicia. He defended so forcibly the doctrine of the Thomists, on grace, in opposition to the opinions of Molina, that he was sent with Alvarez, by the general chapter of his order, held at Naples, 1600, to support this doctrine against the Jesuits at Rome, and excited the famous disputes held in the congregations de Auxiliis, assembled in that city under pope Clement VIII. and Paul V. in which he had the principal part. This made him so celebrated, that the king of Spain offered him a bishopric; but he refused it, being contented with a pension, and died at Rome, August 23, 1629, aged eighty-four, in the convent de la Minerve. He lost his sight three years before. Many of his writings on the subject of grace remain, composed during the congregation de Auxiliis; and a very minute journal of what passed there, printed at Rheims, under the name of Louvain, 1702, fol. He also compiled a large work, entitled "Panoplia Gratiæ," 2 vols. fol. printed at Beziers, under the name of Leige, 1676. [2]

LENFANT (JAMES), a learned French writer in the eighteenth century, was born at Bazoches, in Beausse, April 13, 1661. He was son of Paul Lenfant, minister at Chatillon, who died at Marbourg, in June 1686. He studied divinity at Saumur, where he lodged at the house of James Cappel, professor of Hebrew, by whom he was always highly esteemed; and afterwards went to Geneva, to continue his studies there. Leaving Geneva towards the end of 1683, he went to Heidelberg, where he was ordained in August, 1684. He discharged the duties of his function there with great reputation as chaplain of the electress dowager of Palatine, and pastor in ordinary to the French church. The descent of the French into the Palatinate,

[1] Moreri.—Rees's Cyclopædia. [2] Moreri.—Dict. Hist.

however, obliged him to depart from Heidelberg in 1688. Two letters which he had written against the Jesuits, and which are inserted at the end of his "Preservatif," rendered it somewhat hazardous to continue at the mercy of a society whose power was then in its plenitude. He left the Palatinate, therefore, in October 1688, with the consent of his church and superiors, and arrived at Berlin in November following. Though the French church of Berlin had already a sufficient number of ministers, the elector Frederic, afterwards king of Prussia, appointed Mr. Lenfant one of them, who began his functions on Easter-day, March the 21st, 1689, and continued them thirty-nine years and four months, and during this time added greatly to his reputation by his writings. His merit was so fully acknowledged, as to be rewarded with every mark of distinction suitable to his profession. He was preacher to the queen of Prussia, Charlotta-Sophia, who was eminent for her sense and extensive knowledge, and after her death he became chaplain to the king of Prussia. He was counsellor of the superior consistory, and member of the French council, which were formed to direct the general affairs of that nation. In 1710 he was chosen a member of the society for propagating the gospel established in England; and March the 2d, 1724, was elected member of the academy of sciences at Berlin. In 1707 he took a journey to Holland and England, where he had the honour to preach before queen Anne; and if he had thought proper to leave his church at Berlin, for which he had a great respect, he might have had a settlement at London, with the rank of chaplain to her majesty. In 1712, he went to Helmstad; in 1715 to Leipsic; and in 1725, to Breslaw, to search for rare books and manuscripts necessary for the histories which he was writing. In those excursions he was honoured with several valuable materials from the electress of Brunswic-Lunebourg, princess Palatine; the princess of Wales, afterwards Caroline queen of Great Britain; the count de Fleming; mons. Daguesseau, chancellor of France; and a great number of learned men, both protestants and papists, among the latter of whom was the abbé Bignon. It is not certain whether he first formed the design of the "Bibliotheque Germanique," which began in 1720; or whether it was suggested to him by one of the society of learned men, which took the name of Anonymous; but they ordinarily met at his house, and he was a

frequent contributor to that journal. When the king of Poland was at Berlin, in the end of May and beginning of June 1728, Mr. Lenfant, we are told, dreamt that he was ordered to preach. He excused himself that he was not prepared; and not knowing what subject he should pitch upon, was directed to preach upon these words, Isaiah xxxviii. 1. "Set thine house in order, for thou shalt die, and not live." He related this dream to some of his friends, and although not a credulous man, it is thought to have made some impression on him, for he applied with additional vigour to finish his "History of the War of the Hussites and the Council of Basil." On Sunday July the 25th following, he had preached in his turn at his church; but on Thursday, July the 29th, he had a slight attack of the palsy, which was followed by one more violent, of which he died on the 7th of the next month, in his sixty-eighth year. He was interred at Berlin, at the foot of the pulpit of the French church, where he ordinarily preached since 1715, when his Prussian majesty appointed particular ministers to every church, which before were served by the same ministers in their turns. His stature was a little below the common height. His eye was very lively and penetrating. He did not talk much, but always well. Whenever any dispute arose in conversation, he spoke without any heat; a proper and delicate irony was the only weapon he made use of on such occasions. He loved company, and passed but few days without seeing some of his friends. He was a sincere friend, and remarkable for a disinterested and generous disposition. In preaching, his voice was good; his pronunciation distinct and varied; his style clear, grave, and elegant without affectation; and he entered into the true sense of a text with great force. His publications were numerous in divinity, ecclesiastical history, criticism, and polite literature. Those which are held in the highest estimation, are his Histories of the Councils of Pisa, Constance, and Basil, each in 2 vols. 4to. These are written with great ability and impartiality, and they abound with interesting facts and curious researches. Lenfant, in conjunction with M. Beausobre, published "The New Testament, translated from the original Greek into French," in 2 vols. 4to, with notes, and a general preface, or introduction to the reading of the Holy Scriptures, useful for students in divinity. He is known also by his "De inquirenda Veritate," which is a

translation of Malebranche's "Search after Truth;" "The History of Pope Joan;" "Poggiana; or, the life, character, opinions, &c. of Poggio the Florentine, with the History of the Republic of Florence," and the above-mentioned "History of the Wars of the Hussites," Utrecht, 1731, 2 vols. in 4to, dedicated by his widow to the prince royal of Prussia. This was the last work in which our author was engaged. He had revised the copy of the first volume, and was reading over that of the second, when he was seized with the apoplexy. But for this it appears to have been his intention to continue his History to about 1460. To this History is added monsieur Beausobre's "Dissertation upon the Adamites of Bohemia."[1]

LENG (JOHN), a learned English prelate, was born at Norwich in 1665, and educated at St. Paul's school, London, whence he removed to Catherine-hall, Cambridge; and took his degrees of A. B. in 1686, A. M. 1690, and B. D. 1698. He was, in 1708, presented to the rectory of Beddington in Surrey, by sir Nicholas Carew, bart. who had been his pupil; and he was appointed chaplain to king George I. who also promoted him to the see of Norwich in 1723. He died Oct. 26, 1727, of the small-pox, which he caught at the coronation of George II. He lies buried in the church of St. Margaret, Westminster, where is a monument to his memory. Richardson, in his continuation of Godwin, calls him a man of the first-rate genius and abilities. In 1695, he published two of the comedies of Aristophanes, the "Plutus" and "Nubes," Gr. & Lat. 8vo, with notes; and in 1719 preached the sermons at Boyle's lecture, which are printed, as are a set of his sermons preached at Tunbridge, and a few others upon occasional subjects. He was editor also of one of the most magnificent and correct editions of "Terence," that printed at Cambridge in 1701, 4to. For this he consulted thirteen manuscripts, and many ancient editions, and enriched the work with critical notes, and a dissertation "De ratione et licentia metri Terentiani." It was reprinted at Cambridge, in octavo, 1701 and 1723, which last Dr. Harwood thinks the best editon. Dr. Leng corrected and revised the sixth edition of sir Roger L'Estrange's translation of Cicero de Officiis, an employment which we are surprized he should have undertaken, who could with more ease and elegance have given a new one.[2]

[1] Bibl. Germanique, vol. XVI. and XXI.—Niceron, vols. IX. and X.—Gen. Dict. [2] Nichols's Bowyer.—Lysons's Environs.

LENGLET DU FRESNOY (NICHOLAS), a voluminous French writer, was born October 5, 1674, at Beauvais. He entered the Sorbonne, as a student, under M. Pirot, a celebrated doctor of that house; but, being convicted of having privately obtained from this gentleman's bureau, some papers relative to what was then transacting in the Sorbonne, respecting Maria d'Agreda's "Mystical city of God," and having published, 1696, a "Letter addressed to Messieurs the Syndics and doctors in divinity of the faculty of Paris," concerning this censure, M. Pirot expelled him. Lenglet then went to the seminary of St. Magloire, entered into sacred orders, and took his licentiate's degree, 1703. He was sent to Lisle, 1705, by M. Torcey, minister for foreign affairs, as first secretary for the Latin and French languages, and with a charge to watch that the elector of Cologn's ministers, who were then at Lisle, might do nothing against the king's interest; and was also entrusted by the elector with the foreign correspondence of Brussels and Holland. When Lisle was taken in 1708, Lenglet obtained a safeguard for the elector of Cologn's furniture and property from prince Eugene. Having made himself known to that prince through M. Hoendorf, he desired the latter to tell his highness, that he would give up the memoirs of the Intendants for fifty pistoles, which the prince sent him; but he wrote to M. Hoendorf eight days after, to say that the papers had been seized at his house by the minister's order, and kept the money. He discovered a conspiracy formed by a captain at the gates of Mons, who had promised not only to deliver up that city, but also the electors of Cologn and Bavaria, who had retired thither, for a hundred thousand piastres. Lenglet was arrested at the Hague for his "Memoirs sur la Collation des Canonicats de Tournay," which he had published there, to exclude the disciples of Jansenius from this collation; but he obtained his liberty six weeks after, at prince Eugene's solicitation. After his return to France, the prince de Cellemare's conspiracy, which cardinal Alberoni had planned, being discovered in Dec. 1718, he was chosen to find out the number and designs of the conspirators, which he did, after receiving a promise that none of those so discovered should be sentenced to death; this promise the court kept, and gave Lenglet a pension. In 1721, he went to Vienna, pretending to solicit the removal of M. Ernest, whom the Dutch had made dean of Tournay;

but having no orders from France for the journey, was arrested at Strasburgh on his return, and confined six months in prison. This disgrace the abbé Lenglet attributed to the celebrated Rousseau, whom he had seen at Vienna, and from whom he had received every possible service in that city; and thence originated his aversion to him, and the satire which he wrote against him, under the title of "Eloge historique de Rousseau, par Brossette," which that friend of Rousseau's disavowed, and the latter found means to have suppressed in Holland, where it had been printed, in 1731. Lenglet refused to attach himself to cardinal Passionei, who wished to have him at Rome, and, indeed, he was so far from deriving any advantage from the favourable circumstances he found himself in, or from the powerful patrons which he had acquired by his talents and services, that his life was one continued series of adventures and misfortunes. His passion was to write, think, act, and live, with a kind of cynical freedom; and though badly lodged, clothed, and fed, he was still satisfied, while at liberty to say and write what he pleased; which liberty, however, he carried to so great an extreme, and so strangely abused, that he was sent to the bastille ten or twelve times. Lenglet bore all this without murmuring, and no sooner found himself out of prison, than he laboured to deserve a fresh confinement. The bastille was become so familiar to him, that when Tapin (one of the life guards) who usually conducted him thither, entered his chamber, he did not wait to hear his commission, but began himself by saying, "Ah! M. Tapin, good morning!" then turning to the woman who waited upon him, cried, "Bring my little bundle of linen and snuff directly," and followed M. Tapin with the utmost cheerfulness. This spirit of freedom and independence, and this rage for writing, never left him; he chose rather to work and live alone in a kind of garret, than reside with a rich sister, who was fond of him, and offered him a convenient apartment at her house in Paris, with the use of her table and servants. Lenglet would have enjoyed greater plenty in this situation, but every thing would have fatigued him, and he would have thought regularity in meals quite a slavery. Some have supposed that he studied chymistry, and endeavoured to discover the philosopher's stone, to which operations he desired no witnesses. He owed his death to a melancholy accident; for going home about six in the evening, Jan. 15, 1755, after

having dined with his sister, he fell asleep, while reading a new book which had been sent him, and fell into the fire. The neighbours went to his assistance, but too late, his head being almost entirely burnt. He had attained the age of eighty-two. The abbé Lenglet's works are numerous; their subjects extremely various, and many of them very extravagant. Those which are most likely to live are his, "Méthode pour étudier l'Histoire, avec un Catalogue des principaux Historiens," 12 vols.; "Méthode pour étudier la Géographie," with maps; "Histoire de la Philosophie Hermetique," and "Tablettes Chronologiques de l'Histoire Universelle," 1744, two vols. An enlarged edition of this work was published in 1777. His "Chronological Tables" were published in English, in 8vo. It is a work of great accuracy, and of some whim, for he lays down a calculation according to which a reader may go through an entire course of universal history, sacred and profane, in the space of ten years and six months at the rate of six hours per day.[1]

LENNARD (SAMPSON), an English writer, was related to Sampson Lennard, who married Margaret baroness Dacre, and of whom honourable mention is made in Camden's Britannia. In early life he followed the profession of arms, and was attached to sir Philip Sidney, with whom he fought at the battle of Zutphen. He was afterwards distinguished as a man of letters, and published various translations from the Latin and French, particularly Perrin's "History of the Waldenses;" Du Plessis Mornay's "History of Papacie;" and Charron "On Wisdom." He was of some note as a topographer, and of considerable eminence as a herald, having been, in the latter part of his life, a member of the college of arms. Some of his heraldical compilations, which are justly esteemed, (see "Catalogue of the Harleian MSS.") are among the manuscripts in the British Museum. He died in August 1633, and was buried at St. Bennet's, Paul's Wharf. Mr. Granger received this brief memoir of Lennard, from Thomas the late lord Dacre.[2]

LENNOX (CHARLOTTE), a lady long distinguished for her genius and literary merit, and highly respected by Johnson and Richardson, was born in 1720. Her father, colonel James Ramsay, was a field-officer, and lieutenant-

[1] Moreri.—Dict. Hist.—Niceron, vol. XVII. in art. Dufresnoy.
[2] Granger.—Noble's College of Arms.

governor of New-York, who sent her over, at the age of fifteen, to England, to an opulent aunt, but whom, on her arrival, she found incurably insane. The father died soon after, leaving his widow (who died at New York in Aug. 1765), and this daughter, without any provision. Who Mr. Lennox was, or when she married, we have not been able to learn, and, indeed, very little is known of her early history by her few surviving friends, who became acquainted with her only in her latter days. We are told, that from the death of her father she supported herself by her literary talents, which she always employed usefully.

She published, in 1751, "The Memoirs of Harriot Stuart," and, in 1752, "The Female Quixote." In the latter of these novels, the character of Arabella is the counter-part of Don Quixote; and the work was very favourably received. Dr. Johnson wrote the dedication to the earl of Middlesex. In the following year she published "Shakespeare illustrated," in 2 vols. 12mo, to which she afterwards added a third. This work consists of the novels and histories on which the plays of Shakspeare are founded, collected and translated from the original authors: to which are added critical notes, censuring the liberties which Shakspeare has generally taken with the stories on which his plays are founded. In 1756, Mrs. Lennox published, "The Memoirs of the Countess of Berci, taken from the French," 2 vols. 12mo; and, "Sully's Memoirs," translated, 3 vols. 4to; which have since been frequently reprinted in 8vo, and are executed with no small ability. In 1757, she translated "The Memoirs of Madame Maintenon." In 1758, she produced "Philander, a Dramatic Pastoral," and "Henrietta," a novel of considerable merit, 2 vols. 12mo; and, in 1760, with the assistance of the earl of Cork and Orrery, and Dr. Johnson, she published a translation of "Father Brumoy's Greek Theatre," 3 vols. 4to; the merit of which varies materially in different parts of the work. In 1760-1, she published a kind of Magazine, under the name of the "Ladies Museum," which extended to two volumes, octavo, and seems to have been rather an undertaking of necessity than choice. Two years after, she published "Sophia, a Novel," 2 vols. 12mo, which is inferior to her earlier performances; and, after an interval of seven years, she brought out, at Covent-garden theatre, "The Sisters, a Comedy," taken

from her novel of Henrietta, which was condemned on the first night of its appearance. In 1773, she furnished Drury-lane theatre with a comedy, entitled, "Old City Manners." Her last performance, not inferior to any of her former in that species of composition, was "Euphemia, a Novel, 1790," 4 vols. 12mo. In 1775, we find Dr. Johnson assisting her in drawing up proposals for an edition of her works, in 3 vols. 4to; but it does not appear to have been published. Dr. Johnson had such an opinion of Mrs. Lennox that, on one occasion, not long before his death, he went so far as to pronounce her superior to Mrs. Carter, miss Hannah Moore, and miss Burney. Sir John Hawkins has given a ludicrous account of the doctor's celebration of the birth of Mrs. Lennox's first literary child, "The Life of Harriot Stuart." This, however, was certainly not her first production, for in 1747, she published "Poems on several occasions," printed for Sam. Paterson. She was then Miss Ramsay.

It is to be regretted, that the latter days of this ingenious lady were clouded by penury and sickness; calamities which were in a considerable degree alleviated by the kindness of some friends, who revered alike her literary and her moral character. Among these it would be unjust not to mention the names of the right hon. George Rose, and the rev. W. Beloe. But the most effectual aid she received was from The Literary Fund society, in consequence of which her only son was, a few years since, enabled to fit himself out for an employment in the Anglo-American States; and from the same source the means of decent subsistence were, for the last twelvemonth of her life, afforded to the mother. She died Jan. 4, 1804.[1]

LEO I. (ST.) surnamed THE GREAT, a doctor of the church, and one of the most eminent popes who have filled the Roman see, was born in Tuscany, or rather at Rome. He made himself very useful to the church under pope St. Celestine, and Sixtus III. and was concerned in all important affairs while but a deacon. The Roman clergy recalled him from Gaul, whither he was gone to reconcile Albinus and Ætius, generals of the army, and raised him to the papal chair Sept. 1, 440. He condemned the Manicheans, in a council held at Rome in the year 444, and completely extirpated the remains of the Pelagian heresy in Italy: "Let those Pelagi-

[1] Nichols's Bowyer.—Boswell's and Hawkins's Life of Johnson.—Biographica MSS. by the late Isaac Reed.

ans," said he, "who return to the church, declare by a clear and public profession, that they condemn the authors of their heresy, that they detest that part of their doctrine which the universal church has beheld with horror, and that they receive all such decrees of the councils as have been passed for exterminating the Pelagian heresy, and are confirmed by the authority of the apostolical see, acknowledging by a clear and full declaration, signed by their hand, that they admit these decrees, and approve them in every thing." Leo also condemned the Priscillianists, and annulled all the proceedings in the council of Ephesus, which was called "the band of Ephesian robbers," in the year 449. He presided by his legates at the general council of Chalcedon, in the year 451, but opposed the canon made there in favour of the church of Constantinople, which gave it the second rank, to the prejudice of that at Alexandria. The letter which Leo had written to Flavianus on the mystery of the Incarnation, was received with acclamations in this council, and the errors of Eutyches and Dioscorus condemned. The following year he went to meet Attila, king of the Huns, who was advancing to Rome, and addressed him with so much eloquence that he was prevailed upon to return home. Genseric having taken Rome, in the year 455, Leo obtained from that barbarous prince, that his soldiers should not set fire to the city, and saved the three grand churches (which Constantine had enriched with magnificent gifts) from being plundered. He was a strict observer of ecclesiastical discipline. He died November 3, in the year 461, at Rome. Never has the Romish church appeared with more true grandeur, or less pomp, than in this pontiff's time; no pope was ever more honoured, esteemed, and respected; no pope ever displayed more humility, wisdom, mildness, and charity. Leo left ninety-six "Sermons," on the principal festivals throughout the year, and one hundred and forty-one Letters, which may be found in the library of the fathers. The best edition of his works is that by Pere Quesnel, Lyons, 1700, fol. They have been printed at Rome, by father Cacciaci, 3 vols. fol. and at Venice, by Messrs. Ballarimi, 3 vols. fol.; but these editions have not sunk the credit of Quesnel's. P. Maimbourg has written a history of his pontificate, 4to, or 2 vols. 12mo.[1]

LEO X. was a pontiff whose history is so connected with that of literature and the reformation, that more notice

[1] Cave, vol. I.—Milner's Church Hist. vol. II. p. 539.—Dict. Hist.

of him becomes necessary than we usually allot to his brethren, although scarce any abridgment of his life will be thought satisfactory, after the very luminous and interesting work of Mr. Roscoe. Leo was born at Florence in December 1475, the second son of Lorenzo de Medici, the Magnificent, and was christened John. Being originally destined by his father for the church, he was promoted before he knew what it meant, received the tonsure at the age of seven years, two rich abbacies, and before he ceased to be a boy, received other preferments to the number of twenty-nine, and thus early imbibed a taste for aggrandizement which never left him. Upon the accession of Innocent VIII. to the pontificate, John, then thirteen years of age only, was nominated to the dignity of cardinal. Having now secured his promotion, his father began to think of his education, and when he was nominated to the cardinalate, it was made a condition that he should spend three years at the university of Pisa, in professional studies, before he was invested formally with the purple. In 1492 this solemn act took place, and he immediately went to reside at Rome as one of the sacred college. His father soon after died, and was succeeded in his honours in the Florentine republic by his eldest son Peter. The young cardinal's opposition to the election of pope Alexander VI. rendered it expedient for him to withdraw to Florence, and at the invasion of Italy by Charles VIII. he and the whole family were obliged to take refuge in Bologna. About 1500 he again fixed his residence at Rome, where he resided during the remainder of Alexander's pontificate, and likewise in the early part of that of Julius II. cultivating polite literature, and the pleasures of elegant society, and indulging his taste for the fine arts, for music, and the chase, to which latter amusement he was much addicted. In 1505 he began to take an active part in public affairs, and was appointed by Julius to the government of Perugia. By his firm adherence to the interest of the pope, the cardinal acquired the most unlimited confidence of his holiness, and was entrusted with the supreme direction of the papal army in the Holy League against the French in 1511, with the title of legate of Bologna. At the bloody battle of Ravenna, in 1512, he was made prisoner, and was conveyed to Milan, but afterwards effected his escape. About this time he contributed to the restoration of his family at Florence, by overthrowing the popular constitution of that republic,

and there he remained until the death of Julius II. in 1513, when he was elected pope in his stead, in the thirty-eighth year of his age. He assumed the name of Leo X. and ascended the throne with greater manifestations of good-will, both from Italians and foreigners, than most of his predecessors had enjoyed. One of his first acts was to interpose in favour of some conspirators against the house of Medici, at Florence, and he treated with great kindness the family of Sodorini, which had long been at the head of the opposite party in that republic. He exhibited his taste for literature by the appointment of two of the most elegant scholars of the age, Bembo and Sadoleti, to the office of papal secretaries. With regard to foreign politics, he pursued the system of his predecessor, in attempting to free Italy from the dominion of foreign powers: and in order to counteract the antipapal council of Pisa, which was assembled at Lyons, he renewed the meetings of the council of Lateran, which Julius II. had begun, and he had the good fortune to terminate a division which threatened a schism in the church. Lewis XII. who had incurred ecclesiastical censure, made a formal submission, and received absolution. Having secured external tranquillity, Leo did not delay to consult the interests of literature by an ample patronage of learned studies. He restored to its former splendour the Roman gymnasium or university, which he effected by new grants of its revenues and privileges, and by filling its professorships with eminent men invited from all quarters. The study of the Greek language was a very particular object of his encouragement. Under the direction of Lascaris a college of noble Grecian youths was founded at Rome for the purpose of editing Greek authors; and a Greek press was established in that city. Public notice was circulated throughout Europe, that all persons who possessed MSS. of ancient authors would be liberally rewarded on bringing or sending them to the pope. Leo founded the first professorship in Italy of the Syriac and Chaldaic languages in the university of Bologna. With regard to the politics of the times, the pope had two leading objects in view, viz. the maintenance of that balance of power which might protect Italy from the over-bearing influence of any foreign potentate; and the aggrandizement of the house of Medici. When Francis I. succeeded to the throne of France, it was soon apparent that there would necessarily be a new war in the north of Italy. Leo attempted to remain neuter, which

being found to be impracticable, he joined the emperor, the Swiss, and other sovereigns against the French king and the state of Venice. The rapid successes of the French arms soon brought him to hesitate, and after the Swiss army had been defeated, the pope thought it expedient to abandon his allies, and form an union with the king of France. These two sovereigns, in the close of 1515, had an interview at Bologna, when the famous Pragmatic Sanction was abolished, and a concordat established in its stead. The death of Leo's brother left his nephew Lorenzo the principal object of that passion for aggrandizing his family, which this pontiff felt full as strongly as any one of his predecessors, and to gratify which he scrupled no acts of injustice and tyranny. In 1516 he issued a monitory against the duke of Urbino, and upon his non-appearance, an excommunication, and then seized his whole territory, with which, together with the ducal title, he invested his nephew. In the same year a general pacification took place, though all the efforts of the pope were made to prevent it. In 1517 the expelled duke of Urbino collected an army, and, by rapid movements, completely regained his capital and dominions. Leo, excessively chagrined at this event, would gladly have engaged a crusade of all Christian princes against him. By an application, which nothing could justify, of the treasures of the church, he raised a considerable army, under the command of his nephew, and compelled the duke to resign his dominion, upon what were called honourable terms. The violation of the safe conduct, granted by Lorenzo to the duke's secretary, who was seized at Rome, and put to torture, in order to oblige him to reveal his master's secrets, imprints on the memory of Leo X. an indelible stain. In the same year his life was endangered by a conspiracy formed against him, in which the chief actor was cardinal Petrucci. The plan failed, and the cardinal, being decoyed to Rome, from whence he had escaped, was put to death; and his agents, as many as were discovered, were executed with horrid tortures. The conduct of Leo on this occasion was little honourable to his fortitude or clemency, and it was believed that several persons suffered as guilty who were wholly innocent of the crimes laid to their charge. To secure himself for the future, the pope, by a great stretch of his high authority, created in one day thirty-one new cardinals, many of them his relations and friends, who had not even risen in the church to the dignity of the episcopal

office; but many persons also, who, from their talents and virtues, were well worthy of his choice. He bestowed upon them rich benefices and preferments, as well in the remote parts of Christendom, as in Italy, and thus formed a numerous and splendid court attached to his person, and adding to the pomp and grandeur of the capital. During the pontificate of Leo X. the reformation under Luther took its rise, humanly speaking, from the following circumstances. The unbounded profusion of this pope had rendered it necessary to devise means for replenishing his exhausted treasury; and one of those which occurred was the sale of indulgences, which were sold in Germany with such ridiculous parade of their efficacy, as to rouse the spirit of Luther, who warmly protested against this abuse in his discourses, and in a letter addressed to the elector of Mentz. He likewise published a set of propositions, in which he called in question the authority of the pope to remit sins, and made some very severe strictures on this method of raising money. His remonstrances produced considerable effect, and several of his cloth undertook to refute him. Leo probably regarded theological quarrels with contempt, and from his pontifical throne looked down upon the efforts of a German doctor with scorn; even when his interference was deemed necessary, he was inclined to lenient measures. At length, at the express desire of the emperor Maximilian, he summoned Luther to appear before the court of Rome. Permission was, however, granted for the cardinal of Gæta to hear his defence at Augsburg. Nothing satisfactory was determined, and the pope, in 1518, published a bull, asserting his authority to grant indulgences, which would avail both the living, and the dead in purgatory. Upon this, the reformer appealed to a general council, and thus open war was declared, in which the abettors of Luther appeared with a strength little calculated upon by the court of Rome. The sentiments of the Christian world were not at all favourable to that court. "The scandal," says the biographer, "incurred by the infamy of Alexander VI., and the violence of Julius II., was not much alleviated in the reign of a pontiff who was characterized by an inordinate love of pomp and pleasure, and whose classical taste even caused him to be regarded by many as more of a heathen than a Christian."

The warlike disposition of Selim, the reigning Turkish

emperor, excited great alarms in Europe, and gave occasion to Leo to attempt a revival of the ancient crusades, by means of an alliance between all Christian princes; he probably hoped, by this show of zeal for the Christian cause, that he should recover some of his lost credit as head of the church. He had, likewise, another object in view, viz. that of recruiting his finances, by the contributions which his emissaries levied upon the devotees in different countries. By the death of Maximilian in 1519, a competition for the imperial crown between Charles V. and Francis I. took place. Leo was decidedly against the claims of both the rival candidates, and attempted to raise a competitor in one of the German princes, but he was unable to resist the fortune of Charles. At this period he incurred a very severe domestic misfortune in the death of his nephew Lorenzo, who left an infant daughter, afterwards the celebrated Catherine de Medicis, the queen and regent of France. The death of Lorenzo led to the immediate annexation of the duchy of Urbino, with its dependencies, to the Roman see, and to the appointment of Julius, Leo's cousin, to the supreme direction of the state of Florence. The issue of his contest with Luther will occur hereafter in our account of that reformer. It may here, however, be noticed that Leo conferred on Henry VIII. of England, the title of "Defender of the Faith," for his appearance on the side of the church as a controversial writer. The tranquil state of Italy, at this period, allowed the pope to indulge his taste for magnificence in shows and spectacles. His private hours were chiefly devoted to indolence, or to amusements, frequently of a kind little suited to the dignity of his high station. He was not, however, so much absorbed in them as to neglect the aggrandizement of his family and see. Several cities and districts in the vicinity of the papal territories, and to which the church had claims, had been seized by powerful citizens, or military adventurers; some of these the pope summoned to his court to answer for their conduct; which not being able to do, he caused them to be put to death. Having next set his heart on the possession of the territory of Ferrara, he had recourse to treachery, and is thought to have even meditated the assassination of the duke, but his plot being discovered by the treachery of one whom he had bribed, he was disappointed in his plans. Another of his designs was the expulsion of the French from Italy, and he had

made some progress in this when he was seized with an illness which put an end to his life in a few days. He died Dec. 1, 1521, in the forty-sixth year of his age.

From the preceding circumstances, gleaned from Mr. Roscoe's elaborate account of Leo, a judgment may be formed of his character, in which, although some things may have been exaggerated by the enemies of the Romish church, enough remains uncontested to prove that he had many of the worst vices, and, when it became necessary to his aggrandizement, practised the worst crimes of his predecessors. His biographer, by embodying the history of literature and the arts in the life of Leo, one of the most pleasing and truly valuable parts of the work, has, we think, failed, in attributing much of their advancement to Leo. And indeed it has been too much a fashion to speak of the "age of Leo" as of a glorious period which his patronage created. Too much stress, perhaps, is frequently laid on patronage; and we ought to hesitate in declaring how much it has produced, when we consider how much in all ages has been produced without it. But Leo's patronage was not general, for it excluded Ariosto and Erasmus, two of the greatest men of the age; nor was it judicious in selection, for he bestowed it on such worthless characters as Aretin and Niso, not to speak of a number of less known characters, whose merit rises no higher than that of being able to write amorous Italian sonnets, and panegyrical Latin verses. With respect to the arts, it has been justly remarked, that when he ascended the throne they were at their meridian. He found greater talents than he employed, and greater works commenced than he completed. Leonard Da Vinci, Michael Angelo, and Raffaello, performed their greatest works before the accession of Leo X.; Bramante, the architect of St. Peter's, died in the second year of his pontificate; and Da Vinci and Michael Angelo shared none of his favours. It is from his attachment to Raffaello that he derives his strongest claims as a patron of art; yet a part of his conduct to this great artist makes us question whether Leo had a refined taste. Raffaello made thirteen cartoons of religious subjects to complete the decoration of the hall of Constantine, and had sent them into Flanders, to be returned in worsted copies, without any care to preserve the originals, nor any inquiry made concerning them after the subjects were manufactured into tapestry. By accident, seven of these are

yet to be seen in this country, and may enable us to estimate the taste of the pontiff who could so easily forget them. Yet Leo must not be deprived of the merit that justly belongs to him. He drew together the learned men of his time, and formed eminent schools, and he did much in promoting the art of printing, then of incalculable importance to literature. In these respects, and upon account of the share he had in precipitating the reformation, his short pontificate of eight years and eight months must be allowed to form one of the most interesting periods in papal history, and worthy of the illustration it has received.[1]

LEO VI. emperor of the East, surnamed The Wise, and the Philosopher, succeeded his father Basilius the Macedonian, March 1, 886. He drove Photius from the see of Constantinople, fought with success against the Hungarians and Bulgarians, and died June 11, 911, leaving one son, Constantine Porphyrogeneta. This emperor was surnamed The Philosopher, from his attachment to learning, and not from his manners, which were very irregular. He was fond of writing sermons, and there are several of his composing in the library of the fathers. The following works are also attributed to him; a treatise on Tactics, a useful work for those who would acquire a knowledge of the lower empire; it was printed in German by Bourscheid, at Vienna, and in French by M. de Maiseroi, 1770, 2 vols. 8vo; "Novellæ Constitutiones," in which several of the novels introduced by Justinian are abolished; "Opus Basilicon," where all the laws contained in Justinian's works are new modelled. This system of law was adopted by the Greeks afterwards. In Constantine Manasses, printed at the Louvre, may be found "Leonis sapientis oracula."[2]

LEO (JOHN), a skilful geographer, born at Grenada, retired into Africa when his native place was taken in 1492, whence he had the surname of Africanus. After having travelled a considerable time in Europe, Asia, and Africa, he was taken at sea by some pirates, and abjured the Mahometan religion under pope Leo X. He died about 1526. He wrote a "Description of Africa," in Arabic, which he afterwards translated into Italian. Marmol has translated this work, almost entirely, without mentioning it. There is a Latin translation by John Florian, not very accurate,

[1] Roscoe's Life.—Abridgement in Rees's Cyclopædia.—Duppa's Life of Michael Angelo, p. 60 et seqq.
[2] Dict. Hist.—Universal Hist.

and a French one by John Temporal, Lyons, 1556, fol. John Leo also left the "Lives of the Arabian Philosophers," which was printed by Hottinger in Latin, at Zurich, 1664, and is in tom. 13 of the Bibliotheca of Fabricius, from a copy which Cavalcanti sent from Florence.[1]

LEO D'ORVIETTO, or LEO URBEVETANUS, a native of that city, is said by some to have been a Franciscan, and by others a Dominican. He left a "Chronicle" of the popes, which ends in 1314, and one of the "Emperors," ending 1308, published by father Lamy, at Florence, 1737, 2 vols. 8vo. These chronicles are useful for the history of those times, to those who can distinguish the fabulous parts.[2]

LEO of MODENA, whose proper name was R. Jehudah Arie, was born at Modena about 1574; was for a considerable time chief of the synagogue, and esteemed a good poet both in Hebrew and Italian. He was author of a valuable work on the ceremonies and customs of the Jews, which is held in estimation by the learned of all nations. It is entitled "Istoria de Riti Hebraïci vita et Osservanze de gli Hebreï di questi Tempi;" the best edition of which is that of Venice, 1638. It was translated into the French language in 1674, by Richard Simon, with supplements relating to the sects of the Karaites and Samaritans. He intended to have given an Italian translation of the Old Testament, but the inquisition laid its commands on him to desist. His Hebrew and Italian dictionary, entitled "The Mouth of the Lion," was published at Venice in 1612, and was afterwards reprinted in an enlarged form at Padua, in 1640. Leo died at Venice in 1654.[3]

LEO DE ST. JOHN, a French monk, was born at Rennes in the year 1600. Before he entered into the religious profession his name was John Macè. He was nominated to all the honourable and confidential posts of his order, and for his eloquence had the honour of preaching before Louis XIII. and Louis XIV. His early patrons were popes Leo XI. and Alexander VIII.; and in France cardinal Richelieu was his friend. He died in 1671, leaving behind him numerous works, the principal of which are, "Studium Sapientiæ Universalis," 3 vols. fol.; A "History of the Carmelites;" "Lives of different Romish Saints;" and

[1] Moreri.—Dict. Hist.—Saxii Onomast.
[2] Moreri.—Dict. Hist.
[3] Moreri.—Dict. Hist.

"Journal of what took place during the last Sickness, and at the Death of cardinal Richelieu."[1]

LEONARD of Pisa, an Italian mathematician, who flourished at the commencement of the thirteenth century, was the first person who brought into Europe the knowledge of the Arabic cyphers and algebra. He travelled into the East for instruction, and being at Bugia, a town in Africa, was taught the Arabic method of keeping accounts, and finding it more convenient and preferable to the European method, he drew up a treatise for the purpose of introducing it into Italy, where it was cultivated with success, and became speedily known to all mathematicians. From Italy the knowledge of the Arabic cyphers and algebra was afterwards communicated to the other countries of Europe. He was author of a treatise on surveying, preserved in the Magliabecchi library at Florence.[2]

LEONARDO (Leo), principal organist of the chapel royal at Naples, was not only admired and respected by his contemporaries, but his memory still continues to be held in reverence by every professor that is acquainted with his works. He was born in 1689. The first opera of his composition is thought to be "Sofonisba," which was performed in Naples in 1718, and the last, "Siface," in Bologna, 1737. Between these he produced three operas for Venice, and four for Rome. Leo likewise set the "Olimpiade" of Metastasio. "Dirti ben mio vovice" was in extreme high favour, as set by Leo, about the middle of the last century, in England, where it was sure to be heard at every musical performance, both public and private. Leo likewise set Metastasio's oratorio of "St. Elena al Calvario," in which there are some very fine airs. His celebrated "Miserere," in eight real parts, though imperfectly performed in London at the Pantheon, for Ansani's benefit, 1781, convinced real judges that it was of the highest class of choral compositions.

The purity of his harmony, and elegant simplicity of his melody, are no less remarkable in such of these dramas as Dr. Burney examined, than the judicious arrangement of the parts. But the masses and motets, which are carefully preserved by the curious, and still performed in the churches at Naples, have all the choral learning of the sixteenth century. There are likewise extant, trios, for two violins and a base, superior in correctness of counter-

[1] Dict. Hist. [2] Dict. Hist.—Thomson's History of the Royal Society.

point and elegance of design to any similar productions of the same period. This complete musician is equally celebrated as an instructor and composer; and the "Solfeggi," which he composed for the use of the vocal students, in the conservatorio over which he presided at Naples, are still eagerly sought and studied, not only in Italy, but in every part of Europe, where singing is regularly taught. This great musician died about 1742. His death was unhappily precipitated by an accident which at first was thought trivial; for, having a tumour, commonly called a *bur*, on his right cheek, which growing, in process of time, to a considerable magnitude, he was advised to have it taken off; but whether from the unskilfulness of the operator, or a bad habit of body, a mortification ensued, which cost him his life.[1]

LEONICENUS (NICHOLAS), an eminent Italian physician, was born in one of the Venetian states in 1428. He was professor of medicine at Ferrara during upwards of sixty years, and was the first person who undertook to translate the works of Galen into Latin. His attachment to literary pursuits alienated him from practice; and in excuse he used to say, "I do more service to the public than if I visited the sick, by instructing those who are to cure them." Extending his attention also to the belles lettres, he wrote some poetry, and translated into Italian the history of Dion Cassius, and the dialogues of Lucian. Until the age of thirty, Leonicenus was tormented with frequent attacks of epilepsy, which reduced him at times to melancholy and despair. This disease, however, afterwards left him, and, by means of great regularity and temperance, he attained the age of ninety-six years, and died in 1524, possessed of all his faculties. To one who inquired, with astonishment, by what secret he had preserved this entire possession of his faculties, together with an erect body and vigorous health, at so great an age, he replied, that it was the effect of innocence of manners, tranquillity of mind, and frugality in diet. The duke and senate of Ferrara erected a monument to his memory. He left several works, most of which have been several times reprinted, but are not now in request, except perhaps his examination of the errors of Pliny, &c. "Plinii et aliorum plurimum auctorum qui de simplicibus medicaminibus

[1] Burney's Hist. of Music, vol. IV.—and the same in Rees's Cyclopædia.

scripserunt, errores notati," Bude, 1532, folio, which involved him in a controversy, sustained with his usual tranquillity; and his "Liber de Epidemia quam Itali morbum Gallicum vocant," Venice, 1497, 4to, a book of great rarity. He was the first in Italy who treated of this disorder. There is an edition of all his works, printed at Bale, 1533, fol.[1]

LEONICO. See TOMEO.

LEONTIUS PILATUS. See PILATUS.

LEOWITZ (CYPRIAN), a celebrated astronomer in the sixteenth century, was born in Bohemia, and was appointed mathematician to Otho Henry, elector palatine. He acquired a high reputation by his astronomical productions, of which the principal were, "Ephemerides ab anno 1556 ad ann. 1606;" "Expedita Ratio constituendi Thematis cœlestis;" "Loca stellarum fixarum ab anno Dom. 1549 usque in ann. 2029;" and "De Eclipsibus Liber." Tycho Brahe paid him a visit in 1569, when they had several conversations on their favourite subjects. Notwithstanding the great learning of Leowitz, he was weak enough to become the dupe of judicial astrology. He died in Swabia 1574. He had predicted that the world would come to an end in 1584; and of this prophecy many priests and preachers took advantage as the important period approached, and enriched themselves at the expence of the fears of their people.[2]

LE POIS. See POIS.

LE QUIEN. See QUIEN.

LERMONT (THOMAS), a poet of Scotland, who flourished in the thirteenth century, is familiarly known by the name of Thomas the Rhymer. The history of his life is involved in much obscurity. What has been unravelled may be seen in our authority. He was a prophet as well as a poet. His merit in the former character may be disputed, but of his poetical talents, Mr. Walter Scott has enabled the public to judge, by giving an excellent edition of his metrical romance of "Sir Tristrem," published in 1804, and very ably illustrated with notes, &c. by Mr. Scott, who has in this work shown that the most arduous labours of the antiquary are not incompatible with the genius and spirit of the poet.[3]

[1] Gen. Dict.—Moreri.—Rees's Cyclopædia.—Saxii Onomast.
[2] Moreri.—Gen. Dict.
[3] Mr. Scott's edition.

LE ROY. See ROY.

LESBONAX, a native of Mitylene, who flourished in the first century of the Christian æra, was a disciple of Timocrates, afterwards became a teacher of philosophy in his native city, and obtained a great number of scholars. He was author of many books of philosophy, and Photius says he had read sixteen orations written by him. Two of these were first published by Aldus, in his edition of the ancient orators, in 1513; afterwards by Henry Stephens, with the orations of Æschines, Lysias, and others; and in 1619, by Gruter. Lesbonax is said to have been the author of a treatise "De Figuris Grammaticis," printed with Ammonius, Leyden, 1739, 4to. He left a son named Potamon, an eminent rhetorician at Rome, in the reign of the emperor Tiberius. So sensible were the magistrates of Mitylene of his merits, and of the utility of his labours, that they caused a medal to be struck in his honour: one of which was discovered in the south of France about 1740, and an engraving of it, with a learned dissertation, published in the year 1744, by M. Cary, of the Academy of Marseilles, but there seems some reason to think that Lesbonax the philosopher, and Lesbonax the grammarian, were different persons.[1]

LESCAILLE (JAMES), a celebrated Dutch printer, was born in 1610 of an illustrious family at Geneva, which removed to Holland, where his press became famous for the number of beautiful and accurate editions which issued from it. He was also esteemed an excellent poet; and his daughter, Catherine Lescaille, who died June 8, 1711, was so much admired for her poetical talents, as to be called the Dutch Sappho, and the tenth Muse. A collection of her Poems was printed in 1728, with the following tragedies: Genseric, Wenceslaus, Herod and Mariamne, Hercules and Deianira, Nicomedes, Ariadne, Cassandra, &c. which, although they are not written according to the ordinary rules of the drama, frequently discover marks of superior genius. James Lescaille was honoured with the poetic crown by the emperor Leopold in 1663, and died in 1677.[2]

LESCHASSIER (JAMES), an able lawyer, and celebrated advocate of the parliament of Paris, was born in

[1] Moreri.—Saxii Onomast. [2] Moreri.—Dict. Hist.

that city in 1550, of a reputable family. When Henry IV. to whom he had remained faithful during the fury of the League, wanted to support the annuities charged on the Hôtel de Ville, Leschassier had influence enough to dissuade him from his design by two very able petitions. He was consulted by the Venetian republic, in 1605, respecting their disputes with pope Paul V. and replied by his "Consultatio Parisini cujusdam," printed in 1606, 4to, which proves him to have been a learned and judicious canonist. He died April 28, 1625, at Paris, aged seventy-five. The most complete edition of his works is that of Paris, 1652, 4to, which contains several curious and interesting particulars concerning the liberties of the Gallican church, and other affairs of great importance.[1]

LESDIGUIERES (FRANCIS DE BONNE, DUKE DE), peer, marechal, and constable of France, governor of Dauphiny, and one of the greatest generals of his age, was born April 1, 1543, at St. Bonnet de Chamsaut, in Dauphiny, of a noble and ancient family. He was among the chiefs of the protestants, for whom he took several places, and when Henry IV. ascended the throne, received fresh marks of his esteem, being appointed lieutenant-general of his forces in Piedmont, Savoy, and Dauphiny. Lesdiguieres defeated the duke of Savoy at the battle of Esparon, April 15, 1591, and in several other engagements; and when the king blamed him for having suffered that prince to build Fort Barreaux, he replied, "Let the duke of Savoy be at that expence; your majesty wants a fortress opposite to Montmelian, and when it is built and stored, we will take it." He kept his word, and conquered Savoy. This brave man received the marechal's staff in 1607, and his estate of Lesdiguieres was made a dukedom, as a reward for his services. At length he abjured protestantism at Grenoble, and was afterwards presented by his son-in-law, the marechal de Créqui, with letters, in which the king appointed him constable, July 24, 1622. He commanded the troops in Italy in 1625, and died at Valence in Dauphiny, Sept. 28, 1626, aged eighty-four. His secretary, Lewis Videl, has written his life, or rather his eulogy, 1638, folio. There were, however, many defects in his moral character, and his apostacy is said to have been founded in avarice.[2]

[1] Moreri.—Niceron, vol. XXXIII.—Saxii Onomasticon.
[2] Moreri.—Dict. Hist.

LESLEY (JOHN), the celebrated bishop of Ross in Scotland, was descended from a very ancient family, and born in 1527. He had his education in the university of Aberdeen; and, in 1547, was made canon of the cathedral-church of Aberdeen and Murray. After this, he travelled into France; and pursued his studies in the universities of Thoulouse, Poictiers, and Paris, at which place he took the degree of doctor of laws. He continued abroad till 1554, when he was commanded home by the queen-regent, and made official and vicar-general of the diocese of Aberdeen; and, entering into the priesthood, became parson of Une, or Oyne. About this time the doctrines of the reformation having reached Scotland, were zealously opposed by our author; and, a solemn dispute being held between the protestants and papists in 1560, at Edinburgh, Lesley was a principal champion on the side of the latter, and had Knox for one of his antagonists. This, however, was so far from putting an end to the divisions, that they daily increased; which occasioning many disturbances and commotions, both parties agreed to send deputations, inviting home the queen, who was then absent in France. It was a matter of importance to be expeditious in this race of politic courtesy; and Lesley, who was employed by the Roman catholics, made such dispatch, that he arrived several days before lord James Stuart, who was sent by the protestants, to Vitri, where queen Mary was then lamenting the death of her husband, the king of France. Having delivered to her his credentials, he told her majesty of lord James Stuart's (who was her natural brother) coming from the protestants in Scotland, and of his designs against the Roman catholic religion; and advised her to detain him in France by some honourable employment till she could settle her affairs at home; thus infusing suspicions of her protestant subjects into the queen's mind, with a view that she should throw herself entirely into the hands of those who were of her own religion. The queen, however, not at all distrusting the nobility, who had sent lord James, desired Lesley to wait, till she could consult with her friends upon the methods most proper for her to take. At first, the court of France opposed her return home; but, finding her much inclined to it, they ordered a fleet to attend her; and Lesley embarked with her at Calais for Scotland, Aug. 19, 1561.

Soon after his arrival, he was appointed one of the senators of the college of justice, and sworn into the privy-

council. In 1564, the abbey of Lundores was conferred upon him; and, upon the death of Sinclair bishop of Ross, he was promoted to that see. This advancement was no more than he merited from the head of the Roman church in Scotland, in whose defence he was always an active and able disputant with the reformed party. His learning was not inferior to his other attainments; nor was his attention so entirely absorbed in ecclesiastical matters, as to prevent his introducing some important improvements in the civil state of the kingdom. To this end, having observed that all the ancient laws were growing obsolete, for want of being collected into a body, he represented this matter to the queen, and prevailed with her majesty to appoint proper persons for the work. Accordingly, a commission was made out, granting to Lesley, and fifteen others, privy-counsellors and advocates in the law, authority to print the same. Thus it is to the care principally of the bishop of Ross, that the Scots owe the first impression of their laws at Edinburgh, in 1566, commonly called the black acts of parliament, from their being printed in the black Saxon character. Upon the queen's flying into England from her protestant subjects, who had taken up arms against her, queen Elizabeth appointed commissioners at York to examine the case between her and them, and bishop Lesley was one of those chosen by Mary, in 1568, to defend her cause, which he did with great vigour and strength of reasoning; and, when this method proved ineffectual, appeared afterwards in the character of ambassador at the English court, to complain of the injustice done to his queen. Finding no notice taken of his public solicitations, he began to form schemes to procure her escape privately, and at the same time seems to have been concerned with foreign courts in conspiracies against queen Elizabeth. With a view, however, to serve queen Mary, he hit upon the unfortunate expedient of negotiating her marriage with the duke of Norfolk; which being discovered, the duke was convicted of treason, and executed. Lesley being examined upon it, pleaded the privileges of an ambassador; alleging, that he had done nothing but what his place and duty demanded for procuring the liberty of his princess; and that he came into England with sufficient warrant and authority, which he had produced, and which had been admitted. It was answered, that the privileges of ambas-

sadors could not protect those who offended against the majesty of the princes to whom they were sent; and that they were to be considered in no other light than as enemies who practised rebellion against the state. To this our prelate replied, that he had neither raised nor practised rebellion; but, perceiving the adversaries of queen Mary countenanced, and her deprived of all hope of liberty, he could not abandon his sovereign in her afflictions, but do his best to procure her freedom; and that it would never be found that the privileges of ambassadors were violated, *via juris*, by course of law, but only *via facti*, by way of fact, which seldom had good success.

At length, after several debates, five civilians, Lewis, Dale, Drury, Aubry, and Jones, were appointed to examine the bishop of Ross's case, and to give in answers to the following queries. 1. Whether an ambassador, who raises rebellion against the prince to whom he is sent, should enjoy the privileges of an ambassador, and not rather be liable to punishment as an enemy? To this it was answered, that such an ambassador, by the laws of nations, and the civil law of the Romans, has forfeited the privileges of an ambassador, and is liable to punishment. 2. Whether the minister or agent of a prince deposed from his public authority, and in whose stead another is substituted, may enjoy the privileges of an ambassador? To this it was answered, if such a prince be lawfully deposed, his agent cannot challenge the privileges of an ambassador, since none but absolute princes, and such as enjoy a royal prerogative, can constitute ambassadors. 3. Whether a prince, who comes into another prince's country, and is there kept prisoner, can have his agent, and whether that agent can be reputed an ambassador? To this it was answered, if such a prince have not lost his sovereignty, he may have an agent; but whether that agent may be reputed an ambassador, dependeth upon the authority of his commission. 4. Whether if a prince declare to such an agent, and his prince in custody, that he shall no longer be reputed an ambassador, that agent may, by law, challenge the privileges of an ambassador? To this it was answered, that a prince may forbid an ambassador to enter into his kingdom, and may command him to depart the kingdom, if he keep himself not within the bounds prescribed to an ambassador; yet in the mean while he is to enjoy the privileges of an ambassador

Queen Elizabeth and her counsel being satisfied with these answers of the civilians, sent bishop Lesley prisoner to the isle of Ely, and afterwards to the Tower of London; but at length he was set at liberty in 1573, and being banished England, he retired to the Netherlands. The two following years he employed in soliciting the kings of France and Spain, and all the German princes, to interest themselves in the deliverance of his mistress. Finding them tardy in their proceedings, he went to Rome, to solicit the pope's interference with them, but all his efforts being fruitless, he had recourse to his pen, and published several pieces to promote the same design. In 1579, he was made suffragan and vicar-general of the archbishopric of Rouen in Normandy, and, in his visitation of that diocese, was apprehended and thrown into prison, and obliged to pay three thousand pistoles for his ransom, to prevent his being given up to queen Elizabeth. He then remained unmolested under the protection of Henry III. of France; but, upon the accession of Henry IV. a protestant, who was supported in his claim to that crown by queen Elizabeth, he was apprehended, in his visitation through his diocese, in 1590; and, being thrown into prison, was again obliged to pay three thousand pistoles, to save himself from being given up to Elizabeth. In 1593, he was declared bishop of Constance, with licence to hold the bishopric of Ross, till he should obtain peaceable possession of the church of Constance and its revenues. Some time after this, he went and resided at Brussels; and when no hopes remained of his returning to his bishopric of Ross, by the establishment of the reformation under king James, he retired into a monastery at Guirtenburg, about two miles from Brussels, where he passed the remainder of his days, died May 31, 1596, and lies buried there under a monument erected to his memory by his nephew and heir, John Lesley.

His character is represented much to his advantage, by several writers, both at home and abroad; and all parties agree in speaking of him as a man of great learning, an able statesman, and a zealous churchman. His fidelity to his queen was certainly honourable in its motive, although it is impossible to defend all his proceedings. Dodd informs us that when at Paris he laid the foundation of three colleges for the education of popish missionaries; one for his countrymen at Paris, which was completed; another at

Rome, which fell into the hands of the Jesuits; and a third at Doway, the superior of which, for some years, was a Scotch Jesuit.

Bishop Lesley's writings are, 1. "Afflicti Animi Consolationes, & tranquilli Animi Conservatio," Paris, 1574, 8vo. 2. "De Origine, Moribus, & Rebus gestis Scotorum," Romæ, 1578, 4to. It consists of ten books, of which the three last, making half the volume, are dedicated to queen Mary; to whom they had been presented in English, seven years before the first publication in Latin. There are separate copies of them in several libraries. See Catalog. MSS. Oxon. This valuable history is carried down to the queen's return from France in 1561. He seems unwilling to divulge what he knew of some transactions after that period. "Some things," says he, "savoured so much of ingratitude and perfidy, that, although it were very proper they should be known, yet it were improper for me to record them, because often, with the danger of my life, I endeavoured to put a stop to them; and I ought to do all that is in me, not to let them be known unto strangers." With this work are published, 3. "Paræsenesis ad Nobilitatem Populumque Scotorum:" and, 4. "Regionum & Insularum Scotiæ Descriptio." 5. "Defence of the Honour of Mary Queen of Scotland; with a Declaration of her right, title, and interest, to the crown of England," Liege, 1571, 8vo, which was immediately suppressed. 6. "A Treatise, shewing, that the Regimen of Women is conformable to the Law of God and Nature." These two last are ascribed, by Parsons the Jesuit, to Morgan Philips, but Camden asserts them to be our author's, Annal. Eliz. sub. ann. 1569. 7. "De Titulo & Jure Mariæ Scotorum Reginæ, quo Angliæ Successionem Jure sibi vindicat," Rheims, 1580, 4to. 8. There is a MS. upon the same subject in French, entitled "Remonstrance au Pape," &c. Cotton library, Titus, cxii. 1. and F. 3. 14. 9. "An Account of his Embassage in England, from 1568 to 1572," MS. in the advocates' library in Scotland. Catal. of Oxford MSS. 10. "An Apology for the Bishop of Ross, as to what is laid to his Charge concerning the Duke of Norfolk," MS. in the library of the lord Longueville. 11. "Several Letters in the hands of Dr. George Mackenzie," who wrote his life.[1]

[1] Life by Mackenzie, vol. II.—Spotswood's and Robertson's History.—Laing's History.—Dodd's Church History.—Strype's Life of Grindal, p. 150.

LESLIE (Dr. JOHN), bishop of Clogher in Ireland, was descended from an ancient family, and born at Balquhaine, in the north of Scotland. The first part of his education was at Aberdeen, whence he removed to Oxford. Afterwards he travelled into Spain, Italy, Germany, and France: he spoke French, Spanish, and Italian, with the same propriety and fluency as the natives; and was so great a master of the Latin, that it was said of him, when in Spain, *Solus Lesleius Latine loquitur.* He continued twenty-two years abroad; and, during that time, was at the siege of Rochelle, and the expedition to the isle of Rhee, with the duke of Buckingham. He was all along conversant in courts, and at home was happy in that of Charles I. who admitted him into his privy-council both in Scotland and Ireland; in which stations he was continued by Charles II. after the restoration. His chief preferment in the church of Scotland was the bishopric of the Orkneys, whence he was translated to Raphoe in Ireland, in 1633; and, the same year, sworn a privy-counsellor in that kingdom. He built a stately palace in his diocese, in the form and strength of a castle, one of the finest episcopal palaces in Ireland, and proved to be useful afterwards in the rebellion of 1641, by preserving a good part of that country. The good bishop exerted himself, as much as he could, in defence of the royal cause, and endured a siege in his castle of Raphoe, before he would surrender it to Oliver Cromwell, being the last which held out in that country. He then retired to Dublin, where he always used the liturgy of the church of Ireland in his family, and even had frequent confirmations and ordinations. After the restoration, he came over to England; and, in 1661, was translated to the see of Clogher. He died in 1671, aged above 100 years, having been above 50 years a bishop; and was then consequently the oldest bishop in the world.[1]

LESLIE (CHARLES), the second son of the preceding, and a very distinguished writer, was born in Ireland, we know not in what year; and admitted a fellow-commoner in Dublin college in 1664, where he continued till he commenced M. A. In 1671, on the death of his father, he came to England and entered himself in the Temple at London, where he studied the law for some years; but

[1] Harris's edition of Ware.—Ath. Ox.—Biog. Brit.

afterwards relinquished it, and applied himself to divinity. In 1680 he was admitted into holy orders; and in 1687 became chancellor of the cathedral-church or diocese of Connor. About this time he rendered himself particularly obnoxious to the Popish party in Ireland, by his zealous opposition to them, which was thus called forth. Roger Boyle, bishop of Clogher, dying in 1687, Patrick Tyrrel was made titular popish bishop, and had the revenues of the see assigned him by king James. He set up a convent of friars in Monaghan; and, fixing his habitation there, held a public visitation of his clergy with great solemnity; when, some subtle logicians attending him, he ventured to challenge the protestant clergy to a public disputation. Leslie accepted the challenge, and disputed to the satisfaction of the protestants; though it happened, as it generally does at such contests, that both sides claimed the victory. He afterwards held another public disputation with two celebrated popish divines in the church of Tynan, in the diocese of Armagh, before a very numerous assembly of persons of both religions; the issue of which was, that Mr. John Stewart, a popish gentleman, solemnly renounced the errors of the church of Rome.

As the papists had got possession of an episcopal see, they engrossed other offices too; and a popish high-sheriff was appointed for the county of Monaghan. This proceeding alarmed the gentlemen in that country; who, depending much on Leslie's knowledge as a justice of peace, repaired to him, then confined by the gout to his house. He told them, that it would be as illegal in them to permit the sheriff to act, as it would be in him to attempt it. But they insisted that himself should appear in person on the bench, at the approaching quarter-sessions, and all promised to act as he did; so he was carried there with much difficulty, and in great pain. Upon the question, whether the sheriff was legally qualified, the latter replied, "That he was of the king's own religion, and it was his majesty's will that he should be sheriff." Leslie then observed, "That they were not inquiring into his majesty's religion, but whether he (the pretended sheriff) had qualified himself according to law, for acting as a proper officer; that the law was the king's will, and nothing else to be deemed such; that his subjects had no other way of knowing his will but as it is revealed to them in his laws; and it must always be thought to continue so, till the con-

trary is notified to them in the same authentic manner." This argument was so convincing, that the bench unanimously agreed to commit the sheriff for his intrusion and arrogant contempt of the court. Leslie also committed some officers of that tumultuous army which the lord Tyrconnel raised, for robbing the country.

In this spirited conduct Leslie acted like a sound divine and an upright magistrate; but, while he thought himself authorized to resist the illegal mandates of his sovereign, he never approved of carrying these principles of resistance so far as to deprive the king of the supreme power; and persevering steadily in that opinion, he continued, after the revolution, in allegiance to king James. In consequence, refusing to take the new oaths appointed upon that change, he lost all his preferments; and in 1689, when the troubles began to arise in Ireland, withdrew, with his family, into England. Here he employed his time in writing a great many political pieces in support of the cause he had embraced; and being confessedly a person of extraordinary wit and learning, he became a very formidable champion of the nonjurors. His first piece in this cause was an answer to Abp. King's "State of the Protestants in Ireland, under the late King James's Government," in which he shewed himself as averse from the principles and practices of the Irish and other Papists, as he was from those of the author whom he refuted. Neither did his sufferings make him forget his duty to the church of England; in defence of which he shewed himself a strenuous champion against the quakers, many of whom were converted by him. But, as these converts were desirous of returning to presbytery, whence they had last sprung, he was obliged to treat the subject of church government in defence of episcopacy. He likewise employed his pen in the general cause of the Christian religion, against Jews, Deists, and Socinians. In the mean time, however, these writings, and his frequent visits to the courts of St. Germain's and Bar le Duc, rendered him obnoxious to the government; but he became more so upon the publication of the "Hereditary Right of the Crown of England asserted;" of which he was the reputed author. Finding himself, on this account, under a necessity of leaving the kingdom, he repaired to the Pretender at Bar le Duc; where he was allowed to officiate, in a private chapel, after the rites of the Church of England; and it is said he took

much pains to convert the Pretender to the Protestant religion, but in vain*. However, to promote the said Pretender's interest, when some hopes of his restoration were entertained by his party in England, he wrote a letter from Bar le Duc, dated April 23, 1714, which was printed and dispersed among his adherents, in which, after giving a flattering description of the Pretender's person and character, his graceful mien, magnanimity of spirit, devotion free from bigotry, application to business, ready apprehension, sound judgment, and affability, so that none conversed with him without being charmed with his good sense and temper; he concludes with a proposal, "on condition of his being restored to his crown, that, for the security of the church of England as by law established, he would so far wave his prerogative, in the nomination of bishops, deans, and all other ecclesiastical preferments in the gift of the crown, that five bishops should be appointed, of which the archbishop of Canterbury for the time being always to be one, who, upon any vacancy, might name three persons to him, from whom he would chuse." Many other proposals of the like nature were made soon after, and several projects were concerted not only in England, but an actual insurrection begun in Scotland by his party, in 1715, all which ended in the crushing and dispersing

* These last positions have been contested in some respects by an able writer, who thus expresses his opinion: "That he (Leslie) repaired to Bar le Duc, and endeavoured to convert to the church of England him whom he considered as the rightful sovereign of England, is indeed true; but we have reason to believe that this was not in consequence of his being obliged to leave the kingdom. There is, in the first place, some grounds to believe, that 'The Hereditary Right of the Crown of England asserted' was not written by him; and there is still in existence undoubted evidence, that in consequence of his great fame as a polemic, he was sent to Bar le Duc for the express purpose of endeavouring to convert the son of James II. by some gentlemen of fortune in England, who wished to see that prince on the throne of his ancestors. The writer of this article had the honour sixteen or seventeen years ago, to be known to the grand-daughter of one of those gentlemen, a lady of the strictest veracity; and from her he received many anecdotes of Leslie and his associates, which, as he did not then foresee that he should have the present occasion for them, he has suffered to slip from his memory. That lady is still alive, and we have reason to believe is in possession of many letters by Leslie, written in confidence to her grandfather, both from Bar le Duc, and from St. Germain's; and by the account which she gave of these letters, Leslie appears to have considered his prince as a weak and incorrigible bigot, though in every thing but religion an amiable and accomplished man." Dr. Gleig's Supplement to the Encyclopædia Britannica. To this we may add, that the real author of the "Hereditary Right," &c. was the Rev. Mr. Harbin, also a nonjuror, according to a MS note of the late Mr. Whiston's in his copy of the first edition of this Dictionary.

of the rebels, and in the Pretender's being obliged to leave the French dominions.

In this exigence he withdrew to Italy, whither Leslie attended him, notwithstanding the ill-usage he met with at that court. The Pretender had given him a promise that he should celebrate the church of England service in his family; and that he would hear what he should represent to him on the subject of religion. But the Chevalier was far from keeping the word he had given, and on the faith of which our divine had come over; for, though he allowed him, for form's sake, to celebrate the church of England service in his family, yet he never was present there; and not only refused to hear Leslie himself, but sheltered the ignorance of his priests, or the badness of his cause, or both, behind his authority, and absolutely forbad all discourse concerning religion. However, Leslie put up with every thing, in dutiful submission to his avowed sovereign, till 1721, when he returned to England, resolving, whatever the consequences might be, to die in his own country. Some of his friends, acquainting lord Sunderland with his purpose, implored his protection for the good old man, which his lordship readily and generously promised; and when a member of the House of commons officiously waited on lord Sunderland with the news that Mr. Leslie had arrived, he met with such a reception from his lordship as his illiberal errand deserved. Our author then went over to Ireland, where he died April 13, 1722, at his own house at Glaslough, in the county of Monaghan.

As to his character, Bayle styles him "a man of merit and learning," and tells us, that he was the first who wrote in Great Britain against the errors of madam Bourignon. His books, adds he, are much esteemed, and especially his treatise of "The Snake in the Grass." Salmon observes, that his works must transmit him to posterity as a man thoroughly learned and truly pious. Mr. Harris, the continuator of Ware, informs us that Leslie made several converts from popery; and says, that notwithstanding his mistaken opinions about government, and a few other matters, he deserves the highest praise for defending the Christian religion against Deists, Jews, Quakers, and for admirably well supporting the doctrines of the church of England against those of Rome. The author of the "Freeholder's Journal," immediately after the death of Mr.

Leslie, observed, that when the popish emissaries were most active in poisoning the minds of the people, Mr. Leslie was equally vigilant in exposing, both in public and private, the errors and absurdities of the Romish doctrines. Yet, upon the abdication of king James, he resigned his livings, followed his fortunes, and adhered firmly to his interests; and, after his demise, to those of the Pretender. Notwithstanding his well-known attachment to the Jacobite interest, and, his frequent visits to the court of St. Germain's, he was not much molested by the government till a little before Sacheverell's trial, when he attacked Bp. Burnet rather warmly, in a pamphlet called "The good Old Cause, or Lying in Truth," in which he endeavoured to prove, from the bishop's former works, the truth of that doctrine for which the doctor was prosecuted by the Commons, and violently inveighed against the bishop himself.

Besides the political tracts which he scattered, Mr. Leslie left two volumes, in folio, of theological works, in which he has discussed nearly all the controversies which now disturb the peace of the Christian church. Consummate learning, attended by the lowest humility, the strictest piety without the least tincture of moroseness, a conversation to the last degree lively and spirited, and yet to the last degree innocent, made him the delight of mankind, and leaves what Dr. Hickes says of him unquestionable, that he made more converts to the church of England than any other man of our times.

"A charge, however," says the writer whom we have already quoted in the preceding note, "has been lately brought against him of such a nature, as, if well founded, must detract, not only from his literary fame, but also from his integrity. 'The short and easy Method with the Deists' is unquestionably his most valuable, and, apparently, his most original work; yet this tract is published in French among the works of the abbé St. Réal, who died in 1692; and therefore it has been said, that unless it was published in English prior to that period, Charles Leslie must be considered as a shameless plagiary."

In answer to this Dr. Gleig observes, that "The English work was certainly not published prior to the death of the abbé St. Réal; for the first edition bears date July 17th, 1697; and yet many reasons conspire to convince us, that our countryman was no plagiary. There is, indeed, a striking similarity between the English and the French works;

but this is no complete proof that the one was copied from the other." Dr. Gleig, after stating some remarkable instances of a similar coincidence, asks, "After these instances of apparent plagiarism, whsch we know to be *only* apparent, has any man a right to say that Charles Leslie and the abbé St. Réal might not have treated their subject in the way that they have done, without either borrowing from the other?" And adds:

"But this is not all that we have to urge on the subject. If there be plagiarism in the case, and the identity of titles looks very like it, it is infinitely more probable that the editor of St. Réal's works stole from Leslie, than that Leslie stole from St. Réal, unless it can be proved that the works of the abbé, and this work in particular, were published before 1697. At that period the English language was very little read or understood on the continent; whilst in Britain the French language was by scholars as generally understood as at the present. Hence it is, that so many Frenchmen, and indeed foreigners of different nations, thought themselves safe in pilfering science from the British philosophers; whilst there is not, that we know, one well-authenticated instance of a British philosopher appropriating to himself the discoveries of a foreigner. If, then, such men as Leibnitz, John Bernouilli, and Des Cartes, trusting to the improbability of detection, condescended to pilfer the discoveries of Hooke, Newton, and Harriot, is it improbable that the editor of the works of St. Réal should claim to his friend a celebrated tract, of which he knew the real author to be obnoxious to the government of his own country, and therefore not likely to have powerful friends to maintain his right?

"But farther, Burnet bishop of Sarum was an excellent scholar, and well-read, as every one knows, in the works of foreign divines. Is it conceivable, that this prelate, when smarting under the lash of Leslie, would have let slip so good an opportunity of covering with disgrace his most formidable antagonist, had he known that antagonist to be guilty of plagiarism from the writings of the abbé St. Réal? Let it be granted, however, that Burnet was a stranger to these writings and to this plagiarism; it can hardly be supposed that Le Clerc was a stranger to them likewise. Yet this author, when, for reasons best known to himself, he chose (1706) to depreciate the argument of the "Short Method," and to traduce its author

as ignorant of ancient history, and as having brought forward his four marks for no other purpose than to put the deceitful traditions of popery on the same footing with the most authentic doctrines of the gospel, does not so much as insinuate that he borrowed these marks from a popish abbé, though such a charge, could he have established it, would have served his purpose more than all his rude railings and invective. But there was no room for such a charge. In the second volume of the works of St. Réal, published in 1757, there is indeed a tract entitled "Méthode courte et aisée pour combattre les Déistes," and there can be little doubt but that the publisher wished it to be considered as the work of his countryman. Unfortunately, however, for his design, a catalogue of the abbé's works is given in the first volume; and in that catalogue the 'Méthode courte et aisée' is not mentioned."

His works may be divided into political and theological. Of the former, he wrote, 1. "Answer to the State of the Protestants of Ireland," &c. already mentioned. 2. "Cassandra, concerning the new Associations," &c. 1703, 4to. 3. "Rehearsals;" at first a weekly paper, published afterwards twice a week in a half-sheet, by way of dialogue on the affairs of the times; begun in 1704, and continued for six or seven years. 4. "The Wolf stripped of his Shepherd's Cloathing, in answer to 'Moderation a Virtue,'" 1704, 4to. The pamphlet it answers was written by James Owen. 5. "The Bishop of Sarum's [Burnet's] proper Defence, from a Speech said to be spoken by him against occasional Conformity," 1704, 4to. 6. "The new Association of those called Moderate Churchmen," &c. occasioned by a pamphlet entitled "The Danger of Priestcraft," 1705, 4to. 7. "The new Association," part II. 1705, 4to. 8. "The principles of Dissenters concerning Toleration and occasional Conformity," 1705, 4to. 9. "A Warning for the Church of England," 1706, 4to. Some have doubted whether these two pieces were his. 10. "The good Old Cause, or lying in truth; being a second Defence of the bishop of Sarum from a second Speech," &c. 1710. For this a warrant was issued out against Leslie. 11. "A Letter to the Bishop of Sarum, in answer to his Sermon after the Queen's Death, in Defence of the Revolution," 1715. 12. "Salt for the Leech." 13. "The Anatomy of a Jacobite." 14. "Gallienus redivivus." 15. "Delenda Carthago." 16. "A Letter to Mr. William Moly-

neux, on his Case of Ireland's being bound by the English Acts of Parliament." 17. "A Letter to Julian Johnson." 18. Several Tracts against Dr. Higden and Mr. Hoadly.

His theological tracts are, first, against the Quakers; as, 1. "The Snake in the Grass," &c. 1697, 8vo. 2. "A Discourse proving the Divine Institution of Water Baptism," &c. ibid. 4to. 3. "Some seasonable Reflections upon the Quakers' solemn Protestation against George Keith," &c. 1697. 4. "Satan disrobed from his Disguise of Light," 1698, 4to. 5. "A Defence of a book entitled 'The Snake in the Grass,' 1700," 8vo. 6. "A Reply to a book entitled "Anguis flagellatus, or a Switch for the Snake—being the last part of the Snake in the Grass," 1702, 8vo. 7. "Primitive Heresy revived in the Faith and Practice of the Quakers," 1698, 4to. 8. "The present State of Quakerism in England," 1701. 9. "Essay concerning the Divine Right of Tythes," 1700, 8vo.

II. Against the Presbyterians: 10. "A Discourse, shewing who they are that are now qualified to administer Baptism," &c. 11. "The History of Sin and Heresy," &c. 1698, 8vo.

III. Against the Deists: 12. "A short and easy Method with the Deists," &c. 1694, 8vo. 13. "A Vindication of the short and easy Method." 14. "The Truth of Christianity demonstrated, in a Dialogue between a Christian and a Deist," 1711, 8vo.

IV. Against the Jews: 15. "A short and easy Method with the Jews." This is dated at the end, "Good-Friday," 1689; and the fourth edition was published in 1715.

V. Against the Socinians: 16. "The Socinian Controversy discussed," &c. 1608. 17. "An Answer to Remarks on the first Dialogue against the Socinians." 18. A Reply to the Vindication of the Remarks." 19. "An Answer to the Examination of the last Dialogue," &c. 20. "A Supplement in answer to Mr. Clendon's 'Tractatus philosophico-theologicus de Persona'," &c. 21. "The Charge of Socinianism against Dr. Tillotson considered, &c. by a true Son of the Church."

VI. Against the Papists: 22. "Of private Judgment and Authority in Matters of Faith." 23. "The Case stated between the Church of Rome and the Church of England," &c. 1713. 24. "The true notion of the Catholic Church, in answer to the Bishop of Meaux's Letter to Mr. Nelson," &c.

Besides these, he published the four following tracts. 25. "A Sermon preached in Chester, against Marriages in different Communions," 1702, 8vo. This sermon occasioned Mr. Dodwell's discourse upon the same subject. 26. "A Dissertation concerning the Use and Authority of Ecclesiastical History." 27. "The Case of the Regal and the Pontificate." 28. "A Supplement, in answer to a book entitled 'The regal Supremacy in Ecclesiastical Affairs asserted'," &c. These two last pieces were occasioned by the dispute about the rights of convocation, between Wake, &c. on one side, and Atterbury and his friends, among whom was Leslie, on the other. All his theological pieces, except that against Tillotson, were collected and published by himself in two vols. fol. 1721.[1]

LESSING (GOTTHOLD EPHRAIM), a distinguished German writer, was born at Kamenz, in Pomerania, in 1729. His father, who was a man of talents and learning, had destined himself to an academical life, but was called to take charge of a congregation at Kamenz, the place of his nativity. Here he was in correspondence with the most famous preachers of his time, published some works of his own, and translated several treatises of Abp. Tillotson. He also left behind him a manuscript refutation of some prejudices against the reformation. There can be no doubt but the example and cares of so learned and thoughtful a father had no inconsiderable influence on the early turn which Lessing shewed for literature. When, in his sixth year, his father chose to have his picture drawn, in which he was to be represented sitting under a tree playing with a bird, young Lessing shewed his utter dislike to the plan, and said, "if I am to be painted, let me be drawn with a great heap of books about me, otherwise I had rather not be painted at all;" which was accordingly done. He passed five entire years at the high-school at Meissen, to which, by his own account, he was indebted for whatever learning and solidity of thinking he possessed. Though the Latin poetry belongs to the *officiis perfectis* of a scholar in this academy, and the German poetry to the *imperfectis*, yet he pursued the latter much more than the former, and celebrated the battle of Kesseldorf in German verse, at the request of his father. Professor Klemm particularly encouraged him to the study of mathematics and philoso-

[1] Biog. Brit.—Burnet's Own Times.—Birch's Tillotson.—Ware's Ireland by Harris.—Jones's Life of bishop Horne, p. 69.—Encyclop. Brit. Supplement.

phy; while Grabner, the rector of the academy, wrote to his father concerning them: "He is a colt that requires a double allowance of provender. The lessons that are found too difficult for others, are but child's play to him.—We shall hardly be sufficient for him much longer." Being removed to Leipsic, he soon displayed his inclination to write for the stage, and likewise made great proficiency in the bodily exercises of horsemanship, fencing, dancing, and leaping. Mr. Weisse was his first and principal friend at this place; and their friendship was only dissolved by death. Lessing frequented the college-exercises but little, and that irregularly: none of the professors gave him satisfaction, excepting Ernesti, whose lectures he sometimes attended; but he was himself an extensive reader, and was especially partial to the writings of Wolff in German. He kept up a great intimacy with Naumann, the author of "Nimrod," on account of his possessing many singular qualities, which were always more agreeable to Lessing, than the common dull monotony of character, even though mingled with some weaknesses and defects. Under Kastner he exercised himself in disputation; and here began his close connection with Mylius, whose works he afterwards published. His intercourse with this free-thinker, and with the company of comedians, however, gave great uneasiness to his parents. His first literary productions appeared in a Hamburgh newspaper. In company with M. Weisse, he translated "Hannibal," the only tragedy of Marivaux, into rhyming Alexandrines. His comedy of the "Young Scholar," which he had begun while a schoolboy, was finished at Leipsic, from an actual event that happened to a young scholar disappointed in his hopes of the prize from the academy at Berlin. His father about this time thought proper to recall him home for a time, in order to wean him from the bad company he was thought to frequent. In this interval, he composed a number of Anacreontics on love and wine. One day, his pious sister coming into his room, in his absence, saw these sonnets, read them over, and, not a little angry that her brother could so employ his time, threw them into the fire. A trifling burst of resentment was all he felt on the occasion. He took a handful of snow, and threw it into her bosom, in order to cool her zeal.—He now went back to Leipzig; which place he soon after quitted, going by Wittenberg to Berlin. This gave his father fresh uneasiness; and pro-

duced those justificatory letters of his son, which at least display the frankness of his character. At Berlin, in conjunction with Mylius, he compiled the celebrated "Sketch of the History and Progress of the Drama." The father of a writer who had been sharply criticised in this work, made complaint of it to Lessing's father. To this person he wrote in answer: "The critique is mine, and I only lament that I did not make it more severe. Should Gr. complain of the injustice of my judgment, I give him full liberty to retaliate as he pleases on my works." One of his first acquaintances in Berlin was a certain Richier de Louvain, who, in 1750, from a French teacher, was become secretary to Voltaire, with whom he brought our author acquainted. —From Berlin he went to Wittenberg, where he plied his studies with great diligence, and took the degree of master, but remained only one year, and then returned to Berlin. At Berlin he undertook the literary article for the periodical publication of Voss, in which employment he both wrote and translated a great variety of pieces, and formed several plans which were never executed. Among others, he agreed with Mendelsohn to write a journal, under the title of "The best from bad Books:" with the motto taken from St. Ambrose, "Legimus aliqua ne legantur." "We read some books to save others the trouble." In 1755, he went back to Leipzic, and thence set out upon a journey, in company with a young man of the name of Winkler: but this was soon interrupted, and brought on a law-suit, in which Lessing came off conqueror. He now, in order to please his sister, translated "Law's serious Call," which was finished and published by Mr. Weisse. At the beginning of 1759, Lessing went again to Berlin, where he very much addicted himself to gaming. This has been attributed to his situation at Breslaw, where he was in the seven years war for some time in quality of secretary to general Tauenzien. Even the care for his health was conducive to it. "Were I able to play calmly," said he, "I would not play at all; but it is not without reason that I play with eagerness. The vehement agitation sets my clogged machine in motion, by forcing the fluids into circulation; it frees me from a bodily torment, to which I am often subject." His intimate friends among the learned at Breslaw were Arletius and Klose. Here he was attacked by a violent fever. Though he suffered much from the disease, yet he declared that his greatest torment arose

from the conversations of his physician, old Dr. Morgenbesser, which he could scarcely endure when he was well. When the fever was at its height, he lay perfectly quiet, with great significance in his looks. This so much struck his friend standing by the bed, that he familiarly asked him what he was thinking of? "I am curious to know what will pass in my mind when I am in the act of dying." Being told that was impossible, he abruptly replied: "You want to cheat me." On the day of his reception into the order of free-masons at Hamburgh, one of his friends, a zealous free-mason, took him aside into an adjoining room, and asked him, "Is it not true, now, that you find nothing among us against the government, religion, or morals?" "Yes," answered Lessing, with great vivacity, "would to heaven I had! I should then at least have found something!" The extent of his genius must be gathered from his numerous writings. Mendelsohn said of him in a letter to his brother, shortly after his death, that he was advanced at least a century before the age in which he lived.

In 1762, he accompanied his general to the siege of Schweidnitz; but after the peace, he was introduced to the king of Prussia, and then resumed his literary occupations at Berlin. Though he produced many works, yet they were not the source of much profit, and, in 1769, his circumstances were so narrow, that he was obliged to sell his library for support. At this critical juncture he met with a generous patron in Leopold, heir-apparent to the duke of Brunswick, through whose means he was appointed librarian at Wolfenbuttle. One of the fruits of this very desirable situation was a periodical publication, entitled "Contributions to Literary History," containing notices and extracts of the most remarkable MSS. The "Contributions" were made the vehicle of "Fragments of an anonymous Writer discovered in the Library at Wolfenbuttle," which consisted of direct attacks upon the Christian revelation. They occasioned a great commotion among the German theologians, and would not have been printed but for the interference of prince Leopold with the licensers of the press. In 1778 they were suppressed. Lessing, from his rising fame, and connection with prince Leopold, with whom he went on a tour to Italy, was so distinguished among the German literati, that several potentates of that country made him offers of an advantageous settlement.

Nothing, however, could lead him to break his connection with his liberal patron the prince of Brunswick, who, by his accession in 1780 to the sovereignty, was enabled to augment his favours towards him. His latter publications were "Nathan the Wise;" a second part of the same drama, entitled "The Monk of Lebanon;" and "A Dissertation on the Education of the Human Race." He died at Hamburgh in the month of February, 1781. Lessing had more genius than learning, and his fame, therefore, even in his own country, rests on his plays, fables, songs, and epigrams. His life was published at Berlin in 1793, and is more replete with anecdote than instruction, as may be gathered from the few circumstances we have detailed. He was a decided deist, and his morals corresponded.[1]

L'ESTRANGE (SIR ROGER), was descended from an ancient and reputable family, seated at Hunstanton-hall, Norfolk; where he was born Dec. 17, 1616. He was the youngest son of sir Hamond L'Estrange, knt. a zealous royalist during the disputes between king Charles and his parliament; who, having his estate sequestered, retired to Lynn, of which town he was made governor. The son had a liberal education, which was completed probably at Cambridge; and adopted his father's principles with uncommon zeal, and in 1639, when about two-and-twenty, attended king Charles upon his expedition to Scotland, his attachment to whom some years after nearly cost him his life. In 1644, soon after the earl of Manchester had reduced the town of Lynn in Norfolk, Mr. L'Estrange, thinking he had some interest in the place, as his father had been governor of it, formed a plan for surprizing it, and received a commission from the king, constituting him governor of the town in case of success: but, being seized, in consequence of the treachery of two of his associates, Leman and Hager, and his majesty's commission found upon him, he was carried first to Lynn, thence to London, and there transmitted to the city court-martial for his trial; where, after suffering all manner of indignities, he was, as Whitlocke says, condemned to die as a spy, coming from the king's quarters without drum, trumpet, or pass.

His sentence being passed, he was cast into Newgate; whence he dispatched a petitionary appeal to the lords, the time appointed for his execution being the Thursday

[1] Life as above.—Biet. Hist.

following; but with great difficulty he got a reprieve for fourteen days, and, after that, a prolongation for a farther hearing. In this condition he lay almost four years a prisoner, in continual fear of being executed. He published in the mean time, "An Appeal from the Court-martial to the Parliament:" and about the time of the Kentish insurrection, in 1648, he escaped out of the prison, with the keeper's privity, and went into Kent. He retired into the house of Mr. Hales, a young gentleman, heir to a great estate in that county, and spirited him to undertake an insurrection; which miscarrying, L'Estrange with much difficulty was enabled to reach the continent, where he continued till 1653. Upon the long parliament's being dissolved by Cromwell, he returned into England, and immediately dispatched a paper to the council at Whitehall to this effect; "that, finding himself within the act of indemnity, he thought it convenient to give them notice of his return." On his being summoned to that board, he was told by one of the commissioners, that his case was not comprehended in the act of indemnity, and he therefore formed the bold resolution of applying in person to Cromwell himself, which he effected in the Cockpit*; and, shortly after, received his discharge by the following order, dated October 31, 1653: "Ordered, that Mr. Roger L'Estrange be dismissed from his farther attendance upon the council, he giving in two thousand pounds security to appear when he shall be summoned so to do, and to act nothing prejudicial to the commonwealth. Ex. John Thurloe, secretary."

This appearance at the court of Cromwell was much censured, after the restoration, by some of the royal party, who also objected to him, that he had once been heard playing in a concert where the usurper was present, and, therefore, they nick-named him "Oliver's Fidler." He was charged also with having bribed some of the protector's people, but he positively disavows it; averring, he never spoke to Thurloe but once in his life about his discharge; and that, though during the dependency of that affair he might well be seen at Whitehall, yet he never spoke to Cromwell on any other business, or had the least com-

* Cromwell then talked to him of the restlessness of his party: telling him, "that they would do well to give some testimony of their quiet and peaceable intentions;" and adding, that "rigour was not at all his inclination, but that he was but one man, and could do little by himself."

merce of any kind with him*. From this to the time of the restoration, he seems to have lived free from any disturbance from the then governing powers; and perhaps the obscurity into which he had fallen made him be overlooked by Charles II. and his ministry, on that prince's recovering his throne. He did not, however, so undervalue his own sufferings and merits, as to put up quietly with this usage, and therefore addressed a warm expostulation to the earl of Clarendon, in the dedication to that minister of his "Memento," published in 1662; where he joins himself with other neglected cavaliers, who had suffered for their attachment to the royal family during the civil wars and the succeeding usurpation, at the same time acknowledging the personal obligations he had received from Clarendon. For some time his remonstrances appear to have produced little effect, but at length he was made licenser of the press, a profitable post, which he enjoyed till the eve of the revolution. This, however, was all the recompence he ever received, except being in the commission of the peace, after more than twenty years, as he says, spent in serving the royal cause, near six of them in gaols, and almost four under a sentence of death in Newgate. It is true, he hints at greater things promised him; and, in these hopes, exerted his talents, on behalf of the crown, in publishing several pieces. In 1663, for a farther support, he set up a paper, called "The Public Intelligencer, and the News;" the first of which came out the 1st of August, and continued to be published twice a week, till January 19, 1665; when he laid it down, on the design then concerted of publishing the "London Gazette," the first of which papers made its appearance on Saturday Feb. 4.†

* As to the affair of the concert, which seems to have been thought an affair of greater importance than it deserves, he informs us that, while the question of his indemnity was depending, being one day in St. James's park, he heard an organ touched in a low room belonging to one Mr. Hinckson; that he went in, and found a private company of five or six persons, who desired him to take up a viol and bear a part, that he did so, not much, as he allows, to the reputation of his skill; that by and by, "without the least colour of a design or expectation, in comes Cromwell, who found them playing," and as far as sir Roger remembered, left them so.—Sir Roger's family, according to Dr. Burney, were always great patrons of music and musicians; and Cromwell we know would sometimes forgive a royalist, if he was a good performer; and robbed Magdalen college of its organ from pure love of the art.

† This paper succeeded "The Parliamentary Intelligencer" and "Mercurius Publicus," published in defence of the government, against the "Mercurius Politicus." L'Estrange desist-

After the dissolution of Charles's second parliament, in 1679, he set up a paper, called "The Observator;" the design of which was to vindicate the measures of the court, and the character of the king, from the charge of being popishly affected. With the same spirit he exerted himself in 1681, in ridiculing the popish plot; which he did with such vehemence, that it raised him many enemies, who endeavoured, notwithstanding his known loyalty, to render him obnoxious to the government. But he appeared with no less vehemence against the fanatic plot in 1682; and, in 1683, was particularly employed by the court to publish Dr. Tillotson's papers exhorting lord Russel to avow the doctrine of non-resistance, a little before his execution. In this manner he weathered all the storms raised against him during that reign, and, in the next, was rewarded with the honour of knighthood, accompanied with this declaration, "that it was in consideration of his eminent services and unshaken loyalty to the crown, in all extremities; and as a mark of the singular satisfaction of his majesty, in his present as well as his past services." In 1687, he was obliged to lay down his "Observator," now swelled to three volumes; as he could not agree with the toleration proposed by his majesty, though, in all other respects, he had gone the utmost lengths. He had even written strenuously in defence of the dispensing power, claimed by that infatuated prince; and this was probably one reason, why some accused him of having become a proselyte to the church of Rome, an accusation which gave him much uneasiness, and which was heightened by his daughter's defection to that church. To clear himself from this aspersion, he drew up a formal declaration, directed to his kinsman, sir Nicolas L'Estrange, on the truth of which he received the sacrament at the time of publishing the same, which is supposed to be in 1690*. By this declaration we

ed, because, in November preceding, the Oxford Gazette began to be published twice a week, in a folio half-sheet; the first of which came out November 7, 1665, the king and queen, with the court, being then at Oxford; but, upon the removal of the court to London, they were called "The London Gazette," the first of which was published in February following, on a Saturday, the Oxford one having been published on a Tuesday; and these have been the days of publishing that paper ever since. Heath's Chronicle, and Athen. Oxon.

* The letter runs in these terms: "Sir, the late departure of my daughter, from the church of England to the church of Rome, wounds the very heart of me; for I do solemnly protest, as in presence of God Almighty, that I knew nothing of it: and, for your farther satisfaction, I take the liberty to assure you, upon the faith of a man of honour and conscience, that as I was born and brought up in the communion

find he was married; his lady's name was Anne Doleman; but what issue he had by her, besides the just-mentioned daughter, has not come to our knowledge. After the revolution, he seems to have been left out of the commission of the peace; and, it is said, queen Mary shewed her contempt of him by the following anagram she made upon his name, "Lying-Strange Roger:" and it is certain he met with some trouble, for the remainder of his life, on account of his being a disaffected person.

Among others who attacked the character of sir Roger, was the noted Miles Prance, who was convicted of perjury in the affair of the murder of sir Edmundbury Godfrey. Echard, in his History of England, gives us an anecdote of these two worthies which seems characteristic of both parties. Echard says that Dr. Sharp told him, when archbishop of York, that while he was rector of St. Giles's in the Fields, L'Estrange, the famous Richard Baxter, and Miles Prance, on a certain sacrament-day, all approached the communion-table; L'Estrange at one end, Prance at the other, and Baxter in the middle; that these two by their situation, were administered to before L'Estrange, who, when it came to his turn, taking the bread in his hand, asked the doctor if he knew who that man (pointing to Prance) on the other side of the rails was, to which the doctor answering in the negative, L'Estrange replied, "That is Miles Prance, and I here challenge him, and solemnly declare before God and this congregation, that what that man has sworn or published concerning me is totally and absolutely false; and may this sacrament be my damnation if all this declaration be not true." Echard adds, "Prance was silent, Mr. Baxter took special notice of it, and Dr. Sharp declared he would have refused Prance the sacrament had the challenge been made in time."

Sir Roger L'Estrange died Sept. 11, 1704, in the eighty-eighth year of his age, during the latter part of which his faculties were impaired. His corpse was interred in the church of St. Giles's in the Fields, where there is an inscrip-

of the church of England, so I have been true to it ever since, with a firm resolution, with God's assistance, to continue in the same to my life's end. Now, in case it should please God in his providence to suffer this scandal to be revived upon my memory when I am dead and gone, make use, I beseech you, of this paper in my justification, which I deliver as a sacred truth. So help me God,

"Roger L'Estrange.

"Signed in the presence of us,

"John L'Estrange,

"Richard Sure.

"To Sir Nicholas L'Estrange, bart."

tion to his memory. He was author of many political tracts, and translated several works from the Greek, Latin, and Spanish. Among his political effusions are, "Roger L'Estrange's Apology;" "Truth and Loyalty vindicated," &c. "The Memento;" "The Reformed Catholic;" "The free-born Subject;" "Answer to the Appeal," &c.; "Seasonable Memorial;" "Cit and Bumpkin," in two parts; "Farther Discovery;" "Case put;" "Narrative of the Plot;" "Holy Cheat;" "Toleration discussed;" "Discovery on Discovery;" "L'Estrange's Appeal," &c.; "Collections in defence of the King;" "Relapsed Apostate;" "Apology for Protestants;" "Richard against Baxter;" "Tyranny and Popery;" "Growth of Knavery;" "L'Estrange no Papist," &c.; "The Shammer shammed;" "Account cleared;" "Reformation reformed;" "Dissenters Sayings," two parts; "Notes on College, i. e. Stephen College;" the "Protestant Joiner;" "Zekiel and Ephraim;" "Papist in Masquerade;" "Answer to the Second Character of a Popish Successor;" "Considerations on lord Russel's Speech." All these were printed in 4to. "History of the Plot;" "Caveat to the Cavaliers;" "Plea for the Caveat and its Author." These were in folio. —His translations were, "Josephus's Works," his best performance: "Cicero's Offices;" "Seneca's Morals;" "Erasmus's Colloquies;" "Æsop's Fables;" "Quevedo's Visions;" "Bona's Guide to Eternity;" and "Five Letters from a Nun to a Cavalier." Besides these, he wrote several news-papers, and occasional pieces.

Mr. Granger has very justly remarked that L'Estrange was one of the great corruptors of the English language, and he might have added, exhibits one of the worst models of political controversy. He had, however, often to contend with men whose language was equally vulgar and intemperate; and having at all times more zeal than judgment, we can but just discover real talents in a vast mass of declamation, which few will now have patience to examine. His newspapers, and some of his political pieces, may yet be consulted with advantage for the information they contain, and the many traits of characters and manners which they exhibit; but a cautious reader will find it often necessary to verify his reports by contemporary evidence. Coarse, virulent, and abusive writers have sometimes been thought necessary to the support of political parties, and the present age is not without them; but such

men leave no impression of respect on the minds even of those who employ them, and are generally condemned as the mercenary tools of a party. In the character of sir Roger L'Estrange we see not much to distinguish him from this class of writers, except that he sometimes discovers a portion of ease, elegance, and perspicuity, and might probably have displayed these qualities more frequently had he not written more from passion than reflection. It may be added too, that he was more consistent than some of his successors; and being the first who regularly "enlisted himself under the banners of a party for pay, he fought for the cause through right and wrong for upwards of forty campaigns." This intrepidity gained him the esteem of Cromwell himself, and the papers which he wrote even just before the revolution, with almost a rope about his neck, have the same character of perseverance.

He had a brother, HAMMOND L'ESTRANGE, who wrote a learned work entitled "The Alliance of Divine Offices," and a "Life of Charles I." Of him we find no memoirs worth transcribing.—In 1760 sir Henry L'Estrange, bart. of Hunstanton, died, and with him the title became extinct.[1]

LETHIEULLIER (SMART, esq.) gentleman-commoner of Trinity college, Oxford, was the second son of John Lethieullier, esq. of Aldersbrook, in Essex, where he had a noble collection of MSS. choice books, medals, and natural curiosities, which he had collected in his travels through France, Italy, and Germany. His father dying Jan. 1, 1736-7, and his elder brother being dead before, he became heir to the paternal estates, which were very considerable. He was elected F. S. A. in July 1724. He married, Feb. 6, 1725-6, Margaret, daughter of William Sloper, esq. of Woodhay, in Berkshire; but died Aug. 27, 1760, aged fifty-nine, without issue. He was succeeded in his estates, to which he had added the manor of Birch-hall in Theydon Bois, by Mary, only daughter of his next brother Charles Lethieullier, LL.D. fellow of All Souls college, F. A. S. and counsellor at law, who died the year before him. He was an excellent scholar, a polite gentleman, and universally esteemed by all the learned men of his time. Some papers of his are printed in Phil. Trans. No. 497, and Archæologia, I. p. 26, 57, 73, 75; II. 291. His library was sold by auction, 1760.

[1] Biog. Brit.—Gen. Dict.—Cibber's Lives.—Nichols's Bowyer.—Nichols's Poems.—Granger.—Echard's Hist. of England.—Literary Magazine for 1758.

The following eloge was written by the late Mr. Collinson immediately after the death of Mr. Lethieullier: "He was descended from an ancient family from France in time of persecution, and a gentleman every way eminent for his excellent endowments. His desire to improve in the civil and natural history of his country led him to visit all parts of it; the itineraries in his library, and the discoveries he made relating to its antiquities, with drawings of every thing remarkable, are evidences of his great application to rescue so many ancient remains from mouldering into oblivion. His happy turn of mind was not confined solely to antiquities, but in these journeys he was indefatigable in collecting all the variety of English fossils, with a view to investigate their origin: this great collection, which excels most others, is deposited in two large cabinets, disposed under their proper classes. The most rare are elegantly drawn, and described in a folio book, with his observations on them. As the variety of ancient marbles had engaged his attention, and he found so little said of them with respect to their natural history, it was one of his motives, in visiting Italy, to furnish himself with such materials as he was able to procure from books, and learned men, relating to them. He collected specimens of the most curious, and had drawings, finely painted, of the most remarkable monuments of the ancient marbles; they are bound up in a folio volume, with all the observations he could gather relating to their natural history and antiquity. His cabinet of medals, his collection of antiquities of various kinds, and most elegant books of the finest engravings, are instances of the fine taste with which he has enriched his library and cabinet with the spoils of Italy. This short but imperfect memoir is candidly offered as a tribute due to a long friendship. It is wished it may excite an abler pen to do more justice to the memory of this great and good man. But it is humbly hoped that these hints will be accepted not only as a testimony of respect, but may also inform an inquisitive genius in these branches of science where he may be assisted with such valuable materials for the prosecution of his future studies."

His cousin, Colonel WILLIAM LETHIEULLIER, who was also F. A. S. travelled into Egypt, and brought over a very perfect mummy, now in the British museum, with most of the colonel's collections, the rest having been in Mr. Smart Lethieullier's hands. A committee of the trustees

waited on the colonel's executors, Feb. 23, 1756, to return thanks for the valuable legacy of a fine mummy, and a curious collection of English antiquities. On this occasion Pitt Lethieullier, esq. nephew to the colonel, presented them with several antiquities, which he himself had collected during his residence at Grand Cairo.[1]

LETI (GREGORY), a voluminous writer of history, was born at Milan, May 29, 1630, of a family once of considerable distinction at Bologna. He was intended for the church, but was induced to make open profession of the protestant religion at Lausanne in 1657. This so pleased Guerin, an eminent physician, with whom he lodged, that he gave him his daughter for a wife; and Leti, settling at Geneva in 1660, passed nearly twenty years in that city employed on many of his publications. In 1674, the freedom of the city was presented to him, which had never before been granted to any stranger. Five years after he went to France, and in 1680, to England, where he was very graciously received by Charles II.; received a large present in money, and was promised the place of historiographer. On this he wrote his "Teatro Britannico," a history of England; but, this work displeasing the court, he was ordered to quit the kingdom. Leti then went to Amsterdam, had the office of historiographer in that city, and died suddenly June 9, 1701, aged seventy-one. He was an indefatigable writer, and tells us in his "Belgic Theatre," that three days in the week he spent twelve hours in writing, and six hours the other three days; whence the number of his works is prodigious. The greatest part are written in Italian; among which are, "The Nepotism of Rome," 2 vols. 12mo; "The Universal Monarchy of Louis XIV." 2 vols. 12mo; "The Life of Pope Sixtus V." in Italian, Amsterdam, 1721, 3 vols. 12mo, plates; in French, 4to, or 2 vols. 12mo; and in English by Farneworth. "The Life of Philip II. king of Spain," 6 vols. 12mo; "Of Charles V." Amsterdam, 1730, 4 vols. 12mo; "Of Queen Elizabeth," Amsterdam, 1741, 2 vols. 12mo, plates; "History of Cromwell," 1703, 2 vols. 12mo, plates; "Life of Giron, duke d'Ossone," 3 vols. 12mo; "The French Theatre," 7 vols. 4to, a bad work; "The Belgic Theatre," 2 vols. 4to, equally bad; "The British Theatre, or History of

[1] Nichols's Bowyer.—Lysons's Environs, vol. IV.

England," Amsterdam, 1684, 5 vols. 12mo; in which there is a capital portrait of queen Elizabeth. It was for this work that he was sent out of England. "L'Italia regnante," 4 vols. 12mo; "History of the Roman Empire in Germany," 4 vols. 4to; "The Cardinalism of the Holy Church," 3 vols. 12mo, a violent satire; "History of Geneva," 5 vols. 12mo; "The just balance in which are weighed all the maxims of Rome, and the actions of the living cardinals," 4 vols. 12mo; "The Historical Ceremonial," 6 vols. 12mo; "Political Dialogues on the means used by the Italian Republics for their preservation," 2 vols. 12mo; "An Abridgment of Patriotic virtues," 2 vols. 8vo; "Fame jealous of Fortune; a panegyric on Louis XIV." 4to; "A Poem on the enterprize of the Prince of Orange in England," 1695, folio; "An Eulogy on Hunting," 12mo; "Letters," 1 vol. 12mo; "The Itinerary of the Court of Rome," 3 vols. 8vo; "History of the House of Saxony," 4 vols. 4to; "History of the House of Brandenburg," 4 vols. 4to; "The slaughter of the Innocent reformed," 4to; "The Ruins of the Apostolical See," 1672, 12mo, &c. Although M. le Clerc, his son-in-law, has mentioned him with high encomiums, we know few writers of history who are less to be depended on, having debased all his productions with fable. It is impossible to give credit to him unless his facts can be supported by other authority. He, on some occasions, assumes all the dignity of conceited ignorance, and relates his fictions with all the confidence of a vain man, who thinks he cannot be contradicted. His aim indeed was to please rather than instruct, and he has, with his anecdotes, frequently amused and misled his readers. We know few more amusing works than his "Life of pope Sixtus V." Granger, whose character of him we have partly adopted, relates that Leti being one day at Charles II.'s levee, the king said to him, "Leti, I hear you are writing the history of the court of England." "Sir," said he, "I have been for some time preparing materials for such a history." "Take care," said the king, "that your work give no offence." "Sir," replied Leti, "I will do what I can; but if a man were as wise as Solomon, he would scarce be able to avoid giving some offence." "Why then," rejoined the king, "be as wise as Solomon, write proverbs, not histories."[1]

[1] Moreri.—Niceron, vols. II. and X.—Gen. Dict.—Granger, vol. IV.

LEUCIPPUS, a philosopher of considerable eminence in the fifth century B. C. the first propagator of the system of atoms, is said by Diogenes Laertius, who has written his life, to have been a native of Elea. He was a disciple of Zeno the Eleatic philosopher. Dissatisfied with the attempts of former philosophers to account for the nature and origin of the universe metaphysically, Leucippus, and his follower Democritus, determined to restore the alliance between reason and the senses, which metaphysical subtleties had dissolved, by introducing the doctrine of indivisible atoms, possessing within themselves a principle of motion; and although several other philosophers, before their time, had considered matter as divisible into indefinitely small particles, Leucippus and Democritus were the first who taught, that these particles were originally destitute of all qualities except figure and motion, and therefore may justly be reckoned the authors of the atomic system of philosophy. They looked upon the qualities, which preceding philosophers had ascribed to matter, as the mere creatures of abstraction; and they determined to admit nothing into their system, which they could not establish upon the sure testimony of the senses. They were also of opinion, that both the Eleatic philosophers, and those of other sects, had unnecessarily encumbered their respective systems, by assigning some external or internal cause of motion, of a nature not to be discovered by the senses. They therefore resolved to reject all metaphysical principles, and, in their explanation of the phenomena of nature, to proceed upon no other ground than the sensible and mechanical properties of bodies. By the help of the internal principle of motion, which they attributed to the indivisible particles of matter, they made a feeble and fanciful effort to account for the production of all natural bodies from physical causes, without the intervention of Deity. But, whether they meant entirely to discard the notion of a divine nature from the universe, is uncertain. This first idea of the atomic system was improved by Democritus, and afterwards carried to all the perfection which a system so fundamentally defective would admit of, by Epicurus. The following summary of the doctrine of Leucippus will exhibit the infant state of the atomic philosophy, and at the same time sufficiently expose its absurdity.

The universe, which is infinite, is in part a *plenum*, and in part a *vacuum*. The *plenum* contains innumerable cor-

puscles or atoms, of various figures, which falling into the *vacuum*, struck against each other; and hence arose a variety of curvilinear motions, which continued till, at length, atoms of similar forms met together, and bodies were produced. The primary atoms being specifically of equal weight, and not being able, on account of their multitude, to move in circles, the smaller rose to the exterior parts of the vacuum, whilst the larger, entangling themselves, formed a spherical shell, which revolved about its centre, and which included within itself all kinds of bodies. This central mass was gradually increased by a perpetual accession of particles from the surrounding shell, till at last the earth was formed. In the mean time, the spherical shell was continually supplied with new bodies, which, in its revolution, is gathered up from without. Of the particles thus collected in the spherical shell, some in their combination formed humid masses, which, by their circular motion, gradually became dry, and were at length ignited, and became stars. The sun was formed in the same manner, in the exterior surface of the shell; and the moon, in its interior surface. In this manner the world was formed; and by an inversion of the process, it will at length be dissolved.[1]

LEUNCLAVIUS, or LEONCLAVIUS (JOHN), a native of Amelbrun in Westphalia, descended from a noble family, was born about 1533. He visited almost all the European courts, and, during his stay in Turkey, collected such excellent materials for an Ottoman history, that the public are indebted to him for their best information respecting that empire. His knowledge of law, as well as of the learned languages, enabled him also to succeed in translating the "Abridgment of the Basilica," 1596, 2 vols folio. He was indeed one of the most celebrated translators which Germany has produced. He died June 1593, at Vienna, aged sixty. His works are, "The Mussulman History," 1591, folio, Latin; "Annals of the Ottoman Sultans," folio, which he translated into Latin, from the translation made of it, by John Gaudier, otherwise Spiegel, from Turkish into German. The supplement to these Annals he continued to 1588, under the title of "Pandectæ Turcicæ." These two works may be found at the end of Chalcondyles, printed at the Louvre. He wrote

[1] Diog. Laertius.—Stanley's Hist.—Brucker.—Gen. Dict.

also "Commentatio de Moscorum bellis adversus finitimos gestis," in the collection of Polish historians by Pistorius, Basil, 1581, 3 vols. folio; and Latin translations of Xenophon, Zozimus, Constantine Manasses, Michael Glycas, &c.[1]

LEUSDEN (JOHN), an eminent oriental and classical scholar, was born at Utrecht, April 26, 1624, of reputable parents, who died when he was very young. He studied at the schools and university of Utrecht, and took his degree of master of arts in 1647. To his philosophical course, he then added the study of theology, and particularly the oriental languages, in which he made great proficiency. In 1649, he was admitted among the number of candidates for the ministry, and then went to Amsterdam to acquire a more perfect knowledge of the Hebrew, and of the Jewish customs, availing himself of the instructions of two learned Jews, one of whom, being an Arabian, gave him a favourable opportunity of adding that language to his stock. On his return to Utrecht in January 1650, he was licensed to teach the oriental languages, an honour which induced him to return once more to Amsterdam, to study the Talmud and the Rabbins. In July of the same year, the curators of the university of Utrecht appointed him professor extraordinary of Hebrew. He was required to give only two lectures *per* week, which, however, he increased to three, and included the oriental languages and theology; and when he received a call to a congregation in Flanders, the curators of the university, unwilling to part with a man of such ability, promoted him to the chair of professor in ordinary, which he filled with great reputation. In 1658 he travelled through the Palatinate and the neighbourhood, and afterwards visited France and England. On his return he married, and had a numerous family. Three of his sons attained considerable eminence, Rodolph as a physician, John William as a counsellor and burgomaster, and James as a divine. After long enjoying a good state of health, the result of temperance and exercise, he was attacked by the nephritic colic, which, after tormenting him for some weeks, occasioned his death, Sept. 30, 1699, in his seventy-fifth year. He was a man of a frank, liberal temper, and benevolent; he was very kind to foreign

[1] Niceron, vol. XXVI.—Dict. Hist.—Saxii Onomasticon.—Baillet Jugemens des Savans.

students, particularly those from Hungary, and used to be called the Father of the Hungarians. His manner of teaching was clear and methodical; and by that, and a strict discipline, he produced many eminent scholars.

Leusden, as far as we know, published very little that was original; but as a critical editor, he is entitled to high commendation for skill and accuracy, and many of his publications are well known in this country. Among these we may notice, 1. "Philologus Hebræus," Utrecht, 1652, 4to, twice reprinted. 2. "Jonas illustratus Heb. Chal. et Latin." &c. ibid. 1656, 1692, 8vo. 3. "Joel explicatus per paraphrasim Chaldaicam," ibid. 1657, 8vo. The book of Obadiah is added to this. 4. "Philologus Hebræo-mixtus, una cum spicilegio Philologico," containing various critical dissertations, ibid. 1663, Leyden, 1682, and 1699, 4to. 5. "Onomasticum Sacrum," an explanation of all the names in the Old and New Testament, ibid. 1665, and 1684, 8vo. Crenius notices a singular mistake of his, making Bernice the name of a man. 6. "Psalterium Hebræum," Amst. 1666, 8vo. 7. "Biblia Hebræa," Amst. 1667, 2 vols. 8vo. 8. "Clavis Græca Nov. Test." 1672, 8vo. 9. "Nov. Test. Græcum," Utrecht, 1675, 12mo, repeatedly printed, and well known in this country. 10. "Versio Septuaginta Interpretum," Amst. 1683. 11. "Lexicon novum Hebræo-Latinum," in the manner of Schrevelius, Utrecht, 1687, 8vo. 12. An edition of "Pool's Synopsis," ibid. 5 vols. fol.; an edition of Bochart's works, and another of Lightfoot's.[1]

LEUWENHOEK (ANTHONY), a celebrated Dutch philosopher, was born at Delft, in 1632; and acquired a great reputation throughout all Europe, by his experiments and discoveries in natural history, by means of the microscope. He particularly excelled in making glasses for microscopes and spectacles; and he was a member of most of the literary societies of Europe; to whom he sent many memoirs. Those in the Philosophical Transactions, and in the Paris Memoirs, extend through many volumes; the former were extracted and published at Leyden in 1722. He died in 1723, at ninety-one years of age. His Select Works have lately been translated into English from the Dutch and Latin editions published by the author, by Mr. Samuel Hoole, 1798—1800, 3 parts 4to.[2]

[1] Burman Traject. Erudit.—Chaufepie.—Niceron, vol. XXIX.—Saxii Onom.
[2] Haller Bibl. Med.—Hutton's Dictionary.

LEVER (SIR ASHTON), the founder of a valuable museum, was the son of sir D'Arcy Lever of Alkington, near Manchester. He finished his education at Corpus Christi college, Oxford; and, on leaving the university went to reside with his mother, and afterwards settled at his family-seat, which he rendered famous by the best aviary in the kingdom. He next extended his views to all branches of natural history, and became at length possessed of one of the finest museums in the world, sparing no expence in procuring specimens from the most distant regions. This was removed to London about 1775, and opened for the public in Leicester-house, Leicester-square; but for want of suitable patronage, sir Ashton was in 1785 obliged to dispose of it by way of lottery, to his very great loss. It fell to the lot of a Mr. Parkinson, who built rooms on the Surrey side of Black-friars bridge for its reception, and did every thing in his power to render it interesting to the public, but after some years, was obliged to dispose of it by auction, when the whole of the articles were dispersed. Sir Ashton died in 1788, of an apoplectic attack while sitting with the other magistrates at Manchester.[1]

LEVER (THOMAS), a celebrated divine of the sixteenth century, was born at Little Lever, in Lancashire, and educated at Cambridge, where after taking his degrees, he was chosen fellow, and then master of St. John's college. He was ordained both deacon and priest in 1550, by bishop Ridley, and became a most eloquent and popular preacher in the reign of king Edward. He is, indeed, on his monument called by way of distinction, "preacher to king Edward." Under his mastership St. John's college greatly flourished, and in it the reformation gained so much ground, that on the commencement of the Marian persecution, he and twenty-four of the fellows resigned their preferments. Mr. Lever went abroad, and resided with the other exiles for religion at Francfort, where he in vain endeavoured to compose the differences which arose among them respecting church discipline and the habits. He resided also for some time in Switzerland, at a place called Arrow, where he was pastor to a congregation of English exiles. Here he became so much a favourer of Calvin's opinions, as to be considered, on his return to England, as one of the chiefs of the party who opposed the English church-establishment. The indiscreet

[1] Gent. and Europ. Mag. for 1788.

conduct of some of them soon made the whole obnoxious to government; and uniformity being strictly pressed, Mr. Lever suffered among others, being convened before the archbishop of York, and deprived of his ecclesiastical preferments. Many of the cooler churchmen thought him hardly dealt with, as he was a moderate man, and not forward in opposing the received opinions. Bernard Gilpin, his intimate friend, was among those who pitied, and expressed his usual regard for him. His preferments were a prebend of Durham, and the mastership of Sherburn hospital; Strype mentions the archdeaconry of Coventry, but is not clear in his account of the matter. He appears to have been allowed to retain the mastership of the hospital, where he died in July 1577, and was buried in its chapel. Baker in his MS. collections gives a very high character of him as a preacher. "In the days of king Edward, when others were striving for preferment, no man was more vehement, or more galling in his sermons, against the waste of church revenues, and other prevailing corruptions of the court; which occasioned bishop Ridley to rank him with Latimer and Knox. He was a man of as much natural probity and blunt native honesty as his college ever bred; a man without guile and artifice; who never made suit to any patron, or for any preferment; one that had the spirit of Hugh Latimer. No one can read his sermons without imagining he has something before him of Latimer or Luther. Though his sermons are bold and daring, and full of rebuke, it was his preaching that got him his preferment. His rebuking the courtiers made them afraid of him, and procured him reverence from the king. He was one of the best masters of his college, as well as one of the best men the college ever bred." He was succeeded in the mastership of his hospital by his brother Ralph, whom some rank as a puritan, although his title seems doubtful. He was however, of less reputation than his brother. Mr. Thomas Lever's printed works are a few "Sermons," which, like Latimer's, contain many particulars of the manners of the times; and three treatises "The right way from the danger of sin and vengeance in this wicked world," 1575; a "Commentary on the Lord's Prayer;" and "The Path-way to Christ."[1]

[1] Strype's Cranmer, p. 163, 360. — Parker, 211, 243, 275—and *Grindal*, 170.—Gilpin's Life of Gilpin, p. 142.—Fuller's Worthies.—Brook's Lives of the Puritans.—Harwood's Alumni Etonenses, p. 173.

LEVESQUE (PETER CHARLES), a learned French writer, who spent a long life in the study of history and general literature, was born at Paris, March 28, 1736. Of his private life we have no account; and our authority apologizes for this by assuring us that it contained none of those incidents that are interesting in biography, and that he was known only by his numerous publications. He was, however, in the course of his life, professor of morals and history in the college of France, a member of the old academy of inscriptions and belles-lettres, a member of the institute of the class of ancient history, and a knight of the legion of honour. He died at Paris, March 12, 1812, leaving the following proofs of his talents and industry. 1. "Le reves d'Aristobule, philosophe Grec, suivis d'un abregé de la vie de Formose, philosophe Français," Paris, 1761, 12mo. 2. "Choix de poesies de Petrarque," translated from the Italian, 1774, 8vo, reprinted in 1787, 2 vols. 12mo. This translation is faithful, but wants the spirit and graces of the original. 3. "L'homme moral," Amst. 1775, a work which has been often reprinted, and is said to have been written at Petersburgh, for the use of the Russian youth. Its object seems to be to take a survey of man in the savage and social state, and during all the modifications of the latter; and its contents are a series of remarks on all subjects connected with happiness, not always profound, but often striking, lively, and agreeable. From its being printed oftener in Holland than in France, it is probable that this work, as well as the following, was written with more freedom of sentiment than was then agreeable. 4. "L'homme pensant, ou Essai sur l'histoire de l'esprit humain," Amst. 1779, 12mo. 5. "Histoire de Russie," Paris, 1785, 5 vols. 12mo. This is esteemed a very accurate sketch of Russian history; and was followed by a sequel, 6. "Histoire des differens peuples soumis à la domination des Russes," 2 vols. Both were reprinted in 1800, with a continuation to the end of the reign of Catherine, 8 vols. 8vo. In this last, he offers a very able vindication of the conduct of that empress in the early part of her reign. 7. "Eloge historique de l'abbé Mably," Paris, 1787, 8vo. This obtained the prize of the academy of inscriptions and belles lettres. 8. "La France sous les cinq premier Valois," Paris, 1788, 4 vols. 12mo. 9. "Dictionnaire des arts, de peinture, sculpture, et gravure," Paris, 1792, 5 vols. 8vo. He compiled this

dictionary in conjunction with Watelet, to whom our authority attributes the principal merit of it. 10. A translation, highly praised, of "Thucydides," Paris, 1795, 4 vols. 4to. Levesque also contributed various essays to the memoirs of the institute, and wrote many of the articles in that collection of the ancient moralists which was published by Didot and Debure. Not long before his death he published "L'etude de l'histoire de la Grece," 4 vols. 8vo; not, as is said, a learned work, but a popular introduction to the knowledge of Grecian history.[1]

LEVI (DAVID), a learned Jew, and zealous defender of the opinions of that people, was born in London in 1740, and after a regular apprenticeship to a shoemaker, settled in that business; but, not succeeding in it, commenced hat-dresser; and in this new profession, though surrounded with domestic cares, still finding time for study, produced a volume on the "Rites and Ceremonies of the Jews," 1783, 8vo. He next published "Lingua Sacra," 3 vols. 8vo, containing an Hebrew Grammar with points, clearly explained in English, and a complete Hebrew-English Dictionary, which came out in numbers, 1785—1789. This performance, though by no means the most perfect of its kind that might be produced, is a great instance of industry and perseverance in a person who was confined all the time to a mechanical business to supply domestic wants. In 1787 he published his first "Letters to Dr. Priestley," in answer to his "Letters addressed to the Jews," inviting them to an amicable discussion of the evidences of Christianity; in which he says, "I am not ashamed to tell you that I am a Jew by choice, and not because I was born a Jew; far from it; for I am clearly of opinion that every person endowed with ratiocination ought to have a clear idea of the truth of revelation, and a just ground of his faith, as far as human evidence can go." In 1789 he published his second "Letters to Dr. Priestley," and also "Letters to Dr. Cooper, of Great Yarmouth," in answer to his one great argument in favour of Christianity from a single prophecy; 2. to Mr. Bicheno; 3. to Dr. Krauter; 4. to Mr. Swain; 5. to Anti-Socinus, alias Anselm Bailey; occasioned by their Remarks on his first Letters to Dr. Priestley. In this year he published the "Pentateuch, in Hebrew and English," with a translation

[1] Dict. Hist. Supplement.

of the notes of Lion Socsmaan, and the 613 precepts contained in the law, according to Maimonides. At the end of the same year, at the earnest request of the most considerable of the Portuguese Jews, he undertook to translate their prayers from Hebrew into English; which he accomplished in four years (though confined to his bed by illness twenty-seven weeks), the last of six volumes appearing in 1793. The first volume of his "Dissertations on the Prophecies" was also published in 1793; and in 1794 his Translation of the Service for the two first Nights of the Passover, as observed by all the Jews at this day, in Hebrew and English. In 1795 he published "Letters to Nathaniel Brassey Halhed, M. P. in answer to his Testimony of the Authenticity of the Prophecies of Richard Brothers, and his pretended mission to recall the Jews." A second volume of his "Dissertations on the Prophecies" appeared in 1796, which he intended to complete in six volumes; and of which, in May 1797, more than half of the third volume was printed. In the beginning of 1797 he published a "Defence of the Old Testament," in a series of letters addressed to Thomas Paine, in answer to his Age of Reason, part II. For the German Jews he translated their Festival Prayers, as he had done those of the Portuguese, in 6 vols. 8vo; a labour of four years. By all the synagogues in London Mr. Levi was regularly employed to translate the prayers composed on any particular occasion, as those used during the king's illness in 1788, and the thanksgiving in 1789; with various others for the use of the several synagogues. He wrote also a sacred ode in Hebrew, 1795, on the king's escape from assassination. On Nov. 14, 1798, he had a violent stroke of the palsy, which nearly deprived him of the use of his right hand. He died in July 1799, in the fifty-ninth year of his age, and was interred in the Jews' burial-ground near Bethnal-green, with a Hebrew epitaph, of which the following is a translation—"And David reposed with his fathers, and was buried. Here lieth a correct and proper person, of perfect carriage, who served the Lord all his days, turned away from evil, and was supported by his own industry all the days of his life; Rabbi David the son of Mordecai the Levite, of blessed memory, who departed for the next world on the Sabbath night, 3d of Ab., and was buried with good reputation on Monday the fourth; the days of his life were 59 years. May his soul be en-

veloped with Abraham, Isaac, and Jacob. Mayest thou come to the grave at full age."[1]

LEVRET (ANDREW), an eminent French surgeon and accoucheur, was born in 1703, and was admitted a member of the royal academy of surgery at Paris in February 1742. He obtained a high and extensive reputation in his department of the art by the improvements which he made in some of the instruments necessary to be employed in certain difficult cases (especially the forceps), and by the prodigious number of pupils whom he instructed. He was employed and honoured with official appointments by all the female branches of the royal family. He published several works, which underwent various editions and translations. 1. "Observations sur les causes et les accidens de plusieurs accouchemens laborieux," Paris, 1747. To the fourth edition, in 1770, were added, "Observations on the lever of Roonhuysen." 2. "Observations sur la cure radicale de plusieurs polypes de la matrice, de la gorge, et du nez, operée par de nouveaux moyens," ibid. 1749, &c. 3. "Suite des observations sur les causes et les accidens de plusieurs accouchemens laborieux," ibid. 1751. 4. "Explication de plusieurs figures sur le méchanisme de la grossesse, et de l'accouchement," ibid. 1752. 5. "L'Art des accouchemens démontré par des principes de physique et de mechanique," ibid. 1753, &c. 6. "Essai sur l'abus des regles generales, et contre les préjugés qui s'opposent aux progrès de l'art des accouchemens," ibid. 1766. This author died Jan. 22, 1780.[2]

LEWIS (JOHN), a learned English divine and antiquary, was the eldest son of John Lewis, wine-cooper, in the parish of St. Nicholas, Bristol, where he was born, Aug. 29, 1675. His father dying while he was in his infancy, he was committed to the care of his maternal grandfather John Eyre, merchant of Poole in Dorsetshire, who instilled into his infant mind the first principles of religion. Losing this relation, however, before he was seven years old, he was taken into the house of the rev. Samuel Conant, rector of Litchet Matravers (an intimate acquaintance of his grandfather Eyre), and educated along with a nephew whom Mr. Conant was preparing for a public school. This was an assistance peculiarly acceptable

[1] Europ. Mag. 1799.—Gent. Mag. 1801.—Lysons's Environs, Suppl. vol.
[2] Dict. Hist.—Rees's Cyclopædia, from Eloy.

to Mr. Lewis's mother, who appears to have been left in circumstances which were not adequate to a liberal education. After remaining with Mr. Conant two years, he was placed under the instruction of the learned Mr. John Moyle, at the grammar-school of Winborne, in 1687, upon whose decease the year following, he was removed to Poole, but reaped little benefit there, until he was put under the care of Mr. John Russel, who was encouraged to establish a grammar-school there. Mr. Russel, finding him to be a youth of talents and industry, employed him as his assistant: and after his removal to Wapping in London, continued his favours to him, placing him at the free-school of Ratcliffe-cross, belonging to the Coopers' company.

Two years after, when he was about sixteen years old, Mr. Daniel Wigfall, a merchant, took him into his family as tutor to his sons, and after continuing here until 1694, he went to Oxford, and was admitted batteler of Exeter-college: but his scanty fortune not allowing him to reside constantly, he was recommended to Mr. William Churchey, then minister at Poole, to be assistant in the free-school of that town. By this gentleman's indulgence in allowing him to keep his terms in the university, he proceeded A. B. in 1697, when he returned to Mr. Russel at Wapping, and was ordained deacon by bishop Compton soon after. In April following he took upon him the cure of Acryse in Kent, and lived at the same time in the family of Philip Papillon, esq. to whom his behaviour rendered him so acceptable, that although he had left the parish, and was then chaplain to Paul Foley, esq. upon the recommendation of Dr. Barton, prebendary of Westminster, yet, upon the death of the incumbent, he procured him a presentation from the lord chancellor Somers, upon which he was instituted Sept. 4, 1699. He now applied himself to repair a dilapidated parsonage-house, as well as to discharge his pastoral duties with all diligence, particularly that of catechising the young, which he looked upon as a very important part of his ministry. While here, he soon after met with a singular instance of unfair dealing. Being appointed to preach at the archdeacon's visitation at Canterbury in 1701, his sermon (on 2 Cor. vi. 4.) was lent to William Brockman, esq. upon his earnest request, who printed it under the title of a "Summary," &c. with a preface calculated to injure him.

He found a kinder friend, however, in archbishop Tenison, who had heard a good character of him, and granted him the sequestration of the little rectory of Hawkinge, near Dover, in 1702, telling him at the same time, that he hoped he should live to consider him farther. It was at that time his acquaintance began with Mr. Johnson of Margate, who recommended him for his successor in that laborious cure; but his old friend and patron Mr. Papillon being unwilling to part with him, he excused himself to the archbishop at that time: afterwards, upon Mr. Warren's resignation, he accepted it in 1705. On his becoming a member of the society for promoting Christian knowledge, he was desired to draw up a short and plain exposition of the Church Catechism, fit for the children educated in charity-schools; and this, which he executed to the entire satisfaction of the society, has passed through many editions. In 1706, archbishop Tenison collated him to the rectory of Saltwood with the chapel of Hythe, and the desolate rectory of Eastbridge; but, being here disturbed by a dispute with a neighbouring 'squire, his patron removed him to the vicarage of Mynstre, on the cession of Dr. Green, in March 1708, where he rebuilt the house, in a more elegant and commodious manner.

In his "Apology for the Clergy of the Church of England," published in 1711, he attacked the veracity of the historian of the nonconformists, by asserting, "that Mr. Calamy was too much biassed to have any thing he said concerning the party he espoused believed on his bare word." This harsh opinion naturally provoked Calamy to make some very severe reflections on him, both in the preface to the second edition of "Baxter's Life abridged," in 1714, and in his "Continuation," in 1727; against which Mr. Lewis had drawn up a vindication; but, Mr. Calamy's death intervening, he would not war with the dead, and desisted from publishing it.

In May 1712, he was appointed to preach at the archbishop's visitation, and took his subject from Isa. xi. 9. but such was the violence of party spirit at that time, that both he and his sermon were roughly treated by some of the audience. It was this year that he commenced M. A. as a member of Corpus Christi college, Cambridge. Not long after he incurred the displeasure of his friend Mr. Johnson by writing against his "Unbloody Sacrifice," and

was treated by him with more contempt than he deserved. Archbishop Tenison, however, and Dr. Bradford approved of his pamphlet, and Dr. Waterland considered it as containing much in a little, and as being close, clear, and judicious. His sermon preached at Canterbury cathedral on January 30, 1717, being severely reflected upon, he printed it in his own defence, and it was so highly approved by archbishop Wake that he rewarded him with the mastership of Eastbridge-hospital soon after. From that time he was continually employed on his various publications and correspondence with the literary men of his time. He died Jan. 16, 1746, and, at his own desire, was buried in the chancel of his church at Mynstre (where he had been vicar upwards of thirty-seven years), under a plain black marble with an inscription.

Archbishop Wake's character of him was that of *vir sobrius, et bonus prædicator:* and a considerable dignitary in the church used to say, that he looked upon his life to have been spent in the service of learning and virtue, and thought the world to be more concerned for its continuance than himself: that it would be happy for us if there were many more of the profession like him, &c. It was his misfortune, however, to live in a time of much party violence, and being a moderate man, he met with ill usage from both parties, particularly from the clergy of his own diocese. His only object was the security of our church-establishment as settled at the Revolution. He was so diligent a preacher, that we are told he composed more than a thousand sermons. He was always of opinion that a clergyman should compose his own sermons, and therefore ordered his executor to destroy his stock, lest they should contribute to the indolence of others. Having no family, for his wife died young without issue, he expended a great deal of money on his library and the repairs of his dilapidated parsonage-houses; and was, at the same time, a liberal benefactor to the poor. His chief, and indeed only, failing was a warmth of temper, which sometimes hurried him on to say what was inconsistent with his character and interest, and to resent imaginary injuries. Of all this, however, he was sensible, and deeply regretted it. Hearne and Mr. Lewis were, it appears, accustomed to speak disrespectfully of each other's labours, but posterity has done justice to both. The political prejudices of antiquaries are of very little consequence.

Mr. Lewis's works are, 1. "The Church Catechism explained," already mentioned, 1700, 12mo. 2. "A short Defence of Infant Baptism," 1700, 8vo. 3. "A serious Address to the Anabaptists," a single sheet, 1701, with a second in 1702. 4. "A Companion for the afflicted," 1706. 5. "Presbyters not always an authoritative part of provincial synods," 1710, 4to. 6. "An apologetical Vindication of the present Bishops," 1711. 7. "The Apology for the Church of England, in an examination of the rights of the Christian church," published about this time, or perhaps in 1714. 8. "The poor Vicar's plea against his glebe being assessed to the Church," 1712. 9. "A Guide to young Communicants," 1713. 10. "A Vindication of the Bishop of Norwich" (Trimnell), 1714. 11. "The agreement of the Lutheran churches with the church of England, and an answer to some exceptions to it," 1715. 12. "Two Letters in defence of the English liturgy and reformation," 1716. 13. "Bishop Ferne's Church of England man's reasons for not making the decisions of ecclesiastical synods the rule of his faith," 1717, 8vo. 14. "An Exposition of the XXXIVth article of Religion," 1717. 15. "Short Remarks on the prolocutor's answer, &c." 16. "The History, &c. of John Wicliffe, D. D." 1720, 8vo. 17. "The case of observing such Fasts and Festivals as are appointed by the king's authority, considered," 1721. 18. "A Letter of thanks to the earl of Nottingham, &c." 1721. 19. "The History and Antiquities of the Isle of Thanet in Kent," 1723, 4to, and again, with additions, in 1736. 20. "A Specimen of Errors in the second volume of Mr. Collier's Ecclesiastical History, being a Vindication of Burnet's History of the Reformation," 1724, 8vo. 21. "History and Antiquities of the abbey church of Faversham, &c." 1727, 4to. 22. "The New Testament, &c. translated out of the Latin vulgate by John Wickliffe; to which is prefixed, an History of the several Translations of the Holy Bible," &c. 1731, folio. Of this only 160 copies were printed by subscription, and the copies unsubscribed for were advertised the same year at 1*l.* 1*s.* each. Of the "New Testament" the rev. H. Baber, of the British Museum, has lately printed an edition, with valuable preliminary matter, in 4to. 23. "The History of the Translations, &c." reprinted separately in 1739, 8vo. 24. "The Life of Caxton," 1737, 8vo. For an account of this work we may refer to Dibdin's new edition of Ames. 25. "A brief History of the Rise

and Progress of Anabaptism, to which is prefixed a defence of Dr. Wicliffe from the false charge of his denying Infant-baptism," 1738. 26. "A Dissertation on the antiquity and use of Seals in England," 1740. 27. "A Vindication of the ancient Britons, &c. from being Anabaptists, with a letter of M. Bucer to bishop Hooper on ceremonies," 1741. 28. "A Defence of the Communion office and Catechism of the church of England from the charge of favouring transubstantiation," 1742. 29. "The Life of Reynold Pecock, bishop of St. Asaph and Chichester," 1744, 8vo. Mr. Lewis published also one or two occasional sermons, and an edition of Roper's Life of sir Thomas More. After his death, according to the account of him in the Biog. Britannica (which is unpardonably superficial, as Masters's History of Bene't College had appeared some years before), was published "A brief discovery of some of the arts of the popish protestant Missioners in England," 1750, 8vo. But there are other curious tracts which Mr. Lewis sent for publication to the Gentleman's Magazine, and which, for reasons stated in vol. X. of that work, were printed in "The Miscellaneous Correspondence," 1742—1748, a scarce and valuable volume, very little known to the possessors of the Magazine, no set of which can be complete without it. Of these productions of Mr. Lewis, we can ascertain, on the authority of Mr. Cave, the following: an account of William Longbeard, and of John Smith, the first English anabaptist; the principles of Dr. Hickes, and Mr. Johnson; and an account of the oaths exacted by the Popes. Mr. Lewis left a great many manuscripts, some of which are still in public or private libraries, and are specified in our authorities.[1]

LEY, or LEIGH (SIR JAMES), an eminent lawyer in the early part of the seventeenth century, was the sixth and youngest son of Henry Ley, esq. of Tesfont Evias, in Wiltshire, and was born about 1552. In 1569 he entered of Brazen-nose college, Oxford, whence he removed to Lincoln's-inn, studied the law, and was appointed Lent reader in 1601, after which his learning and abilities raised him to the highest rank of his profession. In 1603, he was made serjeant at law, and the year following chief justice of the king's bench in Ireland; on the ancient history

[1] Masters's Hist. of C. C. C. C.—Biog. Brit.—Dibdin's Typographical Antiquities, vol. I.—and Bibliomania.—Gent. Mag. vol. I. p. 559, and vol. XVII pp. 41, 47.—Restituta, pp. 69, 73.—Nichols's Bowyer.

of which country he appears to have bestowed some attention, and collected with a view to publication, "The Annals of John Clynne, a Friar Minor of Kilkenny," who lived in the reign of Edward III.; the "Annals of the Priory of St. John of Kilkenny," and the "Annals of Multiferman, Rosse, and Clonmell." All these he had caused to be transcribed, but his professional engagements prevented his preparing them for the press. They afterwards fell into the hands of Henry earl of Bath. Extracts from them are in Dublin college library.

In 1609, being then a knight, sir James was made the king's attorney in the court of wards. In 1620 he was created a baronet; in 1621, chief justice of the court of king's-bench, England; and in 1625, lord high treasurer. From this office he was removed, under pretence of his great age, to make room for sir Richard Weston. Lord Clarendon seems to intimate that his disability as well as age might be the cause, and that upon these accounts there was little reverence shewn towards him. This, however, is scarcely reconcileable with the honours bestowed on him immediately afterwards, for he was not only created baron Ley, and earl of Marlborough, but soon after made president of the council. Lloyd says he had better abilities for a judge than a statesman. He died at Lincoln's-inn, March 14, 1628, and was buried in the church at Westbury, where a sumptuous monument was erected to his memory. We have noticed his attention to Irish history while in that country. Lloyd has given us another trait of his character while there, which is highly honourable to him. "Here he practised the charge king James gave him at his going over (yea, what his own tender conscience gave himself), namely, not to build his estate upon the ruins of a miserable nation, but aiming, by the impartial execution of justice, not to enrich himself, but civilize the people. But the wise king would no longer lose him out of his own land, and therefore recalled him home about the time when his father's inheritance, by the death of his five elder brethren, descended upon him."

He wrote, or compiled, "Reports of Cases in the courts at Westminster in the reigns of king James and king Charles, with two tables; to which is added a treatise of Wards and Liveries," 1659, folio. The "Treatise of Wards" had been published separately in 1642, 12mo.

Among Hearne's "Collection of curious Discourses," are some by sir James Leigh.[1]

LEY (JOHN), a voluminous polemic in the seventeenth century, was born at Warwick, Feb. 4, 1583, and educated at Christ church, Oxford. After his admission into holy orders he was presented to the vicarage of Great Budworth in Cheshire, where he continued a constant preacher for several years. He was afterwards made prebendary and subdean of Chester, and had a weekly lecture at St. Peter's church. He was also once or twice a member of the convocation. On the commencement of the rebellion, he espoused the cause of the parliament, took the covenant, was chosen one of the assembly of divines, appointed Latin examiner of young preachers, and by his writings, encouraged all the opinions and prejudices of his party, with whom his learning gave him considerable weight. He accepted of various livings under the republican government, the last of which was that of Solihull, in Warwickshire, which he resigned on being disabled by breaking of a blood-vessel, and retired to Sutton Colfield, in the same county, where he died May 16, 1662. His works, of which Wood enumerates about thirty articles, relate mostly to the controversies of the times, except his sermons; and his share in the "Assembly's Annotations on the Bible," to which he contributed the annotations on the Pentateuch and the four Evangelists.[2]

LEYBOURN (WILLIAM), who was originally a printer in London, published several of the mathematical works of Samuel Foster, astronomical professor in Gresham college. He afterwards became an eminent author himself, and appears to have been the most universal mathematician of his time. He published many mathematical treatises in the seventeenth century. Among these his "Cursus Mathematicus" was esteemed the best system of the kind extant. His "Panarithmologia; or, Trader's sure Guide," being tables ready cast up, was long in use. It was formed upon a plan of his own, and has been adopted by Mr. Bareme in France. The seventh edition was published in 1741. We have no account of his birth or death.[3]

LEYDECKER (MELCHIOR), an eminent protestant divine, was born January 25, 1652, at Middleburg. He

[1] Ath. Ox. vol. I.—Lloyd's State Worthies.—Ware's Ireland, by Harris.—Park's edition of lord Orford.

[2] Ath. Ox. vol. II. [3] Granger.

acquired great skill in controversy and ecclesiastical antiquity, and wrote much against the Socinians and other sectaries. He was one of Frederic Spanheim's friends, and appointed professor of divinity at Utrecht, 1678. He died January 6, 1721, aged sixty-nine. The following are the principal among his numerous Latin works: 1. a treatise "On the Hebrew Republic," Amsterdam, 1714 and 1716, 2 vols. fol. a very valuable work for the history of Judaism. 2. "Fax veritatis," Ludg. Batav. 1677, 8vo. 3. "A Continuation of the Ecclesiastical History began by Hornius," Francfort, 1704, 8vo. 4. "History of the African Church," curious, and full of interesting inquiries. 5. "Synopsis controversiarum de fœdere." 6. A "Commentary in the Heidelburg Catechism." 7. A "Dissertation against Becker's World bewitched." 8. "An Analysis of Scripture," with the "Art of Preaching." 9. A "History of Jansenism," Utrecht, 1695, 8vo. What Leydecker says in this work against the sovereignty of kings, has been refuted by P. Quesnel, in his "Sovereignty of Kings defended," Paris, 1704, 12mo.[1]

LEYDEN VAN. See JACOBS, LUCAS.

LHUYD (EDWARD), an eminent antiquary, born about 1670, was a native of South Wales, and the son of Charles Lhuyd, esq. of Lhanvorde. In 1687 he commenced his academical studies at Jesus college, Oxford, where he was created M. A. July 21, 1701. He studied natural history under Dr. Plot, whom he succeeded as keeper of the Ashmolean museum in 1690. He had the use of all Vaughan's collections, and, with incessant labour and great exactness, employed a considerable part of his life in searching into the Welsh antiquities, had perused or collected a great deal of ancient and valuable matter from their MSS. transcribed all the old charters of their monasteries that he could meet with, travelled several times over Wales, Cornwall, Scotland, Ireland, Armoric Bretagne, countries inhabited by the same people, compared their antiquities, and made observations on the whole. In March 1708-9, he was elected, by the university of Oxford, esquire beadle of divinity, a place of considerable profit, which, however, he enjoyed but a few months. He died July 1709, an event which prevented the completion of many admirable designs. For want of proper encouragement, he did very

[1] Burman Traject. Erudit.

little towards understanding the British bards, having seen but one of those of the sixth century, and not being able to procure access to two of the principal libraries in the country. He communicated, however, many observations to bishop Gibson, whose edition of the Britannia he revised; and published "Archæologia Britannica, giving some account additional to what has been hitherto published of the languages, histories, and customs, of the original inhabitants of Great Britain, from collections and observations in travels through Wales, Cornwall, Bas Bretagne, Ireland, and Scotland, Vol. I. Glossography *." Oxford, 1707, fol. He published also "Lithophylacii Britannici Iconographia," 1699, 8vo. This work, which is a methodical catalogue of the figured fossils of the Ashmolean museum, consisting of 1766 articles, was printed at the expence of sir Isaac Newton, sir Hans Sloane, and a few other of his learned friends As only 120 copies were printed, a new edition of it was published in 1760 by Mr. Huddesford, to which were annexed several letters from Lhuyd to his learned friends, on the subject of fossils, and a "prælectio" on the same subject.

He left in MS. a Scottish or Irish-English dictionary, proposed to be published in 1732 by subscription, by Mr. David Malcolme, a minister of the church of Scotland, with additions; as also the elements of the said language, with necessary and useful information for propagating more effectually the English language, and for promoting the knowledge of the ancient Scottish or Irish, and many branches of useful and curious learning. Lhuyd, at the end of his preface to the "Archæologia," promises an historical dictionary of British persons and places mentioned in ancient records It seems to have been ready for press, though he could not fix the time of publication. His collections for a second volume, which was to give an account of the antiquities, monuments, &c. in the principality of Wales, were numerous and well-chosen; but, on account

* His "Glossography" is divided into ten titles: 1. "The Comparative Etymology." 2. "The Comparative Vocabulary of the Original Languages of Britain and Ireland." 3. "An Armorick Grammar, translated out of French by Mr. Williams, the sub-librarian of the Museum." 4. "An Armorick English Vocabulary." 5. "Some Welsh Words omitted in Dr. Davies's Dictionary." 6. "A Cornish Grammar." 7. "MSS. Britannicorum Catalogus." 8. "A British Etymologicon, by Mr. Parry, with an Appendix." 9. "A brief Introduction to the Irish or ancient Scottish Languages." 10. "An Irish English Dictionary." And lastly, "A Catalogue of Irish Manuscripts."

of a quarrel between him and Dr. Wynne, then fellow, afterwards principal of the college, and bishop of St. Asaph, the latter refused to buy them, and they were purchased by sir Thomas Seabright, of Beachwood, in Hertfordshire, whose grandson dispersed them by auction in 1807. Of the sale and the chief articles, an account was given by Mr. Gough in the Gentleman's Magazine for May of that year. Carte made extracts from Mr. Lhuyd's MSS. about or before 1736; but these were chiefly historical. Many of his letters to Lister, and other learned contemporaries, were given by Dr. Fothergill to the university of Oxford, and are now in the Ashmolean museum. Lhuyd undertook more for illustrating this part of the kingdom than any one man besides ever did, or than any one man can be equal to.

To this account of so eminent an antiquary we shall subjoin some loose memoranda by the rev. Mr. Jones, a curious collector of anecdotes, and curate to Dr. Young at Welwyn:

"He was certainly a very extraordinary man, both for natural abilities, and sedulous and successful application. He deserved more encouragement.

"This little story of him was told me lately by a very knowing person, who had it from good hands; viz. 'That during his travels in Bretagny, in the time of our wars with France, he was taken up for a spy, confined for a few days to prison, and all his papers seized. The papers being examined by the priests and Jesuits, and found to be to them unintelligible, raised the greater suspicion. But the principal managers against him, receiving assurances, by letters from learned and respectable men in England, that he was only pursuing inquiries relating to the antiquities of Britain, and had not the least concern with state-affairs, honourably dismissed him.' I wish I had more little anecdotes of this kind to add, relating to that truly great man. He would have done wonders if he had lived to complete his designs; and posterity would have wondered, and thanked him.

"I remember I was told formerly at Oxford, by a gentleman that knew and honoured him, 'that his death was in all probability hastened, partly by his immoderate application to researches into antiquity, and more so by his chusing, for some time before his decease, to lie in a room at the Museum, which, if not very damp, was at

least not well-aired, nor could be.' This, it seems, was then the current opinion; for he was naturally, as I have heard, of a very robust constitution. It would probably have been better, if he could have contented himself with a chamber or two in his college, though only a sojourner there, and paying rent. He well deserved to have lived rent-free in any part of Great Britain; though I do not know that his college denied him this piece of small respect so evidently due to his great merit.

"The ingenious and learned Mr. Thomas Richards (formerly a member of that college, and afterwards the most worthy rector of Lhanvyllin in North Wales) told me, in 1756, "that, in a year or two after his admission into the university, a consultation was held by the fellows of Jesus-college, about a proper person of that college, or any other native of Wales, (though of another college,) to answer the celebrated 'Muscipula,' then lately published by the ingenious Mr. Holdsworth, of Magdalen-college, at the request, and by the direction, of Dr. Sacheverell. Those who knew, and had often observed, the collegiate exercises of Mr. Richards, were pleased to propose him, though of so low standing, as the fittest person that they could think of for such an undertaking. Mr. Lhuyd, being present, asked, 'Has he the *caput poeticum?*' They assuring him that he usually wrote in a strong Virgilian verse, 'Then,' said Mr. Lhuyd, 'I will give him a plan,' which was that of the 'Hoglandia,' since published and well known. Mr. Richards, as he told me (and a friend of his said the same), retired with leave, for about a week, out of college, taking lodgings at St. Thomas's, and completed the poem. When finished, and corrected by Mr. Lhuyd, and Mr. Anthony Alsop, of Christ-church, Mr. Lhuyd drew up a preface, or dedication, in very elegant Latin, but in terms by much too severe, which made Mr. Richards very uneasy, for he must obey. Before the poem was sent to the press, Mr. Lhuyd died; Richards was then at liberty. He consulted with his friend Mr. Alsop (who was greatly offended with Dr. S.'s haughty carriage), and both together drew up the dedication as it now stands.

"A friend of Mr. Richards informed me, 'that, upon the publication of the 'Muscipula,' Dr. S. gave a copy of it to Mr. Lhuyd, with these haughty words: 'Here, Mr. Lhuyd, I give you a poem of banter upon your country; and I defy all your countrymen to answer it.' This provoked the old Cambrian,' &c.

"He had prepared many other valuable materials, but did not live to finish and publish them. His apparatus, in rough draughts, are now in the possession of the family of the Seabrights at Beach-wood, in the county of Hertford. I wish they were bestowed upon the British Museum in London, or the Ashmolean Museum in Oxford, of which latter the said Mr. Lhuyd was keeper.

"In some blank leaves of my printed copy of the aforesaid Archæologia, I have minuted down some particular anecdotes relating to this extraordinary person. The said copy I intend to bestow for the use of the public academy at Caermarthen, in South Wales, to be preserved in the library there, amongst my other poor donations to that seminary of useful learning and religion.

"The story of Sacheverell's indecent affront to Mr. Lhuyd is there set forth more at length, from an authentic account, which I had from a person who well knew the whole.

"At evenings, after his hard study in the day-time, he used to refresh himself among men of learning and inquiry, and more particularly Cambro-Britons, in friendly conversations upon subjects of British antiquity; communicating his extensive knowledge therein, with much good humour, freedom, and cheerfulness, and, at the same time, receiving from them farther and more particular informations, subservient to his great and laudable designs. This, I have been informed by good hands, was his general manner. His travels furnished him with many more materials for his work, and he knew how to make the best use of them all.

"In the Ashmolean Museum at Oxford, is a Latin catalogue of the curiosities there, in his own hand-writing; and the statutes of that place were drawn up by him under the directions of the trustees thereof.

"There are many valuable MSS. of his still remaining in private hands. See the anecdotes before mentioned, prefixed to my printed copy of the Archæologia.

"The remaining printed copies of the same book lay mouldering in the aforesaid Museum at Oxford. I wish they were purchased by some worthy antiquary, and dispersed."[1]

[1] Biog. Brit.—Gough's Topography, vol. II.—Owen's British Remains, 1778, 8vo.—Pulteney's Sketches of Botany.—Gent. Mag. vol. LXXVII. p. 419.

LHUYD, LHWYD, or LHOYD (HUMPHREY), a learned English antiquary in the sixteenth century, was son and heir of Mr. Robert Lhwyd *alias* Rossenhall of Denbigh in Denbighshire, by Joan his wife, daughter of Lewis Pigott. He was born at Denbigh, and was educated in the university of Oxford; but in what college is not known. It is certain, however, that after he had taken the degree of bachelor of arts, which was in 1547, he was commoner of Brasen-nose college; and in 1551, took the degree of master of arts as a member of that college; at which time he studied physic. Afterwards retiring to his own country, he lived mostly within the walls of Denbigh castle, but, Granger thinks, never practised as a physician, employing his time chiefly in his antiquarian researches. He died about 1570, and was interred near the church of Whitchurch near Denbigh; where a monument was erected to him. He had married Barbara daughter of George Lumley, and sister of John lord Lumley, by whom he had issue Splendian and John, who both died without issue, Henry, who lived at Cheam in Surrey, and Jane the wife of Rob. Coytmore. Camden gives him a very great character, as one of the best antiquaries of his time; and he is by Daines Barrington esteemed very accurate in what relates to the history of Wales. He had a taste for the arts, particularly music, and executed the map of England for the "Theatrum Orbis." He collected a great number of curious and useful books for his brother-in-law lord Lumley, which were purchased by James I. and became the foundation of the royal library. They are now a very valuable part of the British Museum.

His writings are, 1. "An Almanack and Kalendar; containing the day, hour, and minute, of the change of the moon for ever," &c. 8vo. 2. "Commentarioli Britannicæ Descriptionis Fragmentum. Colon. Agrip." 1572: of which a new edition was published by Mr. Moses Williams, under the title of "Humfredi Lhwyd, Armigeri, Britannicæ Descriptionis Commentariolum: necnon de Monâ Insulâ, & Britannicâ Arce sive Armamentario Romano Disceptatio Epistolaris. Accedunt Æræ Cambro-Britannicæ. Accurante Mose Gulielmo, A. M. R. S. Soc." Lond. 1731, 4to. This was translated into English by Tho. Twyne, who entitled it, "The Breviary of Britain," Lond. 1753, 8vo. 3. "De Monâ Druidum Insulâ, Antiquitati suæ restitutâ;" in a letter to Abraham Ortelius, April 5, 1568. 4. "De Arma-

mentario Romano." These two last are printed at the end of "Historiæ Britannicæ Defensio; written by sir John Price," Lond. 1573, 4to. 5. "Chronicon Walliæ, a Rege Cadwalladero, usque ad Ann. Dom. 1294," MS. in the Cottonian library. 6. "The History of Cambria, now called Wales, from Caradoc of Lancarvan, the Registers of Conway and Stratflur; with a Continuation, chiefly extracted from Mat. Paris, Nic. Trivet, &c." He died before this was quite finished; but sir Henry Sidney, lord-president of Wales, having procured a copy of it, employed Dr. David Powel to prepare it for the press, who published it under this title: "The Historie of Cambria, now called Wales; a part of the most famous yland of Britaine; written in the Brytish language above two hundred years past; translated into English by H. Lloyd, gent. corrected, augmented, and continued out of Records and best approved Authors," Lond. 1584, 4to. Our author translated also, 7. "The Treasure of Health; containing many profitable Medicines, written by Peter Hispanus." To which were added, "The Causes and Signs of every Disease, with the Aphorisms of Hippocrates," Lond. 1585. And 8. "The Judgment of Urines," Lond. 1551, 8vo.[1]

LIBANIUS, a celebrated sophist of antiquity, was born of an ancient and noble family at Antioch, on the Orontes, in the year 314. Suidas calls his father "Phasganius;" but this was the name of one of his uncles; the other, who was the elder, was named Panolbius. His great-grandfather, who excelled in the art of divination, had published some pieces in Latin, which occasioned his being supposed by some, but falsely, to be an Italian. His maternal and paternal grandfathers were eminent in rank and in eloquence; the latter, with his brother Brasidas, was put to death by the order of Dioclesian, in the year 303, after the tumult of the tyrant Eugenius. Libanius, the second of his father's three sons, in the fifteenth year of his age, wishing to devote himself entirely to literature, complains that he met with some "shadows of sophists." Then, assisted by a proper master, he began to read the ancient writers at Antioch; and thence, with Jasion, a Cappadocian, went to Athens, and residing there for more than four years, became intimately acquainted with Crispinus of Heraclea,

[1] Ath. Ox. vol. I.—Gen. Dict.—Granger.—Oldys's British Librarian.—Barrington on the Statutes, p. 359.

who, he says, "enriched him afterwards with books at Nicomedia, and went, but seldom, to the schools of Diophantus." At Constantinople he ingratiated himself with Nicocles of Lacedæmon (a grammarian, who was master to the emperor Julian), and the sophist Bermarchius. Returning to Athens, and soliciting the office of a professor, which the proconsul had before intended for him when he was twenty-five years of age, a certain Cappadocian happened to be preferred to him. But being encouraged by Dionysius, a Sicilian who had been prefect of Syria, some specimens of his eloquence, that were published at Constantinople, made him so generally known and applauded, that he collected more than eighty disciples, the two sophists, who then filled the chair there, raging in vain, and Bermarchius ineffectually opposing him in rival orations, and, when he could not excel him, having recourse to the frigid calumny of magic. At length, about the year 346, being expelled the city by his competitors, the prefect Limenius concurring, he repaired to Nice, and soon after to Nicomedia, the Athens of Bithynia, where his excellence in speaking began to be more and more approved by all; and Julian, if not a hearer, was a reader and admirer of his orations. In the same city, he says, "he was particularly delighted with the friendship of Aristænetus;" and the five years which he passed there, he styles "the spring or any thing else that can be conceived pleasanter than spring, of his whole life." Being invited again to Constantinople, and afterwards returning to Nicomedia, being also tired of Constantinople, where he found Phœnix and Xenobius, rival sophists, though he was patronised by Strategius, who succeeded Domitian as prefect of the East, not daring on account of his rivals to occupy the Athenian chair, he obtained permission from Gallus Cæsar to visit for four months, his native city Antioch, where, after Gallus was killed, in the year 354, he fixed his residence for the remainder of his life, and initiated many in the sacred rites of eloquence. He was also much beloved by the emperor Julian, who heard his discourses with pleasure, received him with kindness, and imitated him in his writings. Honoured by that prince with the rank of quæstor, and with several epistles of which six only are extant, the last written by the emperor during his fatal expedition against the Persians, he the more lamented his death in the flower of his age, as from him he had promised himself a certain

and lasting support both in the worship of idols and in his own studies. There was afterwards a report, that Libanius, with the younger Jamblichus, the master of Proclus, inquired by divination who would be the successor of Valens, and in consequence with difficulty escaped his cruelty, Irenæus attesting the innocence of Libanius. In like manner he happily escaped another calumny, by the favour of duke Lupicinus, when he was accused by his enemy Fidelis, or Fidustius, of having written an eulogium on the tyrant Procopius. He was not, however, totally neglected by Valens, whom he not only celebrated in an oration, but obtained from him a confirmation of the law against entirely excluding illegitimate children from the inheritance of their paternal estates, which he solicited from the emperor, no doubt for a private reason, since, as Eunapius informs us, he kept a mistress, and was never married. The remainder of his life he passed as before mentioned, at Antioch, to an advanced age, amidst various wrongs and oppressions from his rivals and the times, which he copiously relates in his life, though, tired of the manners of that city, he had thoughts, in his old age, of changing his abode, as he tells Eusebius. He continued there, however, and on various occasions was very serviceable to the city, either by appeasing seditions, and calming the disturbed minds of the citizens, or by reconciling to them the emperors Julian and Theodosius. That Libanius lived even to the reign of Arcadius, that is, beyond the seventieth year of his age, the learned collect from his oration on Lucian, and the testimony of Cedrenus; and of the same opinion is Godfrey Olearius, a man not more respectable for his exquisite knowledge of sacred and polite literature than for his judgment and probity, in his MS prælections, in which, when he was professor of both languages in the university of his own country, he has given an account of the life of this sophist.

The writings of Libanius are numerous, and he composed and delivered various orations, as well demonstrative as deliberative, and also many fictitious declamations and disputations. Of these Frederic Morell published as many as he could collect in 2 vols. folio, in Greek and Latin. In the first vol. Paris, 1606, are XIII "Exercises" (Progymnasmata); XLIV "Declamations;" and III "Moral Dissertations:" and in the second vol. Paris, 1627, are the "Life of Libanius," and XXXVI other orations, most of

them long and on serious subjects. This edition of Morell having long been discovered to be very erroneous, the learned Reiske undertook a new edition, collated with six MSS. which he did not live to complete, but which was at last published by his widow in 1791—1797, 4 vols. 8vo. Of the productions of Libanius, Gibbon says that they are, for the most part, the vain and idle compositions of an orator who cultivated the science of words; the productions of a recluse student, whose mind, regardless of his contemporaries, was incessantly fixed on the Trojan war and the Athenian commonwealth.

Besides what are contained in the above volumes, and his epistles, published by Wolff, Amst. 1738, fol. ten other works of this sophist have been separately published, most of them orations; and in the "Excerpta Rhetorum" of Leo Allatius, Greek and Latin, Rom. 1641, 8vo, are XXXIX "Narrations," VII "Descriptions," and VII more "Exercises of Libanius, with translations by Allatius." His unpublished works are, 1. Many hundred "Epistles" yet concealed in various libraries, a mode of writing in which it appears he excelled, by the testimony even of the ancients, particularly Eunapius and Photius; and of that the perusal of them will easily convince the intelligent reader; for they abound with Attic wit and humour, and every where recommend themselves by their pointed conciseness no less than by their elegance and learning *. 2. Several "Orations" in a MS. of the Barberini library, correctly written on vellum. 3. "Various Declamations," in the above MS. and also in the Vatican library. And that there are are many MS epistles, orations, and declamations of Libanius, in the imperial library at Vienna, Nesselius has observed, affirming also, that several Greek scholia are frequently inserted in the margin. Though so many of the writings of this sophist are preserved, there is no doubt that many both of his "Epistles" and "Orations" have been lost.[1]

* Dr. Bentley, however, (Dissertation upon Phalaris, p. 487,) observes, that "you feel, by the emptiness and deadness of them, that you converse with some dreaming pedant, with his elbow upon the desk." Photius's judgment of Libanius as a writer is, that, "while he affects to be very nice and curious, he destroys the simplicity and elegance of language, and becomes obscure." Cod. xc.

[1] Select Works of Julian, by Mr. Duncombe, 1784, vol. II. p. 216.—Gibbon's Hist.—Hayley's Life of Cowper, preface, p. xxxiii. 8vo edit.—Lardner's Works.—Cave, vol. I.—Saxii Onomast.

LIBAVIUS (ANDREW), a physician and chemist, born at Hall, in Saxony, was professor of history and poetry at Jena, in 1588, but removed to Rothenburg, on the Tauber, in 1591, and to Coburg, in Franconia, in 1605, where he was appointed principal of the college of Casimir, at that place. He died at Coburg in 1616. Libavius obtained a considerable reputation in his time by his chemical works, having pursued that science upon better principles than most of his contemporaries, although he did not altogether escape the delusions of alchemy. Although he employed many chemical preparations in medicine, he avoided the violence of Paracelsus and his disciples, against whom he frequently defends the doctrines of the Galenical school. He left his name long attached, in the laboratories, to a particular preparation of tin with muriatic acid, which was called "the fuming liquor of Libavius." It is unnecessary to enumerate the titles of his many works, which have now become obsolete, and are almost forgotten. His last work, published at Francfort in 1615, under the title of "Examen Philosophiæ Novæ, quæ veteri abrogandæ opponitur," folio, is remarkable for the first mention of the transfusion of blood from the vessels of one living animal to those of another, of which he speaks with great confidence, and which once excited great expectations, which have confessedly been disappointed.[1]

LICETUS (FORTUNIUS), a celebrated physician and philosopher, was born at Rapallo, in the state of Genoa, Oct. 3, 1577, where his father was also a physician. After completing his education at Bologna, in 1599, he obtained the professorship of philosophy at Pisa, which he filled with so much reputation that he was invited to the same chair in the university of Padua in 1609, and occupied it until 1636. He removed at that time to Bologna, in consequence of failing to obtain the professorship of medicine, when vacant by the death of Cremonini. But the Venetian states very soon acknowledged the loss which the university of Padua had sustained by the retirement of Licetus; and the same vacancy occurring in 1645, he was induced, by the pressing invitations which were made to him, to return to Padua, and held that professorship till his death in 1657. He was a very copious writer, having published upwards of fifty treatises upon medical, moral, philosophi-

[1] Rees's Cyclopædia, from Eloy and Haller.

cal, antiquarian, and historical subjects; but they are no longer sufficiently interesting to require a detail of their titles, as, notwithstanding his erudition, he displays little acuteness in research or originality of conception. His treatise "De Monstrorum Causis, Naturâ, et Differentiis," which is best known, is replete with instances of credulity, and with the fables and superstitions of his predecessors, and contains a classification of the monsters which had been previously described, without any correction from his own observations. The best edition is that of Gerard Blasius, in 1668.[1]

LIDDEL (DUNCAN), professor of mathematics, and of medicine, in the university of Helmstadt, the son of John Liddel, a reputable citizen of Aberdeen, was born there in 1561, and educated in the languages and philosophy at the schools and university of Aberdeen. In 1579, having a great desire to visit foreign countries, he went from Scotland to Dantzic, and thence through Poland to Francfort on the Oder, where John Craig, afterwards first physician to James VI. king of Scotland, then taught logic and mathematics. By his liberal assistance Mr. Liddel was enabled to continue at the university of Francfort for three years, during which he applied himself very diligently to mathematics and philosophy under Craig and the other professors, and also entered upon the study of physic. In 1582, Dr. Craig being about to return to Scotland, sent Liddel to prosecute his studies at Wratislow, or Breslaw, in Silesia, recommending him to the care of that celebrated statesman, Andreas Dudithius; and during his residence at Breslaw, Liddel made uncommon progress in his favourite study of mathematics, under Paul Wittichius, an eminent professor.

In 1584 Liddel returned to Francfort, and again applied to physic, and at the same time instructed some pupils in various branches of mathematics and philosophy. In 1587, being obliged to leave Francfort on account of the plague, he retired to the university of Rostock, where his talents attracted the esteem of Brucæus, and Caselius, which last observes, that, as far as he knew, Liddel was the first person in Germany who explained the motions of the heavenly bodies according to the three different hypotheses of Ptolemy, Copernicus, and Tycho Brahe. With these learned

[1] Chaufepie.—Niceron, vol. XXVII.—Moreri.—Rees's Cyclopædia.—Saxii Onomasticon.

men he lived more like a companion than a pupil; and Brucæus, himself an excellent mathematician, acknowledged that he was instructed by Liddel in the more perfect knowledge of the Copernican system, and other astronomical questions. It was probably during his residence here that Liddel became acquainted with Tycho Brahe. In 1590, having taken his master's degree at Rostock, he returned once more to Francfort; but, hearing of the increasing reputation of the new university at Helmstadt, where his friend Caselius had accepted the chair of philosophy, he removed thither, and in 1591 was appointed to the first or lower professorship of mathematics, and in 1594 to the second and more dignified mathematical chair, which he filled with great reputation to himself and to the university. In 1596 he obtained the degree of doctor of medicine, and both taught and practised physic, and was employed as first physician at the court of Brunswick. His reputation being now at its height, he was several times chosen dean of the faculties, both of philosophy and physic, and in 1604, pro-rector of the university, the year before he resigned his mathematical professorship.

In 1607, having a strong inclination to pass the remainder of his days in his native country, which he had frequently visited during his residence at Helmstadt, he took a final leave of that city, and after travelling for some time through Germany and Italy, at length settled in Scotland. The first account we have of him after his return relates to his giving some lands, purchased by him near Aberdeen, to the university there for the education and support of six poor scholars. This occurred in 1612, and the following year he gave a sum to found a professorship of mathematics, and bequeathed his whole collection of books and mathematical instruments to Marischal college, directing a small sum to be expended annually in adding to the collection, and another to be distributed among the poor. This appears to have been the last act of his life, for he died Dec. 17th of that year, 1613, in the fifty-second year of his age, and was buried in the West church of Aberdeen, where the magistrates placed in memory of him a large tablet of brass, upon which is engraved a figure of the deceased in his professor's gown and cap, surrounded by books and instruments, and accompanied by a suitable inscription. An engraved portrait, taken from this plate at the expence of the late sir David Dalrymple, lord Hailes,

is prefixed to the life of Dr. Liddel, drawn up by professor Stuart, of Aberdeen, and published in 1790, 4to. To this we are indebted for the present sketch.

Dr. Liddel's works are, 1. "Disputationum Medicinalium," 1605, 4 vols. 4to, consisting of theses maintained by himself and his pupils at Helmstadt from 1592 to 1606. The copy in the library at Aberdeen is full of MS notes in his own hand. Manget mentions what appears to be a new edition, or a new arangement, of these theses, published at Helmstadt in 1720, 4to, under the title of "Universæ Medicinæ compendium." 2. "Ars Medica, succincte et perspicue explicata," Hamburgh, 1607, 8vo, reprinted at Lyons, 1624, by Serranus; and again at Hamburgh, 1628, by Frobenius, who acknowledges his obligations to Dr. Patrick Dun, principal of the Marischal College of Aberdeen, for the use of a copy corrected and enlarged by the author. 3. "De Febribus libri tres," Hamburgh, 1610, 12mo, republished by Serranus, along with the "Ars Medica." 4. "Tractatus de dente aureo," &c. ibid. 1628, 12mo, in answer to Horstius's ridiculous account of a boy who had a golden tooth. (See JAMES HORSTIUS). He appears to have undertaken this work out of regard to the reputation of the university of Helmstadt, which, Horstius being one of the professors, he thought might be affected by this imposture. 5. "Artis conservandi Sanitatem, libri duo, a C. D. doctore Liddelio defuncto delineati, opera et studio D. Patricii Dunæi, M. D. &c." Aberdeen, 1651, 12mo. In the preface to this work Dr. Dun, who had studied physic at Helmstadt under Dr. Liddel, says, that having found the MS. among his papers, he thought it a duty he owed to the public and his old master, to complete and publish it. All these writings received the distinguished approbation of his colleagues and contemporaries, and have been mentioned with respect by succeeding authors.[1]

LIEBERKUHN (JOHN-NATHANIEL), a Prusian anatomist, was born at Berlin in 1711. His inclinations led him early to cultivate philosophy and anatomy: but it was not until he was about his twenty-fifth year that he was permitted entirely to indulge them. His acquisitions before that period had, indeed, been considerable; and after it he pursued his studies at Hall, Jena, Leyden, Paris, and London. In 1740, he was elected a member of the royal

[1] A Sketch of the Life of Dr. Duncan Liddel, Aber. 1790, 4to

society of London, and of other learned societies on the continent. He returned to Berlin in that year, by the express command of the king of Prussia, and became celebrated for his anatomical researches, and a fine museum of anatomical preparations which he accumulated. He died at Berlin of a peripneumony, in 1756. The only works he left were reprinted at London, in 1782, by John Sheldon, esq. lecturer on anatomy, 4to, under the title of "Dissertationes quatuor." The first is the author's thesis on the structure of the valve of the colon, and the use of the processus vermicularis; the second, on the structure and action of the villi of the small intestines of the human body: the third, on the proper methods of discovering the structure of the viscera: the fourth, on the anatomical microscope. It is said that his eye-sight had almost the power of a microscope, and that he could perceive with the naked eye objects to which other men were obliged to apply microscopes and magnifiers. This account may perhaps have been a little exaggerated, but we cannot doubt that a description of his anatomical microscope will affect every humane mind with horror. To it belongs an apparatus for the purpose of crucifying *living* animals, and fixing them and their bowels in such a manner, with pointed hooks, as that they cannot move, in the midst of their protracted tortures, so as to disturb the operator, after he has opened their bellies, and dragged out their intestines, for his deliberate inspection. We have no words to express our detestation of such cruelty, nor, we trust, are any necessary.[1]

LIEUTAUD (JOSEPH), a celebrated physician and anatomist, was born at Aix, in Provence, June 21, 1703. His family, long established at Aix, had produced many distinguished officers, ecclesiastics, lawyers, &c. He was at first intended by his parents for the church; but the reputation of his maternal uncle Garidel, the professor of medicine at Aix, gave him a bias to the study of medicine, and particularly botany, in which his researches and skill soon occasioned him to be promoted to the chairs of botany and anatomy at Aix, which his uncle had long filled. His lectures on anatomy were much attended, and by an audience comprising many persons not engaged in

[1] Dict. Hist. — Sheldon's edition. — Month. Rev. vol. LXVIII. — Lounger's Common-Place Book, vol. IV.

the study of medicine, and among others, the marquis d'Argens, the intimate friend of the king. M. Lieutaud published, in 1742, a syllabus of anatomy for the use of his pupils, entitled "Essais anatomiques, contenant l'Histoire exacte de toutes les parties qui composent le corps humaine;" it was several times reprinted, with improvements, and in 1777 was edited by M. Portal, in 2 volumes. He communicated also several papers on morbid anatomy, and on physiology, to the academy of sciences, of which he was elected a corresponding member. In 1749, however, he quitted his post at Aix, and went to Versailles, at the instance of the celebrated Senac, who then held the highest appointment at court, and who obtained for Lieutaud the appointment of physician to the royal infirmary. This act of friendship is said to have originated from the private communication of some errors, which Lieutaud had detected in a work of M. Senac, and which he did not deem it proper to publish. At Versailles he continued his anatomical investigations with unabated zeal, and was soon after his arrival elected assistant anatomist to the royal academy, to which he continued to present many valuable memoirs. He also printed a volume entitled "Elementa Physiologiæ," &c. Paris, 1749, which had been composed for the use of his class at Aix. In 1755, he was nominated physician to the royal family; and twenty years afterwards, he obtained the place of first physician to the king, Louis XVI. In 1759 he published a system of the practice of medicine, under the title of "Precis de la Medicine pratique," which underwent several editions, with great augmentations, the best of which is that of Paris, 1770, in 2 vols. 4to. In 1766, he published a "Precis de la Matière medicale," in 8vo, afterwards reprinted in 2 vols. But his most important work, which still ranks high in the estimation of physicians, is that which treats of the seats and causes of diseases, ascertained by his innumerable dissections. It was entitled "Historia Anatomico-medica, sistens numerosissima cadaverum humanorum extispicia," Paris, 1767, in 2 vols. 4to. M. Lieutaud died September 6, 1780, after an illness of five days.[1]

LIEVENS (JAN, or JOHN), a historical painter of great merit, was born in 1607, at Leyden, and placed under the care of Joris Van Schooten, and afterwards of Peter

[1] Eloges des Academiciens, vol. II.—Rees's Cyclopædia, from Eloy.

Lastman. Portrait was perhaps that branch of the art in which he uniformly excelled, yet some of his historical pieces are deserving of the highest praise. His "Resurrection of Lazarus" is a work, Mr. Fuseli says, which, in sublimity of conception, leaves all attempts of other masters on the same subject far behind. His "Continence of Scipio," is also celebrated in very high terms. Another of his performances, applauded by the poets as well as the artists of his time, is his "Student in his library," the figures as large as life. This was purchased by the prince of Orange, and presented by him to Charles I. It was the means of procuring him a favourable reception at the English court, where he painted the portraits of the royal family and many of the nobility. After residing in England for three years, he went to Antwerp, and was incessantly employed. The time of his death is not specified.[1]

LIGHTFOOT (JOHN), a learned English divine, was born on the 19th or 29th of March, 1602, at Stoke upon Trent, in Staffordshire. His father was Thomas Lightfoot, vicar of Uttoxeter in that county *. After having finished his studies at a school kept by Mr. Whitehead on Morton-green, near Congleton in Cheshire, he was removed in 1617, to Cambridge, and put under the tuition of Mr. William Chappel, then fellow of Christ's college there, and afterwards bishop of Cork in Ireland, who was also the tutor of Henry More, Milton, &c. At college he applied himself to eloquence, and succeeded so well as to be thought the best orator of the under-graduates in the university. He also made an extraordinary proficiency in the Latin and Greek; but neglected the Hebrew, and even lost that knowledge he brought of it from school. His taste for the Oriental languages was not yet excited; and, as for logic, the study of it, as managed at that time

* Mr. Thomas Lightfoot was born at a little village called Shelton, in the parish of Stoke upon Trent in Staffordshire. He was in holy orders six and fifty years, and was thirty-six vicar of Uttoxeter. He died July the 21st, 1658, in the eighty-first year of his age. He married Mrs. Elizabeth Bagnal, a gentlewoman of very good family; three of which family were made knights by queen Elizabeth for their valour in the wars in Ireland. She died January the 24th, 1636, at the age of seventy-one. Mr. Thomas Lightfoot had by her five sons, the second of whom was John our author. The eldest was Thomas, who was brought up to trade. The third, Peter, was a physician, and practised at Uttoxeter. The fourth was Josiah, who succeeded his brother, Dr. John Lightfoot, in the living of Ashley in Staffordshire. The youngest was Samuel, who was likewise a clergyman.

[1] Pilkington.

among the academics, was too contentious for his quiet and meek disposition.

As soon as he had taken the degree of B. A. he left the university, and became assistant to his former master, Mr. Whitehead, who then kept a school at Repton, in Derbyshire. After he had supplied this place a year or two, he entered into orders, and became curate of Norton under Hales, in Shropshire. This curacy gave an occasion of awakening his genius for the Hebrew tongue. Norton lies near Bellaport, then the seat of sir Rowland Cotton, who was his constant hearer, made him his chaplain, and took him into his house. This gentleman being a perfect master of the Hebrew language, engaged Lightfoot in that study; who, by conversing with his patron, soon became sensible, that, without that knowledge, it was impossible to attain an accurate understanding of the Scriptures. He therefore applied himself to it with extraordinary vigour and success; and his patron removing, with his family, to reside in London, at the request of sir Allan Cotton, his uncle, who was lord-mayor of that city, he followed his preceptor thither. He had not been long in London before he conceived the design of going abroad for farther improvement; and with that view he went into Staffordshire, and took leave of his father and mother. Passing, however, through Stone in that county, he found the place destitute of a minister; and the pressing instances of the parishioners prevailed upon him to undertake that cure. He now laid aside all thoughts of going abroad, and having in 1628 become possessed of the living, he married the daughter of William Crompton, of Stone-park, esq. After a time, his excessive attachment to rabbinical learning occasioned another removal to London, for the sake of Sion-college-library, which he knew was well stocked with books of that kind. He therefore quitted his charge at Stone, and removed with his family to Hornsey, near London, where he gave the public a specimen of his advancement in those studies, by his "Erubhim, or Miscellanies Christian and Judaical," in 1629. He was now only 27 years of age, and appears to have been well acquainted with the Latin and the Greek fathers, as well as with Plutarch, Plato, and Homer, and seems also to have had some skill in the modern languages. These first fruits of his studies were dedicated to sir Rowland Cotton; who,

in 1631, presented him to the rectory of Ashley, in Staffordshire.

Thinking himself now fixed for life, he built a study in the garden, retired from the noise of the house; and applied himself for twelve years with indefatigable diligence in searching the Scriptures. Thus employed, the days passed very agreeably; and he continued quiet and unmolested till the great change which happened in the public affairs, brought him into a share of the administration relating to the church; for he was nominated a member of the memorable assembly of divines, for settling a new form of ecclesiastical polity. This appointment was purely the effect of his distinguished merit; and he accepted it purely with a view to serve his country as far as lay in his power; but, although he contended on some points with many of the most able innovators in that assembly, it cannot be denied that he had a favourable opinion of the Presbyterian form of church-government. The necessity for residing in London, in consequence of this appointment, induced him to resign his rectory; and, having obtained the presentation for a younger brother, he set out for London in 1642. He had now satisfied himself in clearing up many of the abstrusest passages in the Bible, and had provided the chief materials, as well as formed the plan, of his "Harmony;" and an opportunity of inspecting it at the press was, no doubt, an additional motive for his going to the capital. Here, however, he had not been long, before he was chosen minister of St. Bartholomew's, behind the Royal Exchange. He lived at this time at the upper end of Moore-lane, whence he dedicated to his parishioners of St. Bartholomew, his "Handful of Gleanings out of the Book of Exodus." The assembly of divines meeting in 1643, our author gave his attendance diligently there, and made a distinguished figure in their debates; where he used great freedom, and gave signal proofs of his courage as well as learning, in opposing many of those tenets which the divines were endeavouring to establish. His learning recommended him to the parliament, whose visitors, having ejected Dr. William Spurstow from the mastership of Catharine-hall in Cambridge, put Lightfoot in his room this year, 1643; and he was also presented to the living of Much-Munden, in Hertfordshire, void by the death of Dr. Samuel Ward, Margaret-professor of divinity in that university, before the expiration of this year. In

the mean time he had taken his turn with other favourites in preaching before the House of Commons, most of which sermons were printed; and in them we see him warmly pressing the speedy settlement of the church in the Presbyterian form, which he cordially believed to be according to the pattern in the Mount. His leisure hours he employed in preparing and publishing the several branches of his "Harmony;" all which, although decidedly proving the usefulness of human learning to true religion, occasioned to him great difficulties and discouragements, chiefly owing to the vulgar prejudices of the illiterate part of the revolutionists, which threatened even the destruction of the universities. In 1655, he entered upon the office of vice-chancellor of Cambridge, to which he was chosen that year, having taken the degree of doctor of divinity in 1652. He performed all the regular exercises for his degree with great applause *, and executed the vice-chancellor's office with exemplary diligence and fidelity; and, particularly at the commencement, supplied the place of professor of divinity, then undisposed of, at an act which was kept for a doctor's degree in that profession †. At the same time he was engaged, with others, in completing the celebrated Polyglott Bible, then in the press; which being encouraged by Oliver Cromwell, he expressed his joy at this high patronage, in his speech at the commencement. He also took occasion to commiserate the oppressed state of the clergy of the church of England, and to extol their learning, zeal, and confidence, in God.

At the restoration, he offered to resign the mastership of Catharine-hall to Dr. Spurstow, who declining it, another person would have been preferred by the crown, in which the right of presentation lay. But, as what Lightfoot had done had been rather in compliance with the necessity of the times than from any zeal or spirit of opposition to the king and government, Sheldon, abp. of Canterbury, readily and heartily engaged to serve him, though personally unknown; and procured him a confirmation

* His thesis was upon this question: "Post Canonem Scripturæ consignatum non sunt novæ Revelationes expectandæ." He has written much, in various parts of his works, upon this subject. It was his opinion, that, after the closing of the canon of Scripture, there was neither prophecy, miracles, nor extraordinary gifts, in the church.

† The questions were, 1. "Whether the state of innocency was a state of immortality?" 2. "Whether eternal life is promised in the Old Testament?" Both which he maintained in the affirmative.

from the crown, both of his place, and of his living. Soon after this, he was appointed one of the assistants at the conference upon the liturgy, which was held in the beginning of 1661, but attended only once or twice, being more intent on completing his "Harmony;" and, being of a strong and healthy constitution, and remarkably temperate, he prosecuted his studies with unabated vigour to the last, and continued to publish, notwithstanding the many difficulties he met with from the expence of it*. Not long, however, before he died, some booksellers got a promise from him to collect and methodize his works, in order to print them; but the fulfilment was prevented by his death, which happened at Ely Dec. 6, 1675. He was interred at Great Munden, in Hertfordshire.

As to his rabbinical learning, he was excelled by none, and had few equals; and foreigners who came to England for assistance in their rabbinical studies, usually paid their court to him, as one of the most eminent scholars in that branch. Among these were Frederic Miege and Theodore Haak, who were peculiarly recommended also to Dr. Pocock, with whom our author had a correspondence; as also Dr. Marshal of Lincoln-college, in Oxford; Samuel Clarke, keeper of the Bodleian library; Dr. Bernard, of St. John's; and the famous Buxtorf; were all correspondents of his. Castell acknowledges his obligations to him, when he had little encouragement elsewhere. It is true, he is charged with maintaining some peculiar opinions†; of which he says, "Innocua, ut spero, semper proponens;" yet he bore the reputation of one of the most ingenious as well as learned of our English commentators, and has been of great service to his successors. He bequeathed his whole library of rabbinical works, oriental books, &c. to Harvard college, in America, where the whole were burnt in 1769.

* In a letter to Buxtorf, he declares, "that he could scarce find any booksellers in England who would venture to print his works, and that he was obliged to print some of them at his own expence;" and Frederic Miege, in a letter, informed him, "that there was not a bookseller in Germany, who would freely undertake the impression of his Commentary upon the first Epistle to the Corinthians." See these letters in his works, vol. III. at the end.

† The principal of these are perhaps his belief, that the smallest points in the Hebrew text were of divine institution; that the keys were given to Peter alone, exclusive of the other apostles; that the power of binding and loosing related not to discipline, but to doctrine. Add to these, his mean opinion of the Septuagint version; and the utter rejection of the Jews, which he maintained, contrary to the common opinion of divines.

The doctor was twice married; his first wife, already mentioned, brought him four sons and two daughters. His eldest son, JOHN, who was chaplain to Bryan Walton, bishop of Chester, died soon after that prelate. His second was ANASTASIUS, who had also these additions to that name, Cottonus Jacksonus, in memory of sir Rowland Cotton and sir John Jackson, two dear friends of our author; he was minister of Thundridge, in Hertfordshire, and died there, leaving one son. His third son was ANASTASIUS too, but without any addition; he was brought up to trade in London. His fourth son was THOMAS, who died young. His daughters was Joice and Sarah, the former of whom was married to Mr. John Duckfield, rector of Aspeden, in Hertfordshire, into whose hands fell the doctor's papers, which he communicated to Mr. Strype. The other married Mr. Coclough, a Staffordshire gentleman. This lady died in 1656, and was interred in the church of Munden, in Hertfordshire. The doctor's second wife was relict of Mr. Austin Brograve, uncle of sir Thomas Brograve, bart. of Hertfordshire, a gentleman well versed in rabbinical learning, and a particular acquaintance of our author. He had no issue by her. She also died before him, and was buried in Munden church.

Dr. Lightfoot was comely in his person, of full proportion, and of a ruddy complexion. He was exceeding temperate in his diet. He ordinarily resided among his parishioners at Munden, with whom he lived in great harmony and affection, and in a hospitable and charitable manner. He never left them any longer than to perform the necessary residence at Cambridge and Ely; and during that absence would frequently say "he longed to be with his russet coats." He was a constant preacher; and Munden being a large parish, and the parsonage-house a mile from the church, and as he attended there every Sunday, read prayers and preached morning and afternoon, he frequently continued all day in the church, not taking any refreshment till the evening service was over. He was easy of access, grave, but yet affable and communicative. His countenance was expressive of his disposition, which was uncommonly mild and tender.

Dr. Lightfoot's works were collected and published first in 1684, in 2 vols. folio. The second edition was printed at Amsterdam, 1686, in 2 vols. folio, containing all his Latin writings, with a Latin translation of those which he

wrote in English. At the end of both these editions there is a list of such pieces as he left unfinished. It is the chief of these, in Latin, which make up the third volume, added to the former two, in a third edition of his works, by John Leusden, at Utrecht, in 1699, fol. They were communicated by Mr. Strype, who in 1700 published another collection of these papers, under the title of "Some genuine Remains of the late pious and learned Dr. John Lightfoot." This contains some curious particulars of his life.[1]

LIGHTFOOT (JOHN), a distinguished botanist, was born at Newent, in the forest of Dean, Gloucestershire, Dec. 9, 1735. His father, Stephen Lightfoot, was a reputable yeoman or gentleman farmer, who died in 1769, with a very amiable character, expressed on a small marble monument in the parish church of Newent. His son was educated at St. Crypt's school, at Gloucester; from whence he became an exhibitioner in Pembroke-college, Oxford; where he continued his studies with much reputation, and took his master's degree in July 1766. He was first appointed curate at Colnbrook, and afterwards at Uxbridge; which he retained to his dying day.

His first patron was the honourable Mr. Lane, son to the late lord Bingley. Lord chancellor Northington presented him to the living of Shelden, in Hants, which he resigned on taking the rectory of Gotham, co. Nottingham. He had also Sutton in Lownd, in the same county; to both of which he was presented by his grace the duke of Portland. His ecclesiastical preferments amounted to above 500*l.* a year. He was also domestic chaplain to his illustrious patroness the late duchess dowager of Portland, and by her liberality enjoyed during her grace's life, an annuity of a hundred a year. During her grace's summer residence at Bulstrode, he performed duty in the family twice a week, and at other times was of very considerable use to her grace in arranging her magnificent collection of natural history, particularly the shells and the botanical part. He also drew up the catalogue of her museum for sale. He was an excellent scholar in many branches of literature, but, next to the study of his profession, he addicted himself chiefly to botany and conchyliology, excelling in both,

[1] Life prefixed to his Works, and Strype's preface.—MS note respecting his library in Mr. Gough's copy of the Biographia Britannia.

but particularly in botany, and he was equally versed in the knowledge of foreign as of British botany.

In 1772, the late Mr. Pennant invited Mr. Lightfoot to be the companion of his second tour to Scotland and the Hebrides, advising him to undertake the *compilation*, as he himself modestly calls it, of a "Flora Scotica," which Mr. Pennant offered to publish at his own expence. Mr. Lightfoot gladly complied, and besides the knowledge acquired by his own observations, was ably assisted by the collections and communications of Dr. Hope, professor of botany at Edinburgh, the rev. Dr. John Stuart of Luss; the rev. Dr. Burgess of Kirkmichael, in Dumfriesshire, and of other gentlemen in England. The "Flora Scotica" was published in 1775, 2 vols. 8vo. The plan and execution of it appeared calculated to render it one of the most popular Flora's, but for a long time it did not pay its expences, which certainly did not arise from any want of merit; for its only great and radical fault was not known, or at least scarcely considered such till lately. The fault we mean, is the compiling descriptions from foreign authors, without mentioning whence they are taken; so that a student can never be certain of their just application, but on the contrary, often finds them erroneous or unsuitable, without knowing why. Even in the last class, on which Mr. Lightfoot bestowed so much pains, the synonyms of Linnæus and Dillenius often disagree, though in many cases such contrarieties are properly indicated, so as to throw original light on the subject.

Mr. Lightfoot was for some years a fellow of the royal society, and was one of the original fellows of the Linnæan society, the formation of which he contemplated with great pleasure, though his death happened before he could attend any of its public meetings. Having married the daughter of Mr. William Burton Raynes, an opulent miller at Uxbridge, he resided in that town, and died there suddenly, Feb. 18, 1788, aged fifty-three, leaving a widow, two sons, and three daughters. Mrs. Lightfoot was married in 1802 to John Springett Harvey, esq. barrister at law. He was buried in Cowley church, where his grave remained, for some time at least, without any memorial. He is supposed never to have recovered from a disappointment respecting a living which his patron, the late duke of Portland, solicited from lord chancellor Thurlow, but which the latter did not think fit to bestow.

Mr. Lightfoot had in the course of his botanical studies, collected an excellent British herbarium, consisting of abundant specimens, generally gathered wild, and in many cases important for the illustration of his work. He had also amassed from sir Joseph Banks and other friends, a number of exotic plants. The whole was bought after his death, for 100 guineas, by his majesty, as a present to the queen, and deposited at Frogmore, the price being fixed by an intelligent friend of the family.[1]

LILBURNE (JOHN), a remarkable English enthusiast, was descended from an ancient family in the county of Durham, where his father, Richard Lilburne, was possessed of a handsome estate*, especially at Thickney-Purcharden, the seat of the family upon which he resided, and had this son, who was born in 1618. Being a younger child, he was designed for a trade; and was put apprentice at twelve years of age, to a wholesale clothier in London, who, as well as his father, was disaffected to the hierarchy. The youth, we are told, had a prompt genius and a forward temper above his years, which shewed itself conspicuously, not long after, in a complaint to the city-chamberlain of his master's ill-usage; by which, having obtained more liberty, he purchased a multitude of books favourable to his notions of politics and religion; and having his imagination warmed with a sense of suffering and resentment, he became at length so considerable among his party, as to be consulted upon the boldest of their undertakings against the hierarchy, while yet an apprentice.

The consequence he attained flattered his vanity, and he could no longer think of following his trade. In 1636, being introduced by the teacher of his congregation, to Dr. Bastwick, then a star-chamber prisoner in the Gatehouse for sedition, Bastwick easily prevailed with him to carry a piece he had lately written against the bishops, to Holland, and get it printed there. Lilburne, having dis-

* It is worth notice that he was the last person who joined issue in the ancient custom of a trial by battle. It was with one Ralph Auxton, for lands of the value of 200*l.* per ann. The two champions appeared in the court, armed cap-à-pié, with sand-bags, &c. when the trial was put off by the judges; till at last it was ordered, at the king's instance, by parliament, that a bill should be brought in to take away that trial, in 1641. Rushworth's "Collections," vol. I.

[1] Life by Pennant—and by Sir James Smith in the Cyclopædia.—Gent. Mag. LVIII. and LXXII.

patched this important affair, returned to England in a few months with the pamphlet, Bastwick's "Merry Liturgy," as it was called, and a cargo of other pieces of a similar kind. These he dispersed with much privacy, until, being betrayed by his associate, he was apprehended; and, after examination before the council-board and high commission court, to whose rules he refused to conform, he was found guilty of printing and publishing several seditious books, particularly "News from Ipswich," a production of Prynne's. Lilburne was condemned Feb. 1637, to be whipped at the cart's tail from the Fleet-prison to Old Palace Yard, Westminster; then set upon the pillory there for two hours; afterwards to be carried back to the Fleet, there to remain till he conformed to the rules of the court; also to pay a fine of 500*l.* to the king; and, lastly, to give security for his good behaviour. He underwent this sentence with an undismayed obstinacy, uttering many bold speeches against the bishops, and dispersing many pamphlets from the pillory, where, after the star-chamber then sitting had ordered him to be gagged, he stamped with his feet. The spirit he shewed upon this occasion procured him the nickname of "Free-born John" among the friends to the government, and among his own party the title of Saint. In prison he was loaded with double irons on his arms and legs, and put into one of the closest wards; but, being suspected to have occasioned a fire which broke out near that ward, he was removed into a better, at the earnest solicitation both of the neighbours and prisoners. The first use he made of his present more convenient situation, was to publish a piece of his own writing, entitled "The Christian Man's Trial," in 4to, "Nine arguments against episcopacy," and several "Epistles to the Wardens of the Fleet."

He wrote several other pamphlets, before the long parliament granted him the liberties of the Fleet, Nov. 1640, which indulgence he likewise abused by appearing on May 3, 1641, at the head of a savage mob, who clamoured for justice against the earl of Strafford. Next day he was seized and arraigned at the bar of the House of Lords, for an assault upon colonel Lunsford, the governor of the Tower; but the temper of the times being now in his favour, he was dismissed, and the same day a vote passed in the House of Commons, declaring his former sentence illegal and tyrannical, and that he ought to have reparation.

for his sufferings and losses. This reparation was effectual, although slow. It was not until April 7, 1646, that a decree of the House of Lords passed for giving him two thousand pounds out of the estates of lord Cottington, sir Banks Windebank, and James Ingram, warden of the Fleet; and it was two years after before he received the money, in consequence of a petition to the House of Commons, when he obtained an ordinance for 3000*l.* worth of the delinquents' lands, to be sold to him at twelve years purchase. This ordinance included a grant for some part of the sequestered estates of sir Henry Bellingham and Mr. Bowes, in the counties of Durham or Northumberland, from which he received about 1400*l.*; and Cromwell, soon after his return from Ireland, in May 1650, procured him a grant of lands for the remainder. This extraordinary delay was occasioned entirely by himself.

When the parliament had voted an army to oppose the king, Lilburne entered as a volunteer, was a captain of foot at the battle of Edge-hill, and fought well in the engagement at Brentford, Nov. 12, 1612, but being taken prisoner, was carried to Oxford, and would have been tried and executed for high treason, had not his parliamentary friends threatened retaliation. After this, as he himself informs us, he was exchanged very honourably above his rank, and rewarded with a purse of 300*l.* by the earl of Essex. Yet, when that general began to press the Scots' covenant upon his followers, Lilburne quarrelled with him, and by Cromwell's interest was made a major of foot, Oct. 1643, in the new-raised army under the earl of Manchester. In this station he behaved very well, and narrowly escaped with his life at raising the siege of Newark by prince Rupert; but at the same time he quarrelled with his colonel (King), and accused him of several misdemeanours, to the earl, who immediately promoted him to be lieutenant-colonel of his own regiment of dragoons. This post Lilburne sustained with signal bravery at the battle of Marston-moor, in July; yet he had before that quarrelled with the earl for not bringing colonel King to a trial by a court-martial; and upon Cromwell's accusing his lordship to the House of Commons, Nov. 1644, Lilburne appeared before the committee in support of that charge. Nor did he rest until he had procured an impeachment to be exhibited in the House of Commons in August this year, against colonel King for high crimes and mis-

demeanours. Little attention being paid to this, he first offered a petition to the House, to bring the colonel to his trial, and still receiving no satisfaction, he published a coarse attack upon the earl of Manchester in 1646. Being called before the House of Lords, where that nobleman was speaker, on account of this publication, he not only refused to answer the interrogatories, but protested against their jurisdiction over him in the present case; on which he was first committed to Newgate, and then to the Tower. He then appealed to the House of Commons; and upon their deferring to take his case into consideration, he charged that House, in print, not only with having done nothing of late years for the general good, but also with having made many ordinances notoriously unjust and oppressive. This pamphlet, which was called "The Oppressed man's oppression," being seized, he printed another, entitled "The Resolved man's resolution," in which he maintained "that the present parliament ought to be pulled down, and a new one called, to bring them to a strict account, as the only means of saving the laws and liberties of England from utter destruction." This not availing, he applied to the agitators in the army; and at length, having obtained liberty every day to go, without his keeper, to attend the committee appointed about his business, and to return every night to the Tower, he made use of that indulgence to engage in some seditious practices. For this he was recommitted to the Tower, and ordered to be tried; but, upon the parliament's apprehensions from the Cavaliers, on prince Charles's appearing with a fleet in the Downs, he procured a petition, signed by seven or eight thousand persons, to be presented to the House, which made an order, in August 1648, to discharge him from imprisonment*, and to make him satisfaction for his sufferings. This was not compassed, however, without a series of conflicts and quarrels with Cromwell; who, returning from Ireland in

* See the trial, which was printed by him under the name of "Theodorus Verax," to which he prefixed, by way of triumph, a print of himself at full length, standing at the bar with Coke's Institutes in his hand, the book that he made use of to prove that flattering doctrine, which he applied with singular address to the jury, that in them alone was inherent the judicial power of the law, as well as fact. In the same print, over his head, appear the two faces of a medal, upon one of which were inscribed the names of the jury, and on the other these words: "John Lilburne saved by the power of the Lord, and the integrity of his jury, who are judges of law as well as fact, October 26, 1649."

May 1650, and finding Lilburne in a peaceable disposition with regard to the parliament, procured him the remainder of his grant for reparations above-mentioned. This was gratefully acknowledged by his antagonist, who, however, did not continue long in that humour; for, having undertaken a dispute in law, in which his uncle George Lilburne happened to be engaged, he petitioned the parliament on that occasion with his usual boldness in 1651; and this assembly fined him in the sum of 7000*l.* to the state, and banished him the kingdom. Before this, however, could be carried into execution, he went in Jan. 1651-2, to Amsterdam; where, having printed an apology for himself, he sent a copy of it, with a letter, to Cromwell, charging him as the principal promoter of the act of his banishment. He had also several conferences with some of the royalists, to whom he engaged to restore Charles II. by his interest with the people, for the small sum of 10,000*l.* but no notice was taken of a design which, had it been plausible, could never have been confided to such a man. He then remained in exile, without hopes of re-visiting England, till the dissolution of the long parliament; on which event, not being able to obtain a pass, he returned without one, in June 1657; and being seized and tried at the Old Bailey, he was a second time acquitted by his jury. Cromwell, incensed by this contempt of his power, which was now become despotic, had him carried to Portsmouth, in order for transportation; but the tyrant's wrath was averted, probably by Lilburne's brother Robert, one of his major-generals, upon whose bail for his behaviour he was suffered to return. After this, he settled at Eltham, in Kent, where he passed the short remainder of his days in tranquillity, giving, however, another proof of his versatile principles, by joining the quakers, among whom he preached, in and about Eltham, till his death, Aug. 29, 1657, in his forty-ninth year. He was interred in the then new burial-place in Moor-fields, near the place now called Old Bedlam; four thousand persons attending his burial.

Wood characterizes him as a person "from his youth much addicted to contention, novelties, opposition of government, and to violent and bitter expressions;" "the idol of the factious people;" "naturally a great trouble-world in all the variety of governments, a hodge-podge of religion, the chief ring-leader of the levellers, a great

proposal-maker, and a modeller of state, and publisher of several seditious pamphlets, and of so quarrelsome a disposition, that it was appositely said of him (by judge Jenkins), 'that, if there was none living but he, John would be against Lilburne, and Lilburne against John.'" Lord Clarendon instances him "as an evidence of the temper of the nation; and how far the spirits at that time (in 1653) were from paying a submission to that power, when nobody had the courage to lift up their hands against it." Hume says that he was "the most turbulent, but the most upright and courageous of human kind;" and more recent biographers have given him credit for the consistency of his principles. We doubt, however, whether this consistency will bear a very close examination: it is true that he uniformly inveighed against tyranny, whether that of a king, a protector, or a parliament; but such was his selfish love of liberty, that he included under the name of tyranny, every species of tribunal which did not acquit men of his turbulent disposition, and it would not be easy from his writings to make out any regular form of government, or system of political principles, likely to prove either permanent or beneficial. In these, however, may be found the models of all those wild schemes which men of similar tempers have from time to time obtruded upon public attention. As matters of curiosity, therefore, we shall add a list of his principal publications: 1. "A Salva Libertate." 2. "The Outcry of the young men and the apprentices of London; or an inquisition after the loss of the fundamental Laws and Liberties of England," &c. London, 1645, August 1, in 4to. 3. "Preparation to an Hue and Cry after sir Arthur Haselrig." 4. "A Letter to a Friend," dated the 20th of July, 1645, in 4to. 5. "A Letter to William Prynne, esq." dated the 7th of January, 1645. This was written upon occasion of Mr. Prynne's "Truth triumphing over Falshood, Antiquity over Novelty." 6. "London's Liberty in Chains discovered," &c. London, 1646, in 4to. 7. "The free man's freedom vindicated; or a true relation of the cause and manner of Lieutenant-Colonel John Lilburne's present Imprisonment in Newgate," &c. London, 1646. 8. "Charters of London, or the second part of London's Liberty in Chains discovered," &c. London, 1646, 28 Decemb. 9. "Two Letters from the Tower of London to Colonel Henry Martin, a member of the House of Commons, upon the 13th

and 15th of September 1647." 10. "Other Letters of great concern," London, 1647. 11. "The resolved man's resolution to maintain with the last drop of his blood his civil liberties and freedoms granted unto him by the great, just, and truest declared Laws of England," &c. London, 1647, in 4to. 12. "His grand plea against the present tyrannical House of Lords, which he delivered before an open Committee of the House of Commons, 20 Octob. 1647," printed in 1647, in 4to. 13. "His additional Plea directed to Mr. John Maynard, Chairman of the Committee," 1647, in 4to. 14. "The Outcries of oppressed Commons, directed to all the rational and understanding in the kingdom of England and dominion of Wales," &c. Febr. 1647, in 4to. Richard Overton, another Leveller, then in Newgate, had an hand in this pamphlet. 15. "Jonah's Cry out of the Whale's Belly, in certain Epistles unto Lieutenant General Cromwell and Mr. John Goodwin, complaining of the tyranny of the Houses of Lords and Commons at Westminster," &c. 16. "An Impeachment of High Treason against Oliver Cromwell and his son-in-law Henry Ireton, esquires, late Members of the forcibly dissolved House of Commons, presented to publick view by Lieutenant-Colonel John Lilburne, close prisoner in the Tower of London, for his zeal, true and zealous affection to the liberties of this nation," London, 1649, in 4to. 17. "The legal fundamental Liberties of the People of England revived, asserted, and vindicated," &c. London, 1649. 18. "Two Petitions presented to the supreme authority of the nation from thousands of the lords, owners, and commoners of Lincolnshire," &c. London, 1650, in 4to. In a paper which he delivered to the House of Commons, Feb. 26, 1648-9, with the hands of many levellers to it, in the name of "Addresses to the Supreme Authority of England," and in "The Agreement of the people," published May 1, 1649, and written by him and his associates Walwyn, Prince, and Overton, are their proposals for a democratic form of government.[1]

LILLO (GEORGE), a celebrated dramatic writer, was by profession a jeweller, and was born in the neighbourhood of Moorgate in London, Feb. 4, 1693, where he pursued his occupation for many years with the fairest and most unblemished character. He was strongly attached to the

[1] Biog. Brit.

Muses, and seems to have laid it down as a maxim, that the devotion paid to them ought always to tend to the promotion of virtue and mortality. In pursuance of this aim, Lillo was happy in the choice of his subjects, and showed great power of affecting the heart, and of rendering the distresses of common and domestic life equally interesting to the audiences as those of kings and heroes. His "George Barnwell," "Fatal Curiosity," and "Arden of Feversham," are all planned on common and well-known stories; yet they have perhaps more frequently drawn tears from an audience than more pompous tragedies, particularly the first of them. Nor was his management of his subjects less happy than his choice of them. If there is any fault to be objected to his style, it is that sometimes he affects an elevation rather above the simplicity of his subject, and the supposed rank of his characters; but tragedy seldom admits an adherence to the language of common life, and sometimes it is found that even the most humble characters in real life, when under peculiar circumstances of distress, or the influence of any violent passion, will employ an aptness of expression and power of language, not only greatly superior to themselves, but even to the general language and conversation of persons of much higher rank in life, and of minds more cultivated.

In the prologue to "Elmerick," which was not acted till after the author's death, it is said, that, when he wrote that play, he "was depressed by want," and afflicted by disease; but in the former particular there appears to be evidently a mistake, as he died possessed of an estate of 60*l.* a year, besides other effects to a considerable value. The late editor of his works (Mr. T. Davies) in two volumes, 1775, 12mo, relates the following story, which, however, we cannot think adapted to convey any favourable impression of the person of whom it is told: "Towards the latter part of his life, Mr. Lillo, whether from judgment or humour, determined to put the sincerity of his friends, who professed a very high regard for him, to a trial. In order to carry on this design, he put in practice an odd kind of stratagem: he asked one of his intimate acquaintance to lend him a considerable sum of money, and for this he declared he would give no bond, nor any other security, except a note of hand; the person to whom he applied, not liking the terms, civilly refused him. Soon after, Lillo met his nephew, Mr. Underwood,

with whom he had been at variance some time. He put the same question to him, desiring him to lend him money upon the same terms. His nephew, either from a sagacious apprehension of his uncle's real intention, or from generosity of spirit, immediately offered to comply with his request. Lillo was so well pleased with this ready compliance of Mr. Underwood, that he immediately declared that he was fully satisfied with the love and regard that his nephew bore him; he was convinced that his friendship was entirely disinterested; and assured him, that he should reap the benefit such generous behaviour deserved. In consequence of this promise, he bequeathed him the bulk of his fortune." The same writer says, that Lillo in his person was lusty, but not tall; of a pleasing aspect, though unhappily deprived of the sight of one eye.

Lillo died Sept. 3, 1739, in the forty-seventh year of his age; and, a few months after his death, Henry Fielding printed the following character of him in "The Champion:" "He had a perfect knowledge of human nature, though his contempt of all base means of application, which are the necessary steps to great acquaintance, restrained his conversation within narrow bounds. He had the spirit of an old Roman, joined to the innocence of a primitive Christian: he was content with his little state of life, in which his excellent temper of mind gave him an happiness beyond the power of riches; and it was necessary for his friends to have a sharp insight into his want of their services, as well as good inclination or abilities to serve him. In short, he was one of the best of men, and those who knew him best will most regret his loss."[1]

LILLY, or LYLLY (JOHN), another dramatic writer, of less fame and merit, was born in the Wilds of Kent, about 1553, according to the computation of Wood, who says, "he became a student in Magdalen-college in the beginning of 1569, aged sixteen or thereabouts, and was afterwards one of the demies or clerks of that house." He took the degree of B. A. April 27, 1573, and of M. A. in 1575. On some disgust, he removed to Cambridge; and thence went to court, where he was taken notice of by queen Elizabeth, and hoped to have been preferred to the post of master of the revels, but after many years of anxious attendance, was disappointed, and was forced to write to th

[1] Life prefixed to his Works.—Biog. Dram.—Cibber's Lives, vol. V.

queen for some little grant to support him in his old age. Of his two letters, or petitions, to her, many copies are preserved in manuscript. In what year he died is unknown; but Wood says, he was alive in 1597. His attachment to the dramatic Muses produced nine dramatic pieces, none of which, however, have preserved their reputation in our times. Even Phillips, in his "Theatrum," calls them "old-fashioned tragedies and comedies." Besides these, Lilly has been celebrated for his attempt, which was a very unhappy one, to reform and purify the English language. For this purpose he wrote a book entitled "Euphues," which met with a degree of success very unusual, and certainly not less unmerited, being almost immediately and universally followed; at least, if we may give credit to the words of Mr. Blount, who published six of Lilly's plays together, in one volume in twelves. In a preface to that book he says, "our nation are in his debt for a new English, which he taught them: 'Euphues and his England' began first that language; all our ladies were his scholars; and that beauty at court, which could not parley Euphuisme, that is to say, who was unable to converse in that pure and reformed English, which he had formed his work to be the standard of, was as little regarded as she which now there speaks not French."

According to Mr. Blount, Lilly was deserving of the highest encomiums. He styles him, in his title-page, "the only rare poet of that time, the witty, comical, facetiously quick and unparalleled John Lilly;" and in his epistle dedicatory says, "that he sate at Apollo's table; that Apollo gave him a wreath of his own bayes without snatching, and the lyre he played on had no borrowed strings." If, indeed, what has been said with regard to his reformation of the English language had been true, he certainly would have had a claim to the highest honours from his countrymen; but those eulogiums are far from well founded, since his injudicious attempts at improvement produced only the most ridiculous affectation. The style of his Euphues exhibits the absurdest excess of pedantry, to which nothing but the most deplorable bad taste could have given even a temporary approbation. Lilly was the author of a famous pamphlet against Martin Mar-prelate and his party, well known to collectors, entitled "Pap with a Hatchet, alias a fig for my godson, &c." published about 1589, and attributed to Nashe, but was certainly

Lilly's. His prose work, or rather his two prose works intended to reform the English language, were entitled "Euphues and his England," Lond. 1580, and "Euphues, the Anatomy of Wit," 1581. Some differences of opinion as to the times of publishing these, may be found in our authorities.[1]

LILLY (WILLIAM), a famous English astrologer, was born at Diseworth in Leicestershire, in 1602, and was put to school at Ashby-de-la-Zouch, in the same county; but, his father not being in circumstances to give him a liberal education, as he intended at Cambridge, he was obliged to quit the school, after learning writing and arithmetic. Being then, as his biographers inform us, of a forward temper, and endued with shrewd wit, he resolved to push his fortune in London, where he arrived in 1620; and where his immediate necessities obliged him to article himself as a servant to a mantua-maker, in the parish of St. Clement Danes. In 1624, he was assistant to a tradesman in the Strand; who, not being able to write, employed him (among other domestic offices) as his book-keeper. He had not been above three years in this place, when, his master dying, he addressed and married his mistress, with a fortune of 1000*l*. In 1632, he turned his mind to astrology; and applied to one Evans, a worthless Welsh clergyman, who, after practising that craft many years in Leicestershire, had come to London, and, at this time, resided in Gunpowder-alley. Here Lilly became his pupil, and made such a quick progress, that he understood, in the cant of his brethren, how "to set a figure" perfectly in seven or eight weeks; and, continuing his application with the utmost assiduity, gave the public a specimen of his attainments and skill, by intimating that the king had chosen an unlucky horoscope for the coronation in Scotland, 1633.

In 1634, having procured a manuscript, with some alterations, of the "Ars Notoria" of Cornelius Agrippa, he became so infatuated by the doctrine of the magical circle, and the invocation of spirits, as not only to make use of a form of prayer prescribed there to the angel Salmonæus, and to fancy himself a favourite of great power and interest with that uncreated phantom, but even to claim a knowledge of, and a familiar acquaintance with, the parti-

[1] Ath. Oth. vol. I.—Biog. Brit.—Warton's Hist. of Poetry.—Phillips's Theatrum Poetarum, edit. 1800, by Sir E. Bridges.—Censura Literaria, vol. I.—Ellis's Specimens, vol. II.

cular guardian angels of England, by name Salmael and Malchidael. After this he treated the more common mystery of recovering stolen goods, &c. with great contempt, claiming a supernatural sight, and the gift of prophetical predictions, and seems to have known well how to profit by the credulity of the times. Such indeed was his fame, as to produce the following notable story. When one Ramsay, the king's clock maker, being informed that there was a great treasure buried in the cloister of Westminster-abbey, obtained the dean's (Dr. Williams, bishop of Lincoln), leave to search for it with the divining or Mosaical rods, he applied to Lilly for his assistance. Lilly, with one Scot, who pretended to the use of the said rods, attended by Ramsay and above thirty persons more, went into the cloister by night, and, observing the rods to tumble over one another on the West side of the cloister, concluded the treasure lay hid under that spot; but, the ground being dug to the depth of six feet, and nothing found but a coffin, which was not heavy enough for their purpose, they proceeded, without opening it, into the abbey. Here they were alarmed by a storm, which suddenly rose, and increased to such a height, that they were afraid the West end of the church would have been blown down upon them; the rods moved not at all; the candles and torches, all but one, were extinguished, or burned very dimly. Scot was amazed, looked pale, and knew not what to think or do; until Lilly gave directions to dismiss the dæmons, which when done, all was quiet again, and each man returned home. Lilly, however, took care not to expose his skill again in this manner, though he was cunning enough to ascribe the miscarriage, not to any defect in the art itself, but to the number of people who were present at the operation and derided it; shrewdly laying it down for a rule, that secrecy and intelligent operators, with a strong confidence and knowledge of what they are doing, are necessary requisites to succeed in this work.

In the mean time he buried his first wife, purchased a moiety of thirteen houses in the Strand, and married a second wife, who, joining to an extravagant temper a termagant spirit, which all his art could not lay, made him both poor and miserable. With this lady he was obliged to retire in 1637, to Hersham in Surrey, where he continued till Sept. 1641; and now seeing a prospect of advantage from the growing confusion of the times, and the

prevalence of enthusiasm and credulity of all kinds, he returned to London. Here having purchased several curious books in his art, which were found in pulling down the house of another astrologer, he perused them with incessant diligence, and, in 1644, published his "Merlinus Anglicus Junior," and several other astrological books. He had contracted an intimacy, the preceding year, with Bulstrode Whitelocke, esq. who was afterwards his friend and patron; and, in 1645, devoted himself entirely to the interests of the parliament, after the battle of Naseby, though he had before rather inclined to the king's party. In 1647, upon the breaking out of the quarrel between the parliament and army, whose head quarters were at Windsor, he was sent for, together with Booker, another astrologer, by Fairfax, the general, who addressed him in these terms: "That God had blessed the army with many signal victories, and yet their work was not finished; that he hoped God would go along with them, until this work was done; that they sought not themselves, but the welfare and tranquillity of the good people, and the whole nation; and, for that end, were resolved to sacrifice both their own lives and fortunes; that he hoped the art, which they (Lilly and Booker) studied, was lawful and agreeable to God's word; that he understood it not, but did not doubt they both feared God, and therefore had a good opinion of them." To this speech Lilly returned the following answer: "My lord, I am glad to see you here at this time: certainly both the people of God, and all others of this nation, are very sensible of God's mercy, love, and favour unto them, in directing the parliament to nominate and elect you general of their armies, a person so religious, so valiant. The several unexpected victories obtained under your excellency's conduct will eternize the same unto all posterity. We are confident of God's going along with you and your army, until the great work, for which he ordained you both, is fully perfected; which we hope will be the conquering and subversion of yours and the parliament's enemies; and then a quiet settlement, and firm peace over all the nation, unto God's glory, and full satisfaction of tender consciences. Sir, as for ourselves, we trust in God, and, as Christians, believe in him; we do not study any art, but what is lawful and consonant to the scriptures, fathers, and antiquity! which we humbly desire you to believe."

This audience, in November, seems to have been occasioned by a suspicion of his attachment to the royal party, of which he had afforded some ground, by receiving an application from the king, then in custody of the army at Hampton-court; for, in August preceding, when his majesty had framed thoughts of escaping from the soldiery, and hiding himself somewhere near the city, he sent, as Lilly tells us, Mrs. Whorwood, to know in what quarter of the nation he might be safely concealed, till he thought proper to discover himself. Lilly, having erected a figure, said, the king might be safely concealed in some part of Essex about twenty miles from London, where the lady happened to have a house fit for his majesty's reception, and went away next morning to acquaint him with it. But the king was gone away in the night Westward, and surrendered himself at length to Hammond, in the Isle of Wight; and thus the project was rendered abortive. He was again applied to by the same lady, in 1648, for the same purpose, while the king was at Carisbrook-castle; whence having laid a design to escape by sawing the iron bars of his chamber-window, Mrs. Whorwood came to our author, and acquainted him with it. Lilly procured a proper saw, made by one Farmor, an ingenious locksmith, in Bow-lane, Cheapside, and furnished her with aquafortis besides; by which means his majesty had nearly succeeded, but his heart failing, he proceeded no farther. About September, the same lady came a third time to Lilly, on the same errand. The parliament-commissioners were now appointed to treat with his majesty; on which, our astrologer, after perusing his figure, told the lady the commissioners would be there such a day, appointed the day and hour when to receive them, and directed, as soon as the propositions were read, to sign them, and make haste with all speed to come up with the commissioners to London, the army being then far distant from London, and the city enraged stoutly against them. The king is said to have promised he would do so, but was diverted from it by lord Say.

All this while our astrologer continued true to his own interest, by serving that of the parliament party, from whom he received this year, 1648, fifty pounds in cash, and an order from the council of state for a pension of 100*l.* per ann. which was granted to him for furnishing them with a perfect knowledge of the chief concernments of France,

This he obtained by means of a secular priest, with whom he had been formerly acquainted, and who now was confessor to one of the French secretaries. Lilly received the pension two years, when he threw it up, with the employment, in disgust on some account or other. He read public lectures upon astrology, in 1648 and 1649, for the improvement of young students in that art; and succeeded so well both as a practitioner and teacher, that we find him, in 1651 and 1652, laying out near 2000*l.* for lands and a house at Hersham. During the siege of Colchester, he and Booker were sent for thither, to encourage the soldiers, which they did by assuring them that the town would soon be taken, which proved true, and was perhaps not difficult to be foreseen. In 1650 he published that the parliament should not continue, but a new government arise, agreeably thereto; and in the almanack for 1653, he also asserted, that the parliament stood upon a ticklish foundation, and that the commonalty and soldiery would join together against them. On this he was called before the committee of plundered ministers; but, receiving notice before the arrival of the messenger, he applied to speaker Lenthal, always his friend, who pointed out the offensive passages, which he immediately altered; and attended the committee next morning with six copies printed, which six alone he acknowledged to be his. By this trick he escaped after having been only detained thirteen days in custody of the serjeant at arms. This year he was engaged in a dispute with Mr. Thomas Gataker, and, before the expiration of the year, he lost his second wife, to his great joy, and married a third in October following. In 1655 he was indicted at Hicks's-hall, for giving judgment upon stolen goods, but acquitted: and, in 1659, he received, from the king of Sweden, a present of a gold chain and medal, worth above 50*l.* on account of his having mentioned that monarch with great respect in his almanacks of 1657 and 1658.

After the restoration, in 1660, being taken into custody, and examined by a committee of the House of Commons, touching the execution of Charles I, he declared, that Robert Spavin, then secretary to Cromwell, dining with him soon after the fact, assured him it was done by cornet Joyce. This year, he sued out his pardon under the broad-seal of England, and continued in London till 1665; when, on the appearance of the plague, he retired to his

estate at Hersham. Here he applied himself to the study of physic, having, by means of his friend Elias Ashmole, procured from archbishop Sheldon a licence to practise it; and, from Oct. 1670, he exercised both the faculties of physic and astrology, till his death, which was occasioned by a paralytic stroke, in 1681, at Hersham. He was interred in the chancel of the church at Walton, and a black marble stone, with a Latin inscription, was placed over his grave soon after by Mr. Ashmole, at whose request also Dr. Smalridge, bishop of Bristol, then a scholar at Westminster-school, wrote a Latin and English elegy on his death, both which are annexed to the history of our author's life and times, from which this memoir is extracted.

Lilly, a little before his death, adopted one Henry Coley, a tailor, for his son, by the name of Merlin Junior, and made him a present of the copyright, or good-will of his almanack, which had been printed six and thirty years successively; and Coley carried it on for some time. Lilly bequeathed his estate at Hersham to one of the sons of his friend and patron Bulstrode Whitelock; and his magical utensils came all into the hands of Dr. Case, his successor, of facetious memory.

Lilly was author of many works. His "Observations on the Life and Death of Charles late King of England," if we overlook the astrological nonsense, may be read with as much satisfaction as more celebrated histories, Lilly being not only very well informed, but strictly impartial. This work, with the Lives of Lilly and Ashmole, written by themselves, were published in one volume, 8vo, in 1774. His other works were principally as follow: 1. "Merlinus Anglicus Junior." 2. "Supernatural Sight." 3. "The white King's Prophecy." 4. "England's prophetical Merlin;" all printed in 1644. 5. "The starry Messenger," 1645. 6. "Collection of Prophecies," 1646. 7. "A Comment on the white King's Prophecy," ib. 8. "The Nativities of archbishop Laud, and Thomas earl Strafford," ib. 9. "Christian Astrology," 1647; upon this piece he read his lectures in 1648, before-mentioned. 10. "The third Book of Nativities," ib. 11. "The World's Catastrophe," ib. 12. "The Prophecies of Ambrose Merlin, with a Key," ib. 13. "Trithemius, or the Government of the World by presiding Angels." See Cornelius Agrippa's book with the same title. These three last were printed together in one volume; the two first being trans-

lated into English by Elias Ashmole, esq. 14. "A Treatise of the three Suns seen in the Winter of 1647," printed in 1648. 15. "Monarchy or no Monarchy," 1651. 16. "Observations on the Life and Death of Charles, late King of England," ib. and again in 1615, with the title of Mr. William Lilly's "True History of King James and King Charles I." &c. 17. "Annus Tenebrosus; or, the black Year." This drew him into the dispute with Gataker, which our author carried on in his almanack in 1654.[1]

LILY, or LILYE (WILLIAM), an eminent English grammarian, was born at Odiham, in Hampshire, about 1468. After a good foundation of school-learning, he was sent to Magdalen-college, Oxford, and admitted a demy there at the age of eighteen. Having taken the degree of B. A. he quitted the university, and went, for religion's sake, to Jerusalem, as Pits, and after him Wood, Tanner, and others have asserted; but Bale, from whom Pits copied, gives no such reason for Lily's journey. It is indeed most probable, that he travelled eastward with an intention to acquire some knowledge of the Greek language, especially as he continued five years in the island of Rhodes with no other design. At Rhodes he found several learned men who had taken refuge there, under the protection of the knights, after the taking of Constantinople; and here he became acquainted with the domestic life and familiar conversation of the Greeks. He went thence to Rome; and improved himself farther in the Latin and Greek tongues under John Sulpitius and Pomponius Sabinus. On his arival in England, in 1509, he settled in London, and taught a private grammar-school, being the first teacher of Greek in the metropolis. In this he had so much success and reputation, that he was appointed first-master of St. Paul's school by the founder, Dr. Colet, in 1510. This laborious and useful employment he filled for the space of twelve years; and in that time educated a great many youths, some of whom proved the greatest men in the nation, as Thomas Lupset, sir Anthony Denny, sir William Paget, sir Edward North, John Leland, &c. He died of the plague at London in February 1523, aged 54, and was buried in the north yard of St. Paul's. He is highly praised by Erasmus for his uncommon knowledge in the languages, and admirable skill in the instruction of youth. He was

[1] Life by himself.—Biog. Brit.—Ath. Ox. vol. I.

very intimate with sir Thomas More, to whose Latin translations of several Greek epigrams are prefixed some done by Lily, printed with this title, "Progymnasmata Thomæ Mori & Gulielmi Lilii, Sodalium," Basil, 1518, by Frobenius; and again in 1673, ibid. Lily, by his wife Agnes, had two sons; and a daughter, who was married to his usher John Rightwise, who succeeded his father-in-law in the mastership of St. Paul's school, and died in 1532.

Lily's works are, 1. "Brevissima institutio, seu ratio grammatices cognoscendi," Lond. 1513; reprinted often, and used at this day, and commonly called "Lily's Grammar." The English rudiments were written by Dr. Colet, and the preface to the first edition, by cardinal Wolsey. The English syntax was written by Lily; also the rules for the genders of nouns, beginning with Propria quæ maribus; and those for the preter-perfect tenses and supines, beginning with "As in præsenti." The Latin syntax was chiefly the work of Erasmus. See Ward's preface to his edition of Lily's grammar, 1732. 2. "In ænigmatica Bossi Antibossicon primum, secundum, tertium, ad G. Hormannum," Lond. 1521, 4to. 3. "Poemata varia," printed with the former. 4. "Apologia ad R. Whyttingtonum." 5. "Apologia ad Joan. Skeltonum," in answer to some invectives of that poet. 6. "De laudibus Deipari Virginis." 7. "Super Philippi archiducis appulsu." 8. "De Caroli quinti Cæsaris adventu panegyricum." Some other pieces are attributed to him on doubtful authority.

Lily had two sons, George and Peter. GEORGE was born in London, and bred at Magdalen-college, in Oxford; but, leaving the university without a degree, went to Rome, where he was received into the patronage of cardinal Pole, and became eminent for several branches of learning. Upon his return, he was made canon of St. Paul's, and afterwards prebendary of Canterbury. He published the first exact map of Britain, and died in 1559. He wrote "Anglorum Regum Chronices Epitome," Venice, 1548, Francf. 1565, Basil, 1577. To which are added, "Lancastriæ & Eboracensis [Famil.] de Regno Contentiones, & Regum Angliæ genealogia;" "Elogia Virorum illustrium, 1559," 8vo; "Catalogus, sive Series Pontificum Romanorum;" besides the "Life of Bishop Fisher," MS. in the library of the Royal Society. PETER, his second son, was a dignitary in the church of Canterbury, and father of another Peter Lily, D. D. This other was

some time fellow of Jesus-college in Cambridge; afterwards a brother of the Savoy-hospital in the Strand, London; prebendary of St. Paul's; and archdeacon of Taunton. He died in 1614, leaving a widow, who published some of his sermons.[1]

LIMBORCH (PHILIP), a celebrated professor of divinity in Holland, of the Arminian persuasion, was of a good family, originally of Maestricht, and born at Amsterdam, June 19, 1633. He passed the first years of his life in his father's house, going thence daily to school; and then, attending the public lectures, became the disciple of Gaspar Barlæus in ethics, of Gerard John Vossius in history, and of Arnold Sanguerd in philosophy. This foundation being laid, he applied himself to divinity under Stephen Curcellæus, who succeeded Simon Episcopius in that chair, among the remonstrants. From Amsterdam he went to Utrecht, and frequented the lectures of Gilbert Voetius, and other divines of the reformed religion. In May 1654, he returned to Amsterdam, and made his first probation-sermon there in Oct. following. He passed an examination in divinity in August 1655; and was admitted to preach publicly, as a probationer, which he did first at Haerlem. The same year he was invited to be stated minister of Alcmaer, but declined it, not thinking himself yet qualified for that important task. In 1657 he published a course of sermons in Dutch, by Episcopius, his great uncle by the mother's side, and the same year was invited to be minister of the remonstrants at Gouda, where there was a numerous congregation of that sect. He accepted this vocation, and exercised the ministerial function in that town till he was called to Amsterdam.

Having inherited the papers of Episcopius, he found among them a great number of letters relating to the affairs of the remonstrants; and, communicating these to Hartsoeker, minister of the remonstrants at Rotterdam, they joined in disposing them into a proper order, and then published them under the title of "Epistolæ præstantium et eruditorum Virorum, &c." at Amsterdam, in 1660, 8vo. These being well received by the public, Limborch collected more letters, and published a second edition, corrected and enlarged, in 1684, fol. After which, the copy

[1] Pits, Bale, and Tanner.—Biog. Brit.—Ath. Ox. vol. I. new edition.—Warton's History of Poetry.—Fuller's Worthies.—Knight's Life of Colet.—Jortin's Erasmus.

coming into another bookseller's hands, a third edition came out, 1704, at Amsterdam, in folio, with an appendix, by Limborch, of twenty letters more; the whole containing a complete series of every thing which relates to the history of Arminianism, from the time of Arminius to the synod of Dort, and afterwards. In 1661 our author published a little piece in Dutch, by way of dialogue upon the subject of toleration in religion. Curcellæus having printed, in 1650, the first volume of Episcopius's works, which had been communicated to him by Francis Limborch, our author's father, the second volume was procured by Philip the son in 1661; to which he added a preface in defence of Episcopius and the remonstrants. In 1667 he became minister at Amsterdam, where Pontanus, the professor of divinity, whose talent lay chiefly in preaching, appointed Limborch his deputy; first for a year, and then resigned the chair absolutely to him in 1668. From this time he turned all his studies that way, and acquired a great reputation, not only among those of his own party at home, but among foreigners too, to which his mild and modest temper contributed not a little. Soon after, he published, in Flemish, several sermons of Episcopius, which had never been printed before.

In 1660 he had married; and, his wife being dead, in 1674 he engaged in a second marriage, and had two children. The ensuing year he procured an edition of all the works of his master Curcellæus, several of which had never appeared before. But, as neither Episcopius nor Curcellæus had leisure to finish a complete system of the remonstrant theology, Limborch resolved to undertake the task, and to compose one which should be entirely complete; some disorders, however, and several avocations, hindered him from finishing it before 1684, and it did not come out till 1686. This was the first system of divinity, according to the doctrine of the remonstrants, that had appeared in print. The work was undertaken at their request, received with all eagerness by them, and passed through four editions *. The same year, 1686, he had a dispute, at first

* The title of the first edition is, "Theologia Christiana ad Praxim Pietatis ac Promotionem pacis Christianæ unice directa, Amst. 1686," 4to; the fourth, 1715, fol. to which is added, "Relatio historica de Origine et Progressu Controversiarum in Fœderato Belgio de Prædestinatione Tractatus posthumus." This posthumous piece was printed separately the same year at Amsterdam, 8vo, in Low Dutch or Flemish, with a long preface in defence of the remonstrants, against a piece in Low Dutch, under the title of the "Com-

viva voce, and afterwards in writing, with Isaac Orobio, a Jew of Seville in Spain, who had made his escape out of the inquisition, and retired to Amsterdam, where he practised physic with great reputation. This dispute produced a piece by our author, entitled "Collatio amica de Veritate Religionis Christianæ cum erudito Judæo." "A friendly conference with a learned Jew concerning the Truth of the Christian Religion." In it he shewed, that a Jew can bring no argument of any force in favour of Judaism which may not be made to militate strongly in favour of Christianity. Orobio, however, contended that every man ought to continue in the religion, be what it would, which he professed, since it was easier to disprove the truth of another religion than it was to prove his own; and upon this principle he averred, that, if it had been his lot to be born of parents who worshiped the sun, he saw no reason why he should renounce their religion and embrace another. To this piece against Orobio, Limborch added a small tract against Uriel Acosta, a Portuguese deist, in which Limborch answers very solidly his arguments, to shew that there is no true religion besides the religion of nature. (See ACOSTA.) Shortly after, Limborch published a little piece of Episcopius, in Flemish, containing an account of a dispute between that remonstrant and one William Bome, a Romish priest, shewing, that the Roman church is not exempt from errors, and is not the sovereign judge of controversies. In 1692 the book of sentences passed in the inquisition at Thoulouse, in France, coming into the hands of a friend, and containing all the sentences passed in that court from 1307 to 1323, Limborch resolved to publish it, as it furnished him with an occasion of adding the history of that dreadful tribunal, drawn from the writings of the inquisitors themselves *. In 1693 our author had the care of a new edition, in one large folio volume, of the sermons of Episcopius, in Dutch; to

hats of Sion, by James Fruitier." There is a long extract of the "Theologia Christiana," by Le Clerc, in Bibl. Univ. tom. II. p. 21, et seq.

* The title is, "Historia Inquisitionis, cui subjungitur Liber Sententiarum Inquisitionis Tholosanæ ab Anno 1307 ad 1323, Amstel. 1692," fol. It was translated into English by Mr. Sam. Chandler, and printed at London, 1731, in 2 vols. 4to; to which the translator has prefixed a large introduction concerning the rise and progress of persecution, and the real and pretended causes of it. In this edition, Mr. Chandler had the assistance of some papers of our author communicated to him by Anthony Collins, esq. and the corrections and additions of Francis Limborch, a relation of our author. See Chandler's preface.

which he added, not only a preface, but also a very long history of the life of Episcopius, in the same language: this has been since translated into Latin, and printed in 8vo at Amsterdam, 1701. (See EPISCOPIUS.)

In 1694 a young gentlewoman at Amsterdam, of twenty-two years of age, took a fancy to learn Hebrew of a Jew; and was by frequent conversations with her tutor, induced to quit the Christian religion for Judaism. As soon as her mother understood this, she employed several divines, but in vain; because they undertook to prove Christianity from the Old Testament, omitting the authority of the New; to which she, returning the common answers she had learned from the Jews, received no reply that gave her satisfaction. While the young lady was in the midst of this perplexity, Dr. Veen, a physician, happened to be sent for to the house; and, hearing her mother speak, with great concern, of the doubts which disturbed her daughter, he mentioned Limborch's dispute with Orobio. She immediately applied to Limborch, in hopes that he would be able to remove her scruples, and bring her back to the Christian religion. Limborch accordingly used the same train of argument which he had pursued with Orobio, and quickly recovered her to her former faith. In 1698 he was accused of a calumny, in a book concerning the λόγος in St. John's gospel, by Vander Waeyen, professor of divinity at Franecker, because he had said, that Francis Burman, a divine and professor at Leyden, had, in his "Theologia Christiana," merely transcribed Spinoza without any judgment. Limborch, producing passages from both, endeavoured to prove that he had said nothing which was not strictly true; but when this was printed at Amsterdam in 1699, the two Burmans, one professor of history and eloquence at Utrecht, and the other minister at Amsterdam, published a book in vindication of their father's memory, entitled "Burmannorum Pietas," "The Piety of the Burmans;" to which Limborch made no reply. In 1700 he published, in Dutch, at Amsterdam, a book of piety, containing instructions for dying persons, or means of preparing for death; with a discourse upon the death of John Owens, minister of the remonstrants at Gouda. At the same time he began a commentary upon the Acts of the Apostles, and upon the Epistles to the Romans and Hebrews, which was published in 1711.

Having pursued the strictest temperance through life,

he preserved the vigour of his mind, and health of his body, to a considerable age, but in the autumn of 1711 he was seized with the St. Anthony's fire; which, growing more violent in the winter, carried him off, April 30, 1712. His funeral oration was spoken by John Le Clerc, who gives him the following character: "Mr. Limborch had many friends among the learned, both at home and abroad, especially in England, where he was much esteemed, particularly by archbishop Tillotson, to whom his history of the inquisition was dedicated, and Mr. Locke. With Mr. Locke he first became acquainted in Holland, and afterwards held a correspondence by letters, in which, among other things, he has explained the nature of human liberty, a subject not exactly understood by Mr. Locke. He was of an open sincere carriage, which was so well tempered with humanity and discretion as to give no offence. In his instructions, when professor, he observed the greatest perspicuity and the justest order, to which his memory, which retained whatever he had written, almost to a word, contributed very much; and, though a long course of teaching had given him an authority with those about him, and his advanced age had added a reverence to him, yet he was never displeased with others for differing from him, but would both censure, and be censured, without chagrin. Though he never proposed the understanding of languages as the end of his studies, yet he had made large advances in them, and read over many of the ancient and modern writers, and would have excelled in this part of literature, if he had not preferred that which was more important. He had all the qualifications suitable to the character of a divine. Above all things, he had a love for truth, and pursued the search of it, by reading the Scriptures with the best commentators. As a preacher, his sermons were methodical and solid, rather than eloquent. If he had applied himself to the mathematics he would undoubtedly have excelled therein; but he had no particular fondness for that study, though he was an absolute master of arithmetic. He was so perfectly acquainted with the history of his own country, especially for 150 years, that he even retained the most minute circumstances, and the very time of each transaction; so that scarce any one could deceive him in that particular. In his manner he was grave without pride or sullenness, affable without affectation, pleasant and facetious, upon occasion, without sinking into a

vulgar lowness, or degenerating into malice or ill-nature. By these qualifications he was agreeable to all who conversed with him; and his behaviour towards his neighbours was such, that all who knew him, or had any dealings with him, ever commended it." [1]

LINACRE, or LYNACER (THOMAS), one of the most eminent physicians and scholars of his age, descended from the Linacres of Linacre-hall in the parish of Chesterfield, Derbyshire, was born at Canterbury about 1460. Having completed his school-education, under William de Selling, a very eminent master, in his native city, he entered at Oxford, and was chosen fellow of All Souls' college in 1484. Being desirous of farther advancement in learning, he accompanied De Selling into Italy, whither the latter was sent on an embassy to the court of Rome by Henry VII. De Selling left him at Bologna, with strong recommendations to Politian, one of the most elegant Latinists in Europe; and removing thence to Florence, Linacre acquired the favour of that munificent patron of literature, Lorenzo de Medicis, who granted him the privilege of attending the same preceptors with his own sons; an opportunity, by which he knew how to profit; and under Demetrius Chalcondylas, who had fled from Constantinople when it was taken by the Turks, he acquired a perfect knowledge of the Greek language. He then went to Rome, and studied medicine and natural philosophy under Hermolaus Barbarus. He applied particularly to the works of Aristotle and Galen, and is said to have been the first Englishman who made himself master of those writers by perusing them in the original Greek. He also translated and published several of Galen's tracts into most elegant Latin, and along with Grocyn and William Latimer, undertook a translation of Aristotle, which, however, they left imperfect. On his return to England, he was incorporated M. D. at Oxford, which degree he had taken at Padua, gave temporary lectures on physic, and taught the Greek language in that university. His reputation soon became so high, that king Henry VII. called him to court, and entrusted him with the care both of the health and education of his son, prince Arthur. He is said also to have instructed princess Catherine in the Italian language. He was made

[1] Life, by Le Clerc in Bibl. Choisie, vol. XXIV.—Gen. Dict.—Moreri.—Niceron, vol. XI.—Saxii Onomast.—Chandler's Preface to the History of the Inquisition.

successively physician to the kings Henry VII., Henry VIII., and Edward VI., and to the princess Mary.

In the reign of Henry VIII. indeed, he appears to have stood above all rivalship at the head of his profession; and he evinced his attachment to its interests, as well as to the public good, by various acts; but especially by founding two lectures on physic in the university of Oxford, and one in that of Cambridge. That at Oxford was left to Merton college, and the Cambridge lecture was given to St. John's, at which college it is said by Wood and Knight that Linacre studied for some time. The endowment of both is the manor of Tracys, or Tracies, in Kent; but although he bequeathed these at his death in 1524, and the lectures were actually read even in his life-time, they were not established until December 1549, by Tunstall, bishop of Durham. Linacre also may be reputed the founder of the royal college of physicians in London. Regretting that there was no proper check upon illiterate monks and empirics, licences being easily obtained by improper persons, when the bishops were authorised to examine and license practitioners in an art of which they could not be competent judges, Linacre obtained letters patent in 1518 from Henry VIII. constituting a corporate body of regularly bred physicians in London, in whom was vested the sole right of examining and admitting persons to practise within the city, and seven miles round it; and also of licensing practitioners throughout the whole kingdom, except such as were graduates of Oxford or Cambridge, who by virtue of their degrees were independent of the college, except within London and its precincts. The college had likewise authority given to it to examine prescriptions and drugs in apothecaries' shops. Linacre was the first president of the new college, and continued in the office during the remaining seven years of his life; and, at his death, he bequeathed to the college his house in Knight-rider-street, in which its meetings were held.

After receiving all these honours, as attestations and rewards of superior merit in his profession, he resolved to change it for that of divinity. To this study he applied himself in the latter part of his life*; and, entering into

* Sir John Cheke, in censuring this change, observes, that he did not begin this study till he was broken by age and infirmities; and that, upon reading the 5th, 6th, and 7th chapters of St. Matthew, he threw the book away with violence, and swore, that this was either not the Gospel, or we

the priesthood, obtained the rectory of Mersham, October 1509; but, resigning it within a month, he was installed into the prebend of Eaton in the church of Wells, and afterwards, in 1518, into another of York; he was also precentor in the latter church, but resigned it in half a year. He had other preferments in the church, some of which he received from archbishop Warham, as he gratefully acknowledges in a letter to that prelate. Dr. Knight informs us, that he was a prebendary of St. Stephen's, Westminster; and bishop Tanner writes, that he was also rector of Wigan, in Lancashire. He died of the stone, in great pain and torment, Oct. 20, 1524, and was buried in St. Paul's cathedral; where a handsome monument was afterwards erected to his memory by his admirer and successor in fame, Dr. Caius.

In his literary character, Linacre stands eminently distinguished; as he was one of the first, in conjunction with Colet, Lily, Grocyn, and Latimer, who revived, or rather introduced, classical learning in this island. Translations from the Greek authors into Latin were the chief occupations of the literati of those times; and Linacre, as we have already observed, conferred a benefit on his profession, by translating several of the most valuable pieces of Galen. These were the treatises, "De Sanitate tuenda," in six books, which was printed at Cambridge in 1517, and dedicated to king Henry VIII.; "De Morbis curandis," in fourteen books, printed at Paris in 1526; three books "De Temperamentis," and one "De inæquali Temperie," first printed at Cambridge in 1521, and inscribed to pope Leo X. A copy of this on vellum, which Linacre presented to Henry VIII. is now in the Bodleian. There is another edition, without date or printer's name. "De naturalibus Facultatibus," three books, together with one book "De Pulsuum Usu," without date, but they were reprinted by Colinæus in 1528, as well as his posthumous translation of the four books "De Morborum Symptomatibus." In these versions Linacre exhibited a Latin style so pure and elegant, as ranked him among the finest writers of his age. In the polish of his style he was rather fastidious, and his friend Erasmus describes him as "Vir non

were not Christians. Cheke, "De Pronunc. Græcæ Linguæ." However, he still had his thoughts upon physic, as appears from his projecting the college of physicians, and being president there till his death.

exacti tantum, sed severi judicii;" and Huet, in his learned treatise "De claris Interpretatoribus," gives him the praise of extraordinary elegance and chasteness of style, but intimates that he occasionally sacrifices fidelity to these qualities.

It was, indeed, on his reputation as a philologist, that he seems chiefly to have valued himself. His first essay was a translation of "Proclus on the Sphere," dedicated to his pupil, prince Arthur; and he also wrote a smal book of the rudiments of the Latin grammar, in English, for the use of the princess Mary, which was afterwards translated into Latin by the celebrated Buchanan. But the work which appears to have engaged a very large portion of his time, and was universally acknowledged to be a work of the most profound erudition, was a larger grammatical treatise, entitled "De emendata structura Latini Sermonis, libri sex." This work, which was not printed till after his death, in December 1524, when it appeared with a recommendatory letter from the learned Melancthon, was received with much applause by men of erudition, and passed through several editions. The original is very scarce; but from the translation of it, by Buchanan, it appears to be little more than the present accidence taught in schools, and still retaining the title of "Rudiments, &c." His friend Erasmus, indeed, in his "Moriæ Encomium," bestowed some good-natured raillery upon the author, for having tortured himself for twenty years by the subtleties of grammar, and, after forsaking other more important objects, thought himself happy in living long enough to establish certain rules for distinguishing the eight parts of speech.

In his professional character, Linacre acquired universal reputation, among his countrymen and contemporaries, for skill and practical ability, as well as for his learning; and he was equally the subject of applause and estimation as an upright and humane physician, a steady and affectionate friend, and a munificent patron of letters. It were sufficient of itself to justify this eulogium, to mention that he was the intimate friend of Erasmus. That great and worthy man frequently takes occasion to express his affection and esteem for his character and abilities; and writing to an acquaintance, when seized with an illness at Paris, he pathetically laments his absence from

Linacre, from whose skill and kindness he might receive equal relief*.[1]

LINDEN. See VANDER LINDEN.

LINDSAY (JOHN), a learned divine, of St. Mary's-hall at Oxford, officiated for many years as minister of the nonjuring society in Trinity-chapel, Aldersgate-street, and is said to have been their last minister. He was also for some time a corrector of the press to Mr. Bowyer the printer. He finished a long and useful life, June 21, 1768, at the age of eighty-two; and was buried in Islington church-yard. Mr. Lindsay published "The Short History of the Regal Succession," &c. with "Remarks on Whiston's Scripture Politics," &c. 1720, 8vo; which occurs in the Bodleian Catalogue. His valuable translation of Mason's "Vindication of the Church of England," 1726, (reprinted in 1728,) has a large and elaborate preface, containing "a full and particular Series of the Succession of our Bishops, through the several Reigns since the Reformation," &c. He dates the second edition from "Islington, 13 Dec. 1727." In 1747, he published, in the same size, "Two Sermons preached at Court in 1620, by Francis Mason;" which he recommends, "as well for their own intrinsic value, as to make up a complete Collection of that learned Author's Works." He had a nephew, who died curate of Waltham abbey, Sept. 17, 1779.[2]

LINDSAY, or LYNDSAY (SIR DAVID), an ancient Scotch poet, descended from a noble family, was born in 1490, at Garmylton in Hadingtonshire, and received his early education probably at the neighbouring school of

* The following epitaph, written by Caius, will be acceptable to the learned reader, from the elegance of its composition:

"Thomas Lynacrus, Regis Henrici VIII. medicus; vir et Græcè et Latinè, atque in re medica longe eruditissimus. Multos ætate sua languentes, et qui jam animam desponderant, vitæ restituit. Multa *Galeni* opera in Latinam linguam, mira et singulari facundia, vertit. Egregium opus de emendata structura Latini sermonis, amicorum rogatu, paulo ante mortem edidit. Medicinæ studiosis *Oxoniæ* publicas lectiones duas, *Cantabrigiæ* unam, in perpetuum stabilivit. In hac urbe Collegium Medicorum fieri sua industria curavit, cujus et Præsidens proximus electus est. Fraudes dolosque mirè perosus; fidus amicis; omnibus juxta charus: aliquot annos antequam obierat Presbyter factus; plenus annis, ex hac vita migravit, multum desideratus, anno 1524, die 21 Octobris. Vivit post funera virtus. Thomæ Linacro clarissimo Medico, Johannes Caius posuit, anno 1557."

[1] Ath. Ox. vol. I. new edit.—Biog. Brit.—Fuller's Worthies.—Freind's Hist. of Physic.—Wood's Annals by Gutch.—Aikin's Biog. Memoirs of Medicine.—Rees's Cyclopædia.

[2] Nichols's Bowyer, in which is a portion of his correspondence with Dr. Zachary Grey.

Coupar. In 1505 he was sent to the university of St. Andrew's, which he is supposed to have left in 1509. He then entered into the service of the court, where, in 1512, he was an attendant, or page of honour to James V. then an infant. In this situation he continued until 1524, when, by the intrigues of the queen mother, the young king was deprived of his servants, Bellenden, Lindsay, and others, for whom he seems always to have entertained a just regard, and whom he dismissed with a pension, the payment of which his majesty was studious to enforce, while his means were few, and his power was little. From 1524 to 1528, Lindsay was a witness of the confusions and oppressions arising from the domination of the Douglasses over both the prince and his people. From that thraldom the king, at the age of sixteen, made his escape, by his own address and vigour, in July of 1528, after every other exertion had failed. Lindsay had now liberty and spirits to support him in the cultivation of his muse, and about the end of the year just mentioned, produced his "Dreme." In the following year he presented his "Complaynt" to the king, and in 1530 he was inaugurated lion king of arms, and incidentally became a knight. In December of this year he published his satire on the clergy, called "The Complaynt of the Papingo."

Sir David was soon employed in discharging the proper functions of lion herald. In April 1531, he was sent with Campbel and Panter, to Antwerp, to renew the ancient treaty of commerce with the Netherlands, and they were so well received by the emperor Charles V. as to insure the success of their mission. Lindsay returned to Scotland in the latter end of 1531, and not long after married. This marriage does not appear to have been either fruitful or happy. Sir David left no issue, and he every where speaks with a sort of Turkish contempt of women. He was now occupied upon a poem, which displays much of that sentiment, a drama of a very singular kind, which he called, what he intended it to be, "A Satyre of the three Estatis." Some of his biographers have affected to consider him as the first dramatist of his country. But *moralities* existed in Scotland before he was born; and were very common in his time. In 1536, probably, he produced his "Answer to the King's Flyting," and his "Complaynt of Basche," which shew the gloominess of his temperament.

In the mean time he was sent as lion king, with sir John

Campbel of Laudon, in 1535, to the emperor, to demand in marriage one of the princesses of his house. The king, however, not being satisfied with the portraits of the princesses presented to him, or perhaps, as Mr. Chalmers thinks, being attracted by a more useful connection with France, sent Lindsay, in 1536, to that country to demand in marriage a daughter of the house of Vendome; but the king himself, arriving the year following, made choice of Magdalene of France, who died in about two months after her marriage; and this lamentable event occasioned Lindsay's next poem, the "Deploratioun of the Deith of quene Magdalene." The king, however, married again in 1538, and Lindsay's talents were called forth in the rejoicings and ceremonies consequent to that event, and afterwards on the birth of a prince. During the remainder of the reign of James V. he appears to have retained his majesty's favour, and to have been frequently employed in his character of herald; but few of these incidents seem of sufficient importance to be detached from his biographer's narrative. During the regency, he appears to have espoused the cause of the reformers, and after the assassination of cardinal Beaton, wrote his "Tragedie of the late Cardinal," to strengthen the prejudices of the public against that ecclesiastic.

In 1548 he was sent, as lion herald, to Christian, king of Denmark, to solicit ships, for protecting the Scottish coasts against the English, and to negociate a free trade, particularly in grain: the latter purpose only was accomplished, but at Copenhagen, Lindsay had an opportunity of becoming acquainted with the literati of Denmark. He at length returned to his usual occupations, and was probably no more employed in such distant embassies. About this time he published the most pleasing of all his poems, "The Historie and Testament of Squire Meldrum." In 1553 he finished his last and greatest work, "The Monarchie." When he died, seems a matter of great uncertainty. His latest and best-informed biographer is inclined to place his death in or about 1557; but others say that he lived till 1567. It is rather singular that a man of so much celebrity, a great public officer, one of the reformers, or who at least contributed to the reformation, and the most popular poet of his time, should have died in such obscurity, without even a tradition as to when or where he was buried. Little of his personal character can now be

known, but what is to be gleaned from his writings. He entered with great zeal into the religious disputes of his time, but is supposed to lean rather to the Lutheran than Calvinistic principles of reformation; his satires, however, were powerfully assisting in exposing the vices of the clergy, and produced a lasting effect on the minds of the people. We shall not enter very minutely into his character as a poet. In his works, says Mr. Ellis, we do not often find either the splendid diction of Dunbar, or the prolific imagination of Gawin Douglas. Perhaps, indeed, the "Dream" is his only composition which can be cited as uniformly poetical; but his various learning, his good sense, his perfect knowledge of courts, and of the world, the facility of his versification, and above all, his peculiar talent of adapting himself to readers of all denominations, will continue to secure to him a considerable share of that popularity, for which he was originally indebted to the opinions he professed, no less than to his poetical merit. The most ample information respecting Lindsay, his personal history, and works, may be found in the very accurate edition of the latter published in 1806, by George Chalmers, esq. in 3 vols. 8vo. It has been justly remarked that if the learned editor had executed no more than the glossary prefixed to this edition, he would have been amply entitled to the gratitude both of English and Scotch scholars. A more elaborate, learned, and satisfactory production of the kind has certainly not appeared since that of Ruddiman.[1]

LINDSEY (THEOPHILUS), a Socinian writer, was born at Middlewich, in Cheshire, June 20th, 1723, old style. His father, Mr. Robert Lindsey, was an opulent proprietor of the salt-works in that neighbourhood; his mother's name was Spencer, a younger branch of the Spencer family, in the county of Buckingham. Theophilus was the second of three children, and so named after his godfather, Theophilus earl of Huntingdon. He received the rudiments of grammar-learning at Middlewich, and from his early attachment to books, and the habitual seriousness of his mind, he was intended by his mother for the church. He lost

[1] Life prefixed to Mr. Chalmers's edition.—Ellis's Specimens.—Warton's Hist. of Poetry.—Brit. Crit. vol. XXIX.—Robert Lindsay of Pitscottie, who was a contemporary of sir David, is the reputed author or editor of what has been hitherto published as a "History of Scotland from 1436 to 1565, &c." Of this a recent and very correct edition has been published by John Graham Dalyell, esq. F. S. A. E. in 2 vols. 8vo, with its proper title of "The Chronicles of Scotland."

some time by a change of schools, until he was put under the care of Mr. Barnard of the free-school of Leeds, under whom he made a rapid progress in classical learning. At the age of eighteen he was admitted of St. John's college, Cambridge, where, by exemplary diligence and moral conduct, he obtained the entire approbation of his tutors. As soon as he had finished his studies at college, taken his first degree, and had been admitted to deacon's orders, he was nominated by sir George Wheler to a chapel in Spital-square London. Soon after this, he was, by the recommendation of the earl of Huntingdon, appointed domestic chaplain to Algernon duke of Somerset. The duke, from a great regard for his merit, determined to procure him a high rank in the church, but an early death deprived Mr. Lindsey of his illustrious patron. In 1754, he accompanied the present duke of Northumberland to the continent, and on his return he supplied, for some time, the temporary vacancy of a good living in the north of England, called Kirkby-Wisk: here he became acquainted with Mr. archdeacon Blackburne, and in 1760 married his daughter-in-law. From Kirkby Mr. Lindsey went to Piddletown, in Dorsetshire, having been presented to the living of that place by the earl of Huntingdon: this, through the interest of the same patron, he exchanged, in 1764, for the vicarage of Catterick, in Yorkshire. Here he resided nearly ten years, an exemplary pattern of a primitive and conscientous pastor, highly respected and beloved by the people committed to his charge. Besides his various and important duties as a parish clergyman, Mr. Lindsey was ever alive, and heartily active, in every cause in which a deviation from the formularies and obligations of the church was considered as necessary. With this view, in 1771 he zealously co-operated with Mr. archdeacon Blackburne, Dr. John Jebb, Mr. Wyvil, and others, in endeavouring to obtain relief in matters of subscription to the thirty-nine articles. Mr. Lindsey had, probably, for some years, entertained doubts with respect to the doctrine of the Trinity, and other leading topics of the established faith; and these pressed so heavy upon him that he could no longer endure to remain in a church, partaking of its emoluments, which he could not deserve, and preaching its doctrines, which he could not believe. He therefore, in November 1773, wrote to the prelate of his diocese, informing him of his intention to quit the

church, and signifying, that in a few days he should transmit to him his deed of resignation. The bishop endeavoured to persuade him to remain at his post, but he had made up his mind that duty required the sacrifice, and he was resolved to bear the consequences. When the act was done, he said he felt himself delivered from a load which had long lain heavy upon him, and at times nearly overwhelmed him. Previously to his quitting Catterick, Mr. Lindsey delivered a farewell address to his parishioners, in which he stated his motives for quitting them in a simple and very affecting manner, pointing out the reasons why he could no longer conduct, nor join in their worship, without the guilt of continual insincerity before God, and endangering the loss of his favour for ever. He left Catterick about the middle of December, and after visiting some friends in different parts of the country, he arrived in London in January 1774, where he met with friends, who zealously patronized the idea which he entertained of opening a place of worship, devoted entirely to unitarian principles. A large room was at first fitted up for the purpose in Essex-street in the Strand, which was opened April 17, 1774. The service of the place was conducted according to the plan of a liturgy which had been altered from that used in the established church by the celebrated Dr. Samuel Clarke, whose conscience was not quite so delicate as that of Mr. Lindsey. Mr. Lindsey published the sermon which he preached on the opening of his chapel, to which was added an account of the liturgy made use of. Abont the same time he published his "Apology," of which several editions were called for in the course of a few years. This was followed by a still larger volume, entitled "A Sequel to the Apology," which was intended as a reply to his various opponents, and likewise to vindicate and establish the leading doctrines which he professed, and on account of which he had given up his preferment in the church. This work was published in 1776; and in 1778 he was enabled, by the assistance of his friends, to build the chapel of Essex-street, and to purchase the ground on which it stands. Till the summer of 1793, Mr. Lindsey, with the aid of his friend the Rev. Dr. Disney, conducted the services of the place, upon strict unitarian principles, to a numerous congregation. He then resigned the whole into the hands of his coadjutor, notwithstanding the earnest wishes of his hearers that he

should still continue a part of the services. Though he had quitted the duties of the pulpit, he continued to labour in the cause, by his publications, till he had attained his 80th year. In 1802, he published his last work, entitled "Conversations on the Divine Government, shewing that every thing is from God, and for good to all." The professed object of this piece is to vindicate the Creator from those gloomy notions which are too often attached to his providence, and to shew that the government of the world is the wisest that could have been adopted, and that afflictions and apparent evils are permitted for the general good. From this principle Mr. Lindsey derived consolation through life, and upon it he acted in every difficult and trying scene. On his death-bed he spoke of his sufferings with perfect patience and meekness, and when reminded, by a friend, that he doubtless was enabled to bear them with so much fortitude in the recollection of his favourite maxim, that "Whatever is, is right;" "No," said he with an animation that lighted up his countenance, "Whatever is, is best." This was the last sentence which he was able distinctly to articulate: he died November 3, 1808. Besides the works already referred to, he published two dissertations: 1. On the preface to St. John's Gospel; 2. On praying to Christ: "An Historical View of the State of the Unitarian Doctrine and Worship from the Reformation to our own Times;" and several other pieces. Among controversial writers Mr. Lindsey takes a place; as his "Vindiciæ Priestleianæ," and his "Examination of Mr. Robinson's Plea for the Divinity of Christ," will shew. Two volumes of his Sermons have been published since his death.

Mr. Lindsey was a man of mild and amiable manners, and very highly respected by every person who knew him. As a writer on the side of unitarianism, it cannot be said that he brought many accessions of new matter and argument, but his honourable conduct in the resignation of his preferment rendered him peculiarly an ornament to the sect he joined, and the loss of such a man might be justly regretted by the church he left.[1]

LINGLEBACH (John), a Dutch painter, or at least one who painted much in the Dutch manner, was born at

[1] Athenæum, vol. V.—Rees's Cyclopædia.—Memoirs by Mr. Belsham, 1812, 8vo.

Frankfort on the Maine, in 1625, and learned his art in Holland, but afterwards went to Rome, where he studiously observed every thing that was curious in art or nature, and continued at Rome till he was twenty-five years of age. His usual subjects are fairs, mountebanks, sea-prospects, naval engagements, and landscapes. His landscapes are enriched with antiquities, ruins, animals, and elegant figures; his sea-fights are full of expression, exciting pity and terror; and all his objects are well-designed. His skies are generally light, and thinly clouded, and his management of the aërial perspective is extremely judicious; his keeping is usually good; his distances of a clear bluish tint; and the whole together is masterly, producing an agreeable effect. In painting figures or animals, he had uncommon readiness, and on that account he was employed by several eminent artists to adorn their landscapes with those objects; and whatever he inserted in the works of other masters, was always well adapted to the scene and the subject. His pencil is free, his touch clean and light, and his compositions are in general esteem. It may be observed, that he was particularly fond of introducing into most of his compositions, pieces of architecture, the remains of elegant buildings, or the gates of the sea-port towns of Italy; embellished with statues, placed sometimes on the pediments and cornices, and sometimes in niches. He also excelled in representing Italian fairs and markets, inserting in those subjects abundance of figures, well grouped and designed, in attitudes suitable to their different characters and occupations; and although he often repeated the same subjects, yet the liveliness of his imagination, and the readiness of his invention, always enabled him to give them a remarkable variety. He died in 1687.[1]

LINGUET (Simon Nicholas Henry), a French advocate and political writer, was born at Rheims, July 14, 1736. His father was one of the professors of the college of Beauvais, at Paris, and had his son educated under him, who made such proficiency in his studies as to gain the three chief prizes of the college in 1751. This early celebrity was noticed by the duke de Deux-Pont, then at Paris, who took him with him to the country; but Linguet soon left this nobleman for the service of the prince de Beavau, who employed him as his aide-de-camp in the war

[1] Argenville, vol. III.—Pilkington.

in Portugal, on account of his skill in mathematics. During his residence in that country, Linguet learned the language so far as to be able to translate some Portuguese dramas into French. Returning to France in 1762, he was admitted to the bar, where his character was very various; but amongst the reports both of enemies and friends, it appears that of an hundred and thirty causes, he lost only nine, and was allowed to shine both in oratory and composition. He had the art, however, of making enemies by the occasional liberties he took with characters; and at one time twenty-four of his brethren at the bar, whether from jealousy or a better reason, determined that they would take no brief in any cause in which he was concerned, and the parliament of Paris approved this so far as to interdict him from pleading. We are not sufficiently acquainted with the circumstances of the case to be able to form an opinion on the justice of this harsh measure. It appears, however, to have thrown Linguet out of his profession, and he then began to employ his pen on his numerous political writings; but these, while they added to his reputation as a lively writer, added likewise to the number of his enemies. The most pointed satire levelled at him was the "Theory of Paradox," generally attributed to the abbé Morellet, who collected all the absurd paradoxes to be found in Linguet's productions, which it must be allowed are sufficiently numerous, and deserve the castigation he received. Linguet endeavoured to reply, but the laugh was against him, and all the wits of Paris enjoyed his mortification. His "Journal," likewise, in which most of his effusions appeared, was suppressed by the minister of state, Maurepas; and Linguet, thinking his personal liberty was now in danger, came to London; but the English not receiving him as he expected, he went to Brussels, and in consequence of an application to the count de Vergennes, was allowed to return to France. He had not been here long, before, fresh complaints having been made of his conduct, he was, Sept. 27, 1780, sent to the Bastille, where he remained twenty months. Of his imprisonment and the causes he published a very interesting account, which was translated into English, and printed here in 1783. He was, after being released, exiled to Rethel, but in a short time returned to England. He had been exiled on two other occasions, once to Chartres, and the other to Nogent-le-Rotrou. At this last place, he seduced

a madame Buté, the wife of a manufacturer, who accompanied him to England. From England he went again to Brussels, and resumed his journal, or "Annales politiques," in which he endeavoured to pay his court to the emperor Joseph, who was so much pleased with a paper he had written on his favourite project of opening the Scheldt, that he invited him to Vienna, and made him a present of 1000 ducats. Linguet, however, soon forfeited the emperor's favour, by taking part with Vander Noot and the other insurgents of Brabant. Obliged, therefore, to quit the Netherlands, he came to Paris in 1791, and appeared at the bar of the constituent assembly as advocate for the colonial assembly of St. Domingo and the cause of the blacks. In February 1792, he appeared in the legislative assembly to denounce Bertrand de Moleville, the minister of the marine; but his manner was so absurd, that notwithstanding the unpopularity of that statesman, the assembly treated it with contempt, and Linguet indignantly tore in pieces his memorial, which he had been desired to leave on the table. During the reign of terror, he withdrew into the country, but was discovered and brought before the revolutionary tribunal, and condemned to death June 27, 1794, for having in his works paid court to the *despots* of Vienna and London. At the age of fifty-seven he went with serenity and courage to meet his fate. It is not very easy to form an opinion of Linguet's real character. His being interrupted in his profession seems to have thrown him upon the public, whose prejudices he alternately opposed and flattered. His works abound in contradictions, but upon the whole it may be inferred that he was a lover of liberty, and no inconsiderable promoter of those opinions which precipitated the revolution. That he was not one of the ferocious sect, appears from his escape, and his death. His works are very numerous. The principal are, 1. "Voyage au labyrinthe du jardin du roi," Hague, (Paris,) 1755, 12mo. 2. "Histoire du siecle d'Alexandre," Paris, 1762, 12mo. 3. "Projet d'un canal et d'un pont sur les cotes de Picardie," 1764, 8vo. 4. "Le Fanatisme de Philosophes," 1764, 8vo. 5. "Necessité d'une reforme dans l'administration de la justice et des lois civiles de France," Amst. 1764, 8vo. 6. "La Dime royale," 1764, reprinted in 1787. 7. "Histoire des Revolutions de l'empire Romain," 1766, 2 vols. 12mo. This is one of his paradoxical works, in which tyranny and

slavery are represented in the most favourable light. 8. "Theorie des Lois," 1767, 2 vols. 8vo, reprinted in 1774. 9. "Histoire impartiale des Jesuites," 1768, 8vo. 10. "Hardion's Universal History," vols. 19th and 20th. 11. "Theatre Espagnole," 1770, 4 vols. 12mo. 12. "Theorie du Libelle," Amst. (Paris), 1775, 12mo, an answer to the abbé Morellet. 13. "Du plus heureux gouvernment," &c. 1774, 2 vols. 12mo. 14. "Essai philosophique sur le Monachisme," 1777, 8vo. Besides these he wrote several pieces on the revolution in Brabant, and a collection of law cases.[1]

LINLEY (JOHN), an eminent music professor and organist, long resident at Bath, where he had served an apprenticeship under Chilcot, the organist of that city, was a studious man, equally versed in the theory and practice of his art. Having a large family of children, in whom he found the seeds of genius had been planted by nature, and the gift of voice, in order to cultivate this, he pointed his studies to singing, and became the best singing-master of his time, if we may judge by the specimens of his success in his own family. He was not only a masterly player on the organ and harpsichord, but a good composer, as his elegies and several compositions for Drury-lane theatre evinced. His son Thomas, who was placed under Nardini at Florence, the celebrated disciple of Tartini, was a fine performer on the violin, with a talent for composition, which, if he had lived to develope, would have given longevity to his fame. Being at Grimsthorpe, in Lincolnshire, at the seat of the duke of Ancaster, where he often amused himself in rowing, fishing, and sailing in a boat on a piece of water, in a squall of wind, or by some accident, the boat was overset, and this amiable and promising youth was drowned at an early age, to the great affliction of his family and friends, particularly his matchless sister, Mrs. Sheridan, whom this calamity rendered miserable for a long time; during which, her affection and grief appeared in verses of the most sweet and affecting kind on the sorrowful event. The beauty, talents, and mental endowments of this "Sancta Cæcilia rediviva," will be remembered to the last hour of all who heard, or even saw and conversed with her. The tone of her voice and expressive manner of singing were as enchanting as her

[1] Dict. Hist.—Biographie Moderne.

countenance and conversation. In her singing, with a mellifluous-toned voice, a perfect shake and intonation, she was possessed of the double power of delighting an audience equally in pathetic strains and songs of brilliant execution, which is allowed to very few singers. When she had heard the Agujari and the Danzi, afterwards madame le Brun, she astonished all hearers by performing their bravura airs, extending the natural compass of her voice a fourth above the highest note of the harpsichord, before additional keys were in fashion. Mrs. Sheridan died at Bristol in 1792.

Mrs. Tickel, her sister, was but little inferior to her in beauty and talents; and Mr. Linley's other daughters continued to excite the admiration of all who knew them, in a manner worthy of the family from which they sprang.

Mr. Linley, the father of this nest of nightingales, from being assistant manager of Drury-lane theatre, lived to become joint patentee, and for some time sole acting manager; in which capacity he gave satisfaction, and escaped censure, public and private, by his probity and steady conduct, more than is often allowed to the governor of such a numerous and froward family. This worthy and ingenious man died November 1795.[1]

LINNÆUS (CHARLES), afterwards VON LINNE', the most eminent of modern naturalists, was born at Râshult, in the province of Smaland, in Sweden, May 13th, 1707. His father, Nicholas Linnæus, was assistant minister of the parish of Stenbrohult, to which the hamlet of Râshult belongs, and became in process of time its pastor or rector; having married Christina Broderson, the daughter of his predecessor. The subject of our memoir was their first-born child. The family of Linnæus had been peasants, but some of them, early in the seventeenth century, had followed literary pursuits. In the beginning of that century regular and hereditary surnames were first adopted in Sweden, on which occasion literary men often chose one of Latin or Greek derivation and structure, retaining the termination proper to the learned languages. A remarkable Linden-tree, *Tilia Europæa*, growing near the place of their residence, is reported to have given origin to the names of Lindelius and Tiliander, in some branches of this family; but the above-mentioned Nicholas, is said to have first

[1] Rees's Cyclopædia, by Dr. Burney.

taken that of Linnæus, by which his son became so extensively known. Of the taste which laid the foundation of his happiness, as well as his celebrity, this worthy father was the primary cause. Residing in a delightful spot, on the banks of a fine lake, surrounded by hills and valleys, woods and cultivated ground, his garden and his fields yielded him both amusement and profit, and his infant son imbibed, under his auspices, that pure and ardent love of nature for its own sake, with that habitual exercise of the mind in observation and activity, which ever after marked his character, and which were enhanced by a rectitude of principle, an elevation of devotional taste, a warmth of feeling, and an amiableness of manners, rarely united in those who so transcendantly excel in any branch of philosophy or science, because the cultivation of the heart does by no means so constantly as it ought keep pace with that of the understanding. The maternal uncle of Nicholas Linnæus, Sueno Tiliander, who had educated him with his own children, was also fond of plants and of gardening, so that these tastes were in some measure hereditary. From his tutor he learned to avoid the error of the desultory speculators of nature; and his memory, like his powers of perception, was naturally good, and his sight was always remarkably acute. He does not appear, however, to have been very happy under this tutor, and at seven years of age grammar had but an unequal contest with botany, in the mind of the young student. Nor was he much more fortunate when removed, in 1717, to the grammar-school of Wexio, the master of which, as his disgusted pupil relates, "preferred stripes and punishments to admonitions and encouragements." In 1722 he was admitted to a higher form in the school, and his drier studies were now allowed to be intermixed and sweetened with the recreations of botany. In 1724, being seventeen years of age, he was removed to the superior seminary or *Gymnasium*, and his destination was fixed for the church; but, having no taste for Greek or Hebrew, ethics, metaphysics, or theology, he devoted himself with success to mathematics, natural philosophy, and a scientific pursuit of his darling botany. The "Chloris Gothica" of Bromelius, and "Hortus Upsaliensis" of Rudbeck, which made a part of his little library, were calculated rather to fire than to satisfy his curiosity; while his Palmberg and Tillands might make him sensible how much still remained to

be done. His own copies of these books, used with the utmost care and neatness, are now in sir James Smith's library. Linnæus's literary reputation, therefore, made so little progress, that his tutors having pronounced him a dunce, he would probably have been put to some handicraft trade, had not Dr. Rothmann, the lecturer on natural philosophy, taken him into his own house, with a view to the study of physic, and given him a private course of instruction in physiology. He first suggested to Linnæus the true principles upon which botany ought to be studied, founded on the parts of fructification, and put the system of Tournefort into his hands, in the knowledge of which he made a rapid progress.

In 1727 Linnæus was matriculated at the university of Lund, and devoted himself to the study of medicine. He lodged at the house of a physician, Dr. Stobæus, and having access to a library and museum of natural history, was indefatigable in his application, and Stobæus being infirm in health and spirits, Linnæus was allowed occasionally to relieve him from the labours of his profession, and soon became a great favourite. In the ensuing summer he passed the vacation under his paternal roof, and meeting there with his former patron Rothmann, by his advice he quitted Lund for Upsal, as a superior school of medicine and botany. But in this situation, owing to his father's poverty, he was reduced to great necessity, and although he came well recommended, could only obtain a royal scholarship, which was so insufficient for his maintenance, that he often wanted the necessaries of life. He nevertheless studied with great perseverance, and at last, in 1729, obtained a liberal patron in Dr. Olaus Celsius, professor of divinity, who met him by chance in that academic garden, the fame of which he was destined to immortalize. Dr. Celsius discovering his merit, took him under his protection, and soon recommended him to pupils, by which measure his finances were improved.

While under the roof of Dr. Celsius, he met with a review of Vaillant's treatise on the sexes of plants, which first led him to consider the importance and various formation of the stamens and pistils, and thence to form a new scheme of arrangement founded on those essential organs. He drew up an essay in opposition to the librarian of the university, who had published a work "De nuptiis plantarum;" and this performance being approved both by

Celsius and Rudbeck, led the way to his being appointed in 1730 to lecture in the botanic garden, as an assistant to Rudbeck. He was also taken into Rudbeck's house as tutor to his younger children, and his leisure time was employed on some of those botanical works which he afterwards published in Holland during his stay there.

The frequent conversations of Rudbeck, concerning the natural history of Lapland, and the curiosities he had seen there, excited an irresistible desire in Linnæus to visit the same country. To this he was perhaps the more immediately prompted by some little circumstances which made his residence at Upsal uncomfortable. These were, the jealousy of Dr. Rosen, who was ambitious of succeeding Rudbeck whenever his professorships should become vacant, and who by his success as the only practising physician at Upsal, was likely to prove a formidable rival; as well as some domestic chagrin, which he thus relates; "The faithless wife of the librarian Norrelius lived at this time in Rudbeck's house, and by her Linnæus was made so odious to his patroness, that he could no longer stay there." In the end of 1731, he retired to his native place, and soon received, from the academy of sciences at Upsal, an appointment to travel through Lapland, under the royal authority, and at the expence of the academy. He accordingly set out from Upsal, May 12th, on this expedition; and after visiting the Lapland Alps on foot, and descending to the coast of Norway, of which he has given a most picturesque and striking description, returned by Tornea, and the east side of the Bothnian gulph, to Abo, and so to Upsal, which he reached on the 10th of October, having performed a journey of near 4000 English miles. The particulars of his interesting expedition have lately been given to the public, in an English translation of the original journey written on the spot, illustrated with wooden cuts from his own sketches, making two octavo volumes.

Having learned the art of assaying metals during ten days' residence at the mines of Biorknas, near Calix, in the course of his tour, he next year gave a private course of lectures on that subject, which had never been taught at Upsal before. The jealousy of Rosen, however, still pursued him; and this rival descended so low as to procure, partly by intreaties, partly by threats, the loan of his manuscript lectures on botany, which Linnæus detected him in surrepti-

tiously copying. Rosen had taken by the hand a young man named Wallerius, who afterwards became a distinguished mineralogist, and for whom he now procured, in opposition to Linnæus, the new place of *adjunct*, or assistant, in the medical faculty at Lund. But the basest action of Rosen, and which proved envy to be the sole source of his conduct, was, he obtained, through the archbishop's means, an order from the chancellor to prevent all private medical lectures in the university. Linnæus, deprived of his only means of subsistence, is said to have been so exasperated as to have drawn his sword upon Rosen, an affront with which the latter chose to put up; and Linnæus, after having for some time indulged feelings of passionate resentment, entirely subdued these; and Rosen, towards the close of his life, was glad of the medical aid of the man he had in vain endeavoured to crush.

Disappointed in his views of medical advancement, Linnæus turned his thoughts more immediately to the subject of mineralogy. In the end of 1733, he had visited some of the principal mines of Sweden, and had been introduced to baron Reuterholm, governor of the province of Dalarne, or Dalecarlia, resident at Fahlun, at whose persuasion and expence he travelled through the eastern part of Dalecarlia, accompanied by seven of his ablest pupils, a journal of which tour exists in his library. At Fahlun he gave a course of lectures on the art of assaying, which was numerously attended; and here he first became acquainted with Browallius, then chaplain to the governor, afterwards bishop of Abo, who advised him to take his doctor's degree, in order to pursue the practice of physic, and further recommended him to aim at some advantageous matrimonial connection. In pursuit of the first part of this advice, Linnæus, having scraped together about 15*l.* sterling, now entered on his travels, with a view of obtaining his degree at the cheapest university he could find, and of seeing as much of the learned world as his chances and means might enable him to do. In the beginning of 1735 he set out, and after a short stay at Hamburgh and Amsterdam, he proceeded to Harderwyck, where, having offered himself as a candidate, and undergone the requisite examinations, he obtained his degree June 23. On this occasion he published and defended a thesis, entitled "Hypothesis nova de Febrium Intermittentium Causâ," in the dedication of which, to his "Mæcenates et Patrones," it is remarkable

that, among the names of Rudbeck, Rothmann, Stobæus, Moræus, &c. we find that of Rosen. The hypothesis here advanced, most correctly so denominated, is truly Boerhaavian. Intermitting fevers are supposed to be owing to fine particles of clay, taken in with the food, and lodged in the terminations of the arterial system, where they cause the symptoms of the disorder in question.

In Holland Linnæus became acquainted with Dr. John Frederick Gronovius, who assisted him in publishing the first edition of the celebrated "Systema Naturæ," consisting of eight large sheets, in the form of tables; which edition is now a great bibliothecal curiosity. He also procured access to the illustrious Boerhaave, who encouraged him to remain in Holland; but this advice could scarcely have been followed, had he not met with a patron in Burmann, of Amsterdam, who was then preparing his "Thesaurus Zeylanicus," and who received Linnæus into his house as his guest for some months, during which period he printed his "Fundamenta Botanica," a small 8vo, which contains the very essence of botany, and has never been superseded or refuted. After he had been a few months under Burmann's roof, he was introduced by Boerhaave to Mr. George Clifford, an opulent banker, who had a capital garden at Hartecamp, and invited Linnæus to superintend it. This situation, which he accepted, appears to have been in all respects agreeable and profitable to his studies, and here he wrote and printed his "Flora Lapponica." In 1736, after having written his "Musa Cliffortiana," Linnæus was sent by Mr. Clifford to England, and was introduced to the lovers and teachers of natural science at Oxford and London, Shaw, Martyn, Miller, and Collinson, &c. They admired his genius, and valued his friendship, and supplied him with books and plants, both for his own herbarium, and the garden of his patron at Hartecamp.

On his return to Holland, he continued the impression of his "Genera Plantarum," which appeared in 1737. In Oct. 1736, he was made a member of the imperial academy *Naturæ Curiosorum*, by the title, according to the custom of that body, of "Dioscorides Secundus." He printed also in 1737, the "Viridarium Cliffortianum," an 8vo catalogue of his friend's garden, disposed according to his own sexual system, of which he published, later in the same year, at Leyden, an exemplification under the title of "Methodus Sexualis," in which all the known genera of

plants are so arranged by name only. This year also he produced his magnificent "Hortus Cliffortianus," folio. This splendid volume, which was printed by Mr. Clifford only for private distribution, was begun and finished in nine months. In the same year Linnæus wrote and published his "Critica Botanica," a sequel to part of the "Fundamenta;" but these labours, and perhaps the air of Holland not agreeing with his health, he left the hospitable roof of Mr. Clifford, and for a while assisted professor Adrian Van Royen at Leyden in the garden there, and about the same time printed the "Classes Plantarum," a view of all the botanical systems ever known. Here also he published his friend Artedi's "Ichthyologia." (See ARTEDI).

Linnæus remained at Leyden till the spring of 1738, when he had an interesting interview with the great Boerhaave, then on his death-bed. Linnæus's departure, however, from Leyden, was prevented by a very formidable intermittent fever. The skill of Van Swieten, and the renewed attentions of the amiable Clifford, who received him again under his roof with the most liberal and indulgent kindness, after some weeks restored him so far, that he was able, though still weak, to set out on his journey, carrying with him an introductory letter from Van Royen to Anthony de Jussieu, the physician, who made him acquainted with his brother, the famous Bernard de Jussieu. He inspected the botanic garden, the herbariums of Tournefort, Vaillant, the Jussieus, &c.; visited the neighbourhood of Fontainbleau, formed an acquaintance with Reaumur and other distinguished naturalists, and was admitted a corresponding member of the academy of sciences.

How he conversed with Reaumur and others, who knew no language but their own, and how he contracted so close a friendship with Mr. Collinson at London, it is not easy to conceive. He confesses a peculiar inaptitude, and certainly a blameable indifference, for the learning of languages, declaring in his diary that in all his travels he learnt "neither English, French, German, Laplandish, nor even Dutch, though he stayed in Holland three whole years. Nevertheless, he found his way every where, well and happily." By the journal of his Lapland tour, and other manuscripts, it appears that Latin was sufficiently familiar to him; and as some fastidious critics have censured the style of the "Amœnitates Academicæ," it is fair to remark that

the essays which compose those volumes are chiefly written by the pupils whose inaugural dissertations they were, and are therefore improperly quoted as the works of our author.

After leaving Paris, Linnæus took his passage at Rouen for Sweden, and landed at Helsingborg, from whence he proceeded to Fahlun, visiting his father for a few days in his way. His reception from the lady of his choice, the daughter of Dr. Moræus, a physician of the place, was favourable, and they were formally betrothed to each other, but it was necessary that some prospect of an advantageous establishment should be discovered. The scientific merits of Linnæus were not overlooked, as he was unanimously chosen a member of the Upsal academy, the only one then in Sweden; yet the homage he had so lately received abroad, seems to have made him a little unreasonable on this head, and he declares that he would certainly have quitted his native country, "had he not been in love." To this all-powerful deity, therefore, and not to his merits, or to the wisdom of his countrymen in discerning them, was Sweden, in the first instance, indebted for the possession of her Linnæus. After passing the winter of 1738 in Stockholm, he began to make his way in medical practice, so that by the following March he had considerable employment. At this time a plan was formed for establishing a literary society at Stockholm, which afterwards rose to great eminence. Triewald, Höpken, and Alstroem (whose family was ennobled by the name of Alstroemer), were, with Linnæus, the first members: and the infant society, being incorporated by royal authority, was augmented with all the most learned men of the country.

A most flattering mark of public approbation was, soon after, conferred on Linnæus, without any solicitation. Count Tessin, marshal of the Diet, which was then sitting, gave him an annual pension of 200 ducats from the board of mines, on condition of his giving public lectures on botany and mineralogy at Stockholm. The same nobleman also obtained for him the appointment of physician to the navy, and received him into his house. His practice now increased greatly among the nobility, and he found himself in so prosperous a condition that he would no longer delay his marriage, which took place at Fahlun, June 26, 1739. After a month he returned to Stockholm. He was, by lot, the first president of the new academy; and as that office was to be but of three months' duration, after the French

plan, he resigned it in September, and on that occasion delivered an oration in Swedish, on the wonderful economy of insects, which was printed in the Transactions; and a Latin version of it may be found in the "Amœnitates Academicæ," v. 2. His example was followed by all the succeeding presidents.

The death of professor Rudbeck in 1740, gave Linnæus a hope of succeeding to the botanical chair at Upsal, one of the greatest objects of his ambition. The prior claims of his former rival, Rosen, on account of his standing in the university, could not, however, be set aside. Wallerius also rose up in opposition to the claims of Linnæus. It happened, however, that Roberg resigned the professorship of physic about this time, and by the exertions of count Tessin, a compromise took place. Rosen obtained the professorship of botany, and Linnæus that of medicine, and these two afterwards divided their official duties between them, so as best to suit the talents of each.

In 1741 Linnæus received an order to travel through Æland, Gothland, &c. for the purpose of investigating the natural history and produce of those countries. On this he spent four months, accompanied by six of his pupils, and published an account of it at Stockholm in 1745. Before he began his lectures at Upsal, to which place he removed in the autumn, he delivered a Latin oration "On the benefit of travelling in one's own country," which is translated by Mr. Stillingfleet in his miscellaneous tracts. In 1742 he undertook the reform of the Upsal garden, which in the following year was put in a state to receive those many exotics which his extensive foreign correspondence procured. In 1745 he published his "Flora Suecica, and in 1746 his "Fauna Suecica;" the second editions of which valuable works were enriched with many additions. His reputation was now followed by corresponding honours. He was chosen a member of the academy at Montpellier, and secretary to the Upsal academy; a medal of him was struck in 1746, and soon after he received the rank and title of Archiater from the king, and was the only Swede chosen into the new-modelled academy of Berlin. He also acquired about this time, what he perhaps valued as highly as these honours, the herbarium made by Hermann in Ceylon, now in the possession of sir Joseph Banks. From this originated Linnæus's "Flora Zeylanica," Stockholm, 1747. In 1749 appeared his "Materia Medica,"

written in the same systematic and didactic style as the rest of his works. Of this numerous editions have been published on the continent, but none with any additions or corrections from the author himself, though he left behind him copious manuscript notes on the subject. In the same year he had a violent attack of the gout, which endangered his life; and such was his anxiety to promote science, that he dictated from his bed-side, the manuscript of his "Philosophia Botanica," which afterwards received his own corrections, and was published in 1751.

About this period the queen of Sweden, Louisa Ulrica, having a taste for natural history, which her royal consort, king Adolphus Frederick, also patronized, shewed much favour to Linnæus. He was employed in arranging her collection of insects and shells, in the country palace of Drotningholm, or Ulricksdahl, and was frequently honoured with the company and conversation of their majesties, during his attendance there. The queen interested herself in the education of his son, and promised to send him to travel through Europe at her own expence. She also listened very graciously to any recommendation or petition of Linnæus, in the service of science. Linnæus devoted some of his leisure time in winter, to the arragement of his friend count Tessin's collection of fossils, at Stockholm, of which an account in Latin and Swedish, making a small folio, with plates, came out in 1753. The result of his labours at Drotningholm was not given to the public till 1764, when his "Museum Reginæ" appeared, in 8vo, being a sort of *Prodromus* of an intended more splendid work, that was never executed. His most magnificent publication appeared in 1754, being a large folio, entitled "Museum Regis Adolphi Frederici," comprehending descriptions of the rarer quadrupeds, birds, serpents, fishes, &c. of the king's museum, in Latin and Swedish, with plates, and an excellent preface, which was translated by Dr. (now sir James) Smith, and first printed in 1786; appearing again, in a volume of "Tracts relating to Natural History," in 1798. In the mean time, Linnæus was preparing a lasting monument of his own talents and application, the "Species Plantarum," of which the first edition was printed in 1753, the second in 1762, each in two volumes 8vo. The work is too well known to need any description, and must ever be memorable for the adaptation of specific, or as they were at first called, trivial, names. This con-

trivance, which Linnæus first used in his "Pan Suecicus," a dissertation printed in 1749, extended to minerals in his "Museum Tessinianum," and subsequently to all the departments of zoology, has perhaps rendered his works more popular than any one of their merits besides. His specific differences were intended to be used as names; but their unavoidable length rendering this impracticable, and the application of numeral figures to each species, in Haller's manner, being still more burthensome to the memory, all natural science would have been ruined for want of a common language, were it not for this simple and happy invention. By this means we speak of every natural production in two words, its generic and its specific name. No ambiguous comparisons or references are wanted, no presupposition of any thing already known. The philosophical tribe of naturalists, for so they are called by themselves and their admirers, do not therefore depreciate Linnæus, when they call him a nomenclator. Whatever may have been thought of the Linnæan trivial names at their first appearance, they are now in universal use, and their principle has been, with the greatest advantage, extended to chemistry, of which the celebrated Bergman, the friend of Linnæus, originally set the example.

These Herculean literary labours, combined with the practice of physic, were more than the bodily constitution of Linnæus could support. He was attacked with the stone, and had also, from time to time, returns of gout, but he considered the wood strawberry as a specific for both disorders, and they never greatly interfered with his comfort or his duties. On the 27th of April, 1753, he received, from the hand of his sovereign, the order of the Polar Star, an honour which had never before been conferred for literary merit. A still more remarkable compliment was paid him not long after by the king of Spain, who invited him to settle at Madrid, with the offer of nobility, the free exercise of his religion, and a splendid botanical appointment. This proposal, however, he declined, from an attachment to his own country, and in November 1756, he was raised to the rank of Swedish nobility, and took the name of Von Linné.

The "Systema Naturæ" had already gone through nine editions in different countries. Its author had, for several years, a more ample edition of the animal department in contemplation, on the plan of his "Species Plantarum,"

and this constituted the first volume of the tenth edition, published in 1758. The second volume, which came out the following year, was an epitome of the vegetable kingdom. This same work appeared still more enlarged, in a twelfth edition, in 1766: to this the mineral kingdom was added in a third volume on the same plan with the first. We can readily pardon the self-complacency of its author, when, in his diary written for the use of his friend Menander, he calls the "Systema Naturæ" "a work to which natural history never had a fellow." We may venture to predict, says his learned biographer, that as this was the first performance of the kind, it will certainly be the last; the science of natural history is now become so vast, that no man can ever take the lead again as an universal naturalist.

The emoluments of Linnæus by his various publications were not great, as he is reported to have sold the copyright of most of them for a ducat (about nine and sixpence) a printed sheet. His different appointments, however, for he soon laid aside the general practice of physic, had raised him to a considerable degree of opulence. In 1758 he purchased the estates of Hammarley and Sofja, for above 2330*l.* sterling, and having chosen the former for his country residence, he received the visits of distinguished foreigners, and admitted his favourite pupils, to several of whom he gave private courses of lectures, and completely laid aside the state of the nobleman and professor while he discoursed with them on his favourite topics. In 1760 he wrote a prize dissertation on the "sexes of plants," which was published in English in 1786 by Dr. (now sir James) Smith, the possessor of his library. Linnæus's patent of nobility did not receive his majesty's sign manual till 1761, though it was antedated 1757. It was confirmed by the Diet in 1762, and he then took a coat of arms expressive of the sciences which he cultivated. He became also about the same time one of the eight foreign members of the French academy of sciences, an honour never before conferred on a Swede.

In 1763, he was permitted to avail himself of the assistance of his son, now twenty-one years of age, in the botanical professorship, and the young man was thus trained up for his future successor. In 1764, the sixth edition, by far the most complete, of the "Genera Plantarum," was published, and he never prepared another. It was intended

as a companion to the "Species Plantarum," but was greatly superseded by the more concise and commodious short characters of genera, given in the vegetable part of the "Systema Naturæ," published with the title of "Systema Vegetabilium," edition 13th, in 1774, and reprinted with additions in 1784.

Although, as a physician, Linnæus appears to advantage in his "Clavis Medicinæ" and his "Genera Morborum," his abilities are more striking in his classification of natural objects. He excelled in a happy perception of such technical characters as brought together things most naturally allied. His lectures on the natural order of plants were published long after his death in 1792, at Hamburgh, and evince his deep consideration of a subject then in the infancy of cultivation. In the zoological department, his classification of birds and insects is the most original as well as the best of the whole. The arrangement of fishes was an original idea of Linnæus; and in the arrangement of shells, he has succeeded at least as well as any of his fellow-labourers: though we are, says his biographer, by no means inclined to justify some of his terms, which are borrowed from an anatomical analogy, not only false in itself, but totally exceptionable. This leads us to consider a charge, often brought against this great man, of pruriency of phraseology in many parts of his works. The most attentive contemplation of his writings has satisfied us that in such instances he meant purely to be anatomical and physiological; and if his fondness for philosophical analogies sometimes led him astray, it was not in pursuit of any thing to contaminate his own mind, much less that of others. That the mind of Linnæus was simple and chaste, as his morals were confessedly pure, is evinced by his Lapland Tour, written only for his own use, but which is now, as we have already mentioned, before the public. This is such a picture of his heart as will ever render any justification of his moral character, and any elaborate display of his religious principles or feelings, alike superfluous. His apparent vanity, as displayed in his diary, published in Dr. Maton's valuable edition of Dr. Pulteney's "View of his Writings," is perhaps far less justifiable. All we can say for him is, that this paper was drawn up for the use of his intimate friend Menander, as materials from which his life was to be written. If it be unbecoming, and indeed highly ridiculous in many instances, for a man to speak as

he does of himself, the justice and accuracy of his assertions, had they come from any other person, could in no case be disputed.

As the habits of Linnæus were temperate and regular, he retained his health and vigour in tolerable perfection, notwithstanding the immense labours of his mind, till beyond his sixtieth year, when his memory began in some degree to fail him. In 1774, at the age of sixty-seven, an attack of apoplexy greatly impaired his constitution. Two years afterwards a second attack rendered him paralytic on the right side, and materially affected his faculties. The immediate cause of his death, which happened January 10th, 1778, in the seventy-first year of his age, was an ulceration of the bladder. His remains were deposited in a vault near the west end of the cathedral of Upsal, where a monument of Swedish porphyry was erected by his pupils. His obsequies were performed, in the most respectful manner, by the whole university, the pall being supported by sixteen doctors of physic, all of whom had been his pupils. A general mourning took place on the occasion at Upsal. His sovereign, Gustavus III. commanded a medal to be struck, expressive of the public loss, and honoured the academy of sciences at Stockholm with his presence, when the eulogy of this celebrated man was pronounced there by his intimate friend Bäck. A still higher compliment was paid to his memory by the king in a speech from the throne, wherein his majesty publicly celebrated the talents of his deceased subject, and lamented the loss which his country had so recently sustained. Various testimonies of respect were given to the merits of Linnæus in the different parts of Europe, even where rival systems or interests had heretofore triumphed at his expence. The celebrated Condorcet delivered an oration in his praise to the Parisian academy of sciences, which is printed in its memoirs. We cannot wonder that his memory was cherished in England, where he had long had numerous correspondents, and where two of his most distinguished pupils, Solander and Dryander, have, in their own talents and character, conferred singular honour upon their preceptor. Ten years after his decease a new society of naturalists, distinguished by his name, was founded in London, and has since been incorporated by royal charter, whose publications, in ten quarto volumes of Transactions, sufficiently evince that its members are not idle venerators of the name they bear.

This name, in imitation of them, has been adopted by several similar institutions in other parts of the world.

The appellation of Linnæan Society was, with the more propriety, chosen by this British institution, on account of the museum of Linnæus having fallen into the hands of sir James Smith, its original projector, and hitherto only president. This treasure, comprehending the library, herbarium, insects, shells, and all other natural curiosities, with all the manuscripts and whole correspondence of the illustrious Swede, were obtained by private purchase from his widow, after the death of his son in 1783. The authority which such an acquisition gave to the labours of the infant society, as well as to all botanical and zoological publications, the authors of which have ever been allowed freely to consult it, will readily be perceived. Nothing perhaps could have more contributed to raise up, or to improve, a taste for natural science, in any country.

Linnæus had by his wife Sarah Elizabeth, who survived to extreme old age, two sons and four daughters. His eldest son Charles succeeded him in the botanical professorship. The younger, John, died March 7, 1757, in the third year of his age. His eldest daughter, Elizabeth Christina, is recorded as having discovered a luminous property in the flowers of the nasturtium, tropæolum majus, which are sometimes seen to flash like sparks of fire in the evening of a warm summer's day. Of the other daughters we know nothing materially worthy of record. [1]

LINNÆUS, or VON LINNE' (CHARLES), the oldest, and only surviving son of the preceding, was born January 20, 1741, at the house of his maternal grandfather, at Fahlun. His father was anxiously desirous of his excelling in natural history, more particularly botany; and committed him, when about the age of nine or ten, to the more particular care of some of his own most favourite pupils. By them he was taught the names of the plants in the Upsal garden, and such of the principles of natural science as were suited to his period of life, as well as to converse habitually in Latin. He appears to have given satisfaction to his father, who procured for him, at the age of eighteen, the appointment of Demonstrator in the botanic garden, an office then first contrived on purpose for him. Having learned to draw from nature, he became

[1] Life, by the President of the Linnæan society, in Rees's Cyclopædia, which supersedes the necessity of any other references.

an author at the age of twenty-one, publishing in 1762 his first "Decas Plantarum Rariorum Horti Upsaliensis," the plates of which, in outline only, were drawn by his own hand, and are sufficiently faithful and useful, if not ornamental, while the descriptions are full and scientific. In 1763 another "Decas," or collection of ten species, came out on the same plan, but, for whatever reason, he printed no more numbers under this title. In 1767, however, he published at Leipsic ten more plates and descriptions, like the above, entitled "Plantarum Rariorum Horti Upsaliensis Fasciculus Primus," but no second fasciculus appeared. In 1763 he was nominated adjunct professor of botany, with a promise, hitherto unexampled, that after his father's death he should succeed to all his academical functions. In 1765 he took his degree of doctor of physic, and began to give lectures.

His progress would probably have been happy, if not brilliant, but for the conduct of his unnatural mother, who, not content with dishonouring her husband's bed, and making his home as uncomfortable as she could, by the meanest parsimony and disgusting petty tyranny, conceived a hatred for her only son, which she displayed by every affront and persecution that her situation gave her the means of inflicting on his susceptible and naturally amiable mind. According to Fabricius, she forced her husband, who by such a concession surely partook largely of her guilt and meanness, to procure the nomination of his pupil Solander to be his future successor, in preference to his own son; and it was a part of her plan that he should marry her eldest daughter. Solander, however, disdained both the usurpation and the bait, refusing to leave England; and the misguided father recovered his senses and authority, causing his son, as we have said above, to receive this truly honourable distinction. The mind and spirit of the young man nevertheless still drooped; and even when he had attained his thirtieth year, he would gladly have escaped from his miseries and his hopes together. The authority of the king was obliged to be exerted, at his father's solicitation, to prevent his going into the army. This measure of the parent was happily followed up by kindness and encouragement in his botanical pursuits, to which treatment the son was ever sensible, and he revived from his despondency before his father's death, which happened when he was thirty-seven years of age.

Though obliged by his mother to purchase, at her own price, the library, manuscripts, herbarium, &c. which he ought by every title to have inherited, he rose above every impediment, and betook himself to the useful application of the means now in his hands, for his own reputation and advancement. His father had already prepared great part of a third botanical appendix, or "Mantissa;" from the communications of Mutis, Kœnig, Sparmann, Forster, Pallas, and others. Hence originated the "Supplementum Plantarum," printed at Brunswick, under the care of Ehrhart in 1781. The ingenious editor inserted his own new characters of some genera of mosses; which Hedwig has since confirmed, except that some of the names have been justly rejected. This sheet was, in an evil hour, suppressed by the mandate of Linnæus from London, where, at that period, the subject of generic characters of mosses was neither studied nor understood, whatever superior knowledge was displayed concerning their species. The plants of the "Supplementum" are admitted into the fourteenth edition of the "Systema Vegetabilium" by Murray, and figures of some of the most curious have been published by sir J. Smith, in his "Plantarum Icones ex Herbario Linnæano." Three botanical dissertations also appeared under the presidency of the younger Linnæus, on grasses, on lavandula, and the celebrated Methodus muscorum, which last was the work, and the inaugural thesis, of the present professor Swartz of Stockholm. These form a sequel to the 186 similar essays, which most of them compose the seven volumes of the Amœnitates Academicæ, the rest being published by Schreber in three additional ones.

The subject of our memoir had always felt a strong desire to visit the chief countries of learned and civilized Europe. For this purpose he was obliged to pawn his juvenile herbarium, made from the Upsal garden, to his friend Alstroemer, for the loan of about fifty or sixty pounds. He arrived at London in May 1781, and was received with enthusiasm by the surviving friends and correspondents of his father, and was in a manner domesticated under the roof of sir Joseph Banks, whose friendship, kindness, and liberality could not be exceeded; neither could they have been by any one more gratefully received. Here the ardent Swedish visitor had every assistance for the preparation of several works on which he

was intent, as a system of the mammalia, a botanical treatise on the lily and and palm tribes, and new editions of several of his father's standard books. None of these, however, have yet been printed. An attack of the jaundice rendered half his stay in England uncomfortable as well as useless to him. He proceeded to Paris in the latter end of August 1781, accompanied by the amiable and celebrated Broussonet, with whom he became acquainted at London. His reception in France was not less flattering than what he had experienced in England. The next place in which he made any stay was Hamburgh, where several of his own friends were already settled; and from hence he returned by Copenhagen and Stockholm, visiting his friend Fabricius at Kiel, and his patron baron Alstroemer at Gottenburgh, finally arriving at Upsal in Feb. 1783. But his career was cut short by a bilious fever, followed by apoplexy, Nov. 1, 1783, in the forty-second year of his age. He died very much respected and lamented. His museum and library reverted to his mother and sisters, as he had never been married, and were purchased by sir James Smith.[1]

LIOTARD (JOHN STEPHEN), a painter, called from his dress "the Turk," was born at Geneva, in 1702. He went to Paris to study in 1725, and thence accompanied the marquis de Puisieux to Rome, where the earls of Sandwich and Besborough engaged him to accompany them to Constantinople. There he became acquainted with sir Everard Fawkener, our ambassador, who persuaded him to come to England, where he remained two years. He painted admirably in miniature, and in enamel, though he seldom practised the last, but he is best known by his crayons. The earls of Harrington and Besborough have some of his most capital works. His portraits, however, were so exact as to displease those who sat to him, for he never could conceive the absence of any imperfection or mark in the face that presented itself. Such a man could not be long a favourite, and therefore, according to lord Orford, although he had great business the first year, he had very little the second, and went abroad. It is said that he owed much of his encouragement to his making himself conspicuous by adopting the manners and habits of the

[1] Rees's Cyclopædia—Funeral oration for him in Trapp's edition of Stoever's Life of Linnæus.

Levant. He came to England again in 1772, and brought a collection of pictures of different masters, which he sold by auction; and some pieces of glass painted by himself, with surprizing effect of light and shade, but more curious than useful, as it was necessary to darken the room before they could be seen to advantage. He staid two years likewise on this visit. He went to the continent afterwards, but we find no account of his death. He carried his love of truth with him on all occasions; and we are told that at Venice and Milan, and probably elsewhere, all but first-rate beauties were afraid to sit to him, and he would have starved if he had not so often found customers who were of opinion that they belonged to that class.[1]

LIPENIUS (MARTIN), a learned German divine, was born Nov. 11, 1630, at Goritz in Brandenburgh, and studied at the schools of Brandenburgh and Ruppin, whence he went to Stetin, and made great progress in his studies under Micrelius and other eminent professors of that college. In 1651 he studied philosophy and divinity at Wittemberg, and after two years residence was admitted to the degree of master of arts. He had now some advantageous offers of settlement in other places, but he could not bring himself to quit an university where he was so likely to add to his stores of knowledge. At length, however, in 1659, he accepted the office of corrector at Halle, which he retained until 1672, when he was appointed rector and professor in the Caroline college at Stetin. This he quitted in 1676, and accepted the office of corrector at Lubeck, where he died, Nov. 6, 1692, worn out, as Niceron informs us, by labour, chagrin, and disease. His works are very numerous, consisting of disputations, eloges, and other academical productions; but he is now principally known by his "Bibliotheca realis Theologica," Francfort, 1685, 2 vols.; "Biblioth. Juridica," ib. 1679; "Bibl. Philosophica," ibid. 1682; and "Biblioth. Medica," ibid. 1679, making in all six folio volumes, containing an account of works published in each of these departments. The "Bibl. Juridica" was reprinted at Leipsic in 1757, 2 vols. and corrections and a supplement were published by Aug. Fr. Scott, in 1775; another supplement was published by Senkenberg in 1789, making in all four volumes

[1] Walpole's Anecdotes.—Dict. Hist.

folio. Morhoff speaks favourably of the original work, and the "Bibl. Juridica" is doubtless greatly improved.[1]

LIPPI (FRA. FILIPPO), an eminent historical painter, was born at Florence, probably about the beginning of the fifteenth century, as he was a scholar of, and of course nearly contemporary with, Massaccio. At the age of sixteen, being entered a noviciate in the convent of Carmelites at Florence, he had there an opportunity of seeing that extraordinary artist at work upon the astonishing frescoes with which he adorned the chapel of Brancacci, in the church there; and being eager to embrace the art, such was his success, that after the death of his master, it was said by common consent, that the soul of Massaccio still abode with Fra. Filippo. He now forsook the habit of his convent, and devoted himself entirely to painting; but his studies were for a time disturbed by his being unfortunately taken, while out on a party of pleasure, by some Moors, and carried prisoner to Barbary; where he remained in slavery eighteen months. But having drawn, with a piece of charcoal, the portrait of his master upon a wall, the latter was so affected by the novelty of the performance, and its exact resemblance, that, after exacting a few more specimens of his art, he generously restored him to his liberty. On his return home he painted some works for Alphonso, king of Calabria. He employed himself also in Padua; but it was in his native city of Florence that his principal works were performed. He was employed by the grand duke Cosmo di Medici, who presented his pictures to his friends; and one to pope Eugenius IV. He was also employed to adorn the palaces of the republic, the churches, and many of the houses of the principal citizens; among whom his talents were held in high estimation. He was the first of the Florentine painters who attempted to design figures as large as life, and the first who remarkably diversified the draperies, and who gave his figures the air of antiques. It is to be lamented that such a man should at last perish by the consequences of a guilty amour he indulged in at Spoleto; where he was employed at the cathedral to paint the chapel of the blessed virgin. This is differently told by different writers, some saying that he seduced a nun who sat to him for a model of the virgin, and others that the object of his passion was a married

[1] Niceron, vol. XIX.—Morhoff Polyhist.—Saxii Onomast.

woman. In either case, it is certain that he was poisoned by the relations of the lady whose favours he was supposed to enjoy. Lorenzo di Medici erected a marble tomb in the cathedral to his memory, which Politian adorned with a Latin epitaph. His son LIPPI FILIPPO, was renowned for excellent imitations of architectural ornaments. He died in 1505, at the age of forty-five. There was also a Florentine painter, LORENZO LIPPI, born in 1606, and likewise a great musician and a poet. In the latter character he published "Il Malmantile racquistato," which is considered as a classical work in the Tuscan language. He died in 1664.[1]

LIPPOMANI (LEWIS), a Venetian, distinguished himself much at the council of Trent, where he strongly opposed the plurality of benefices, and was one of the three presidents of that council under pope Julius III. Paul IV. sent him into Poland as nuncio in 1556, and afterwards appointed him his secretary. The sanctity of Lippomani's life gained him no less esteem than his doctrine; he was bishop of Mondonedo, then of Verona, and afterwards of Bergamo, and acquitted himself honourably in various nunciatures, but was justly accused of great cruelties towards the Jews and protestants when in Poland. He died in 1559. His works are, a compilation of "Lives of the Saints," in 8 vols. but little valued; and "Catena in Genesim, in Exodum, et in aliquot Psalmos," 3 vols. fol. &c.[2]

LIPSIUS (JUSTUS), a very learned critic, was born at Isch, a country-seat of his father, between Brussels and Louvain, Oct. 18, 1547. He was descended from ancestors who had been ranked among the principal inhabitants of Brussels. At six years of age he was sent to the public school at Brussels, and soon gave proofs of uncommon parts. He tells us himself in one of his letters, that he acquired the French language, without the assistance of a master, so perfectly as to be able to write it before he was eight years old. From Brussels he was sent, at ten years old, to Aeth; and, two years after, to Cologne, where at the Jesuits' college he prosecuted his literary and philosophical studies. Among the ancients, he learned the precepts of morality from Epictetus and Seneca, and the maxims of civil prudence from Tacitus. At sixteen, he

[1] Pilkington.—Vasari.—Roscoe's Lorenzo.—Bullart's Academie des Sciences, vol. I. [2] Gen. Dict.—Moreri.—Saxii Onomast.

was sent to the university of Louvain; and having now acquired a knowledge of the learned languages, applied himself to the civil law; but his principal delight was in belles lettres and ancient literature; and, therefore, losing his parents, and becoming his own master before he was eighteen, he projected a journey to Italy, for the sake of cultivating them. Before, however, he set out, he published three books of various readings, "Variarum Lectionum Libri tres," which laid the foundation of his literary fame; and his dedication of them to cardinal Perenettus, a great patron of learned men, served to introduce him to the cardinal, on his arrival in 1567, at Rome, where he lived two years with him, was nominated his secretary, and treated with the utmost kindness and generosity. His time he used to employ in the Vatican, the Farnesian, the Sfortian, and other principal libraries, which were open to him, and where he carefully collated the manuscripts of ancient authors, of Seneca, Tacitus, Plautus, Propertius, &c. His leisure hours he spent in inspecting the most remarkable antiquities, or in cultivating the acquaintance of the literati then residing at Rome, Antonius Muretus, Paulus Manutius, Fulvius Ursinus, Hieronymus Mercurialis, Carolus Sigonius, Petrus Victorius, and others, from whose conversation he could not fail to reap advantage and encouragement in his studies.

In 1569 he returned to Louvain, and spent one year in habits of dissipation, very unsuitable to his character, and defensible only as he says by pleading the heat of youth. Sensible of his folly, he resolved upon a journey to Vienna; but stopping at Dole, an university in the Franche Comté, he relapsed into an excess which produced a fit of illness. On his recovery he pursued his journey to Vienna, and there fell into the acquaintance of Busbequius, and other learned men, who used many arguments to induce him to settle there; but the love of his own native soil prevailed, and he directed his course through Bohemia, Misnia, and Thuringia, in order to arrive at it. But being informed of the dangerous state of the Low Countries from the war, and that his own patrimony was laid waste by soldiers, he stopped at the university of Jena, where he was invested with the professorship of eloquence, and became a disciple of Luther. This latter circumstance obliging him to leave Jena, he arrived at Cologne, where he married a widow in 1574, by whom he had no children. During his stay at

Cologne, he wrote his "Antiquæ Lectiones," which chiefly consist of emendations of Plautus; he also began there his notes upon Cornelius Tacitus, which were afterwards so universally applauded by the learned.

He then retired to his own native seat at Isch, intending to devote himself entirely to letters; but the war, which was still raging, disturbed his plans, and he was obliged to go to Louvain, where he resumed the study of the civil law, though with no intent to practise. At Louvain he published his "Epistolicæ Quæstiones," and some other things; but, being again obliged to quit his residence, went to Holland, and spent thirteen years at Leyden, during which time he composed and published, what he calls, his best works. These are, "Electorum Libri duo;" "Satyra Menippæa;" "Saturnalium Libri duo;" "Commentarii pleni in Cornelium Tacitum;" "De Constantiâ Libri duo;" "De Amphitheatro Libri duo;" "Ad Valerium Maximum Notæ;" "Epistolarum Centuriæ duæ;" "Epistolica Institutio;" "De rectâ Pronunciatione Linguæ Latinæ;" "Animadversiones in Senecæ Tragœdias;" "Animadversiones in Velleium Paterculum;" "Politicorum Libri sex;" "De unâ Religione Liber." These he call his best works, because they were written, he says, in the very vigour of his age, and when he was quite at leisure; "in flore ævi, & ingenii in alto otio;" and he adds too, that his health continued good till the latter part of his life; "nec valetudo, nisi sub extremos annos, titubavit." The intolerant principles, however, which he divulged here, raised so much indignation against him that he was obliged to retire suddenly and privately from Leyden, in 1590; and, after some stay at Spa, went and settled at Louvain, where he taught polite literature, as he had done at Leyden, with the greatest credit and reputation. He spent the remainder of his life at Louvain, though he had received powerful solicitations, and the offers of vast advantages, if he would have removed elsewhere. Pope Clement VIII. Henry IV. of France, and Philip II. of Spain, applied to him by advantageous proposals. Several cardinals would gladly have taken him under their protection and patronage; and all the learned in foreign countries honoured him in the highest degree. The very learned Spaniard, Arias Montanus, who, at the command of Philip II. superintended the reprinting the Complutensian edition of the Bible at Plantin's press,

had such a regard for him, that he treated him as a son rather than a friend, and not only admitted him into all his concerns, but even offered to leave him all he had. Lipsius, nevertheless, continued at Louvain, and, among others, wrote the following works: "De Cruce Libri tres;" "De Militia Romana Libri quinque;" "Poliorceticon Libri quinque;" "De Magnitudine Romana Libri quatuor;" "Dissertatiuncula & Commentarius in Plinii Panegyricum;" "Manuductio ad Stoicam Philosophiam," &c. All his works have been collected and printed together, in folio, more than once. The best edition is that of Vesel, 1675, 4 vols. fol. usually bound in eight. His critical notes upon ancient authors are to be found in the best editions of each respective author; and several of his other pieces have, for their peculiar utility, been reprinted separately.

Lipsius died at Louvain, March 23, 1606, in his 59th year, and left, says Joseph Scaliger, the learned world and his friends to lament the loss of him. Lipsius is said to have been so mean in his countenance, his dress, and his conversation, that those who had accustomed themselves to judge of great men by their outward appearance, asked, after having seen Lipsius, whether that was really he. But the greatest blot in his character was his inconstancy with regard to religion. He was educated a Roman Catholic, but professed the Lutheran religion while he was professor at Jena. Afterwards returning to Brabant, he appeared again a Roman Catholic; but when he accepted a professor's chair in the university of Leyden, he published what was called Calvinism. At last, he removed from Leyden, and went again into the Low Countries, where he adopted the extreme bigotry of the Roman communion. This is obvious from his credulous and absurd accounts of the holy virgins, in his "Diva Virgo Hallensis," &c. and "Diva Schemiensis," &c. in both which he admits the most trifling stories, and the most uncertain traditions. Some of his friends endeavoured to represent how greatly all this would diminish the reputation he had acquired; but he was deaf to their expostulations. He even went so far as to dedicate a silver pen to the Holy Virgin of Hall; and on this occasion wrote some verses which are very remarkable, both on account of the elogies he bestows on himself, and of the extravagant worship he pays to the Virgin. By his last will, he left his gown, lined with fur, to the image of the same

lady. With these superstitions he joined an inconsistency of a more serious nature; for when, as we have already noticed, he lived at Leyden in an outward profession of the reformed religion, he gave his public approbation of the persecuting principles which were exerted, throughout all Europe, against the professors of it, maintaining that no state ought to suffer a plurality of religions, nor shew any mercy towards those who disturbed the established worship, but pursue them with fire and sword, it being better that one member should perish rather than the whole body; "Clementiæ non hic locus; ure, seca, ut membrorum potius aliquod quam totum corpus corrumpatur." When attacked for these principles and expressions, he endeavoured to explain them in a very evasive manner, pretending that the words *ure* and *seca* were only terms borrowed from chirurgery, not literally to signify *fire* and *sword*, but only some effectual remedy. All these evasions are to be met with in his treatise "De una Religione," the worst of his writings. His works in general turn upon subjects of antiquity and criticism. In his early pieces he imitated, with tolerable success, the style of Cicero; but afterwards chose rather to adopt the concise and pointed manner of Seneca and Tacitus. For this corruption of taste he was severely censured by Scioppius and Henry Stephens; but his example was followed by several contemporary writers. On this innovation Huet justly remarks, that although the abrupt and antithetical style may obtain the applauses of unskilful youth, or an illiterate multude, it cannot be pleasing to ears which have been long inured to genuine Ciceronian eloquence.

Captivated, says Brucker, with the appearance of superior wisdom and virtue which he observed in the ancient school of Zeno, Lipsius sought for consolation from the precepts of the Stoic philosophy, and attempted to reconcile its doctrines with those of Christianity. But he was imposed upon by the vaunting language of this school concerning fate and providence; and explains its tenets in a manner which cannot be reconciled with the history and general system of Stoicism. In order to revive an attention to the doctrines of this ancient sect, he wrote two treatises, "Manuductio ad Philosophiam Stoicam," An Introduction to the Stoic Philosophy; and "Dissertationes de Physiologia Stoica," Dissertations on Stoic Physiology; to which he intended to have added a treatise on

the moral doctrine of the stoics, but was prevented by death. His edition of Seneca is enriched with many valuable notes, but he was too much biassed by his partiality for stoicism to perceive the feeble and unsound parts of the system, and gave too easy credit to the arrogant claims of this school, to be a judicious and useful interpreter of its doctrine. [1]

LISLE (CLAUDE DE), historiographer and censor royal, and the first of a family of men of considerable eminence in France, was born Nov. 5, 1644, at Vaucouleurs. He gave private lectures on history and geography at Paris, and had not only the principal lords of the court among his pupils, but the duke of Orleans, afterwards regent of France, who always retained a particular value for him, and gave him frequent proofs of his esteem. He died at Paris, May 2, 1720, aged 76, leaving twelve children, of whom three sons will form the subject of the ensuing articles. His works are, "Relation historique du Roïaume de Siam," 1684, 12mo; "An Abridgement of the Universal History," 1731, 7 vols. 12mo; and a Genealogical and Historical Atlas, on engraved plates. [2]

LISLE (WILLIAM DE), son to the preceding, and a very learned French geographer, was born at Paris Feb. 28, 1675. His father being much occupied in the same way, young Lisle began at nine years of age to draw maps, and soon made a great progress in this art. In 1699 he first distinguished himself by executing a map of the world, and other pieces, which procured him a place in the academy of sciences, 1702. He was afterwards appointed geographer to the king, with a pension, and had the honour of instructing the king himself in geography, for whose particular use he drew up several works. De Lisle's reputation was so great, that scarcely any history or travels came out without the embellishment of his maps. Nor was his name less celebrated abroad than in his own country. Many sovereigns in vain attempted to draw him out of France. The Czar Peter, when at Paris on his travels, paid him a visit, to communicate to him some remarks upon Muscovy; but especially, says Fontenelle, to learn from him, better than he could anywhere else, the extent

[1] Lipsii Vita à Miræo, Antw. 1608.—Melchior Adam.—Gen. Dict.—Moreri.—Niceron, vol. XXIV.—Bibl. Belg.—Blount's Censura.—Brucker.—Bullart's Academie des Sciences, vol. II.—Saxii Onomast.

[2] Moreri.—Dict. Hist.

and situation of his own dominions. De Lisle died of an apoplexy Jan. 25, 1726, at 51 years of age. Besides the excellent maps he published, he wrote many pieces in the Memoirs of the Academy of Sciences.[1]

LISLE (LEWIS DE), brother of the preceding, and an astronomer, promoted the interests of science, by some very hazardous journeys and voyages. In 1726 he went to Russia with his brother Joseph, who had been appointed astronomer to the academy of sciences at Petersburg. Lewis, at this time, made excursions beyond the utmost boundaries of the immense Russian empire. He took several journeys to the coasts of the Icy sea, to Lapland, and the government of Archangel, to determine the situation of the principal places by astronomical observations. He afterwards traversed a great part of Siberia, with M. Muller and M. Gmelin, professors of the academy at Petersburg. In 1741 he proceeded alone to Kamtschatka, and thence to Cape Beering, to examine the unknown northern coasts of America, and the seas between them and the Atlantic continent. He died in the same year. On account of his great merit he obtained a seat in the academy of sciences, and was the author of some papers in the "Memoirs" of that learned body, and of the academy of sciences at Petersburg.[2]

LISLE (JOSEPH NICHOLAS DE), younger brother of the preceding, was born at Paris April 4, 1688, and at first educated under his paternal roof. He then pursued his studies at the Mazarine-college, where the eclipse of the sun in 1706 seems to have directed his attention to astronomy, for which he soon displayed so much genius, as to be admitted into the academy of sciences, to the memoirs of which he contributed many valuable papers. In 1715 he calculated the tables of the moon according to the theory of sir Isaac Newton. He also, in the course of his pursuits, made many observations on the spots of the sun, and from them formed a theory to determine the sun's rotation on his axis. In 1720 he delivered a proposal to the academy for ascertaining in France the figure of the earth, and some years afterwards this was carried into execution. In 1724 he paid a visit to England, where he became acquainted with Newton and Halley, who shewed him every mark of respect, and Halley in particular highly gratified

[1] Niceron, vols. I. and X.—Dict. Hist.—Hutton's Dict. [2] Moreri.

him by a present of a copy of his astronomical tables of the sun, moon, and planets, which he had printed in 1719, but which were not published for many years after. In 1726 he was appointed astronomer royal in the imperial academy of sciences at Petersburg, where for twenty-one years he resided in the observatory-house built by Peter the Great, incessantly occupied in the improvement of astronomy and geography. During this period he published "Memoirs illustrative of the History of Astronomy," 2 vols. 4to; and an atlas of Russia, first published in the Russian language, and afterwards in Latin. He constructed also a thermometer, differently graduated from those in use, the degrees beginning at the heat of boiling water, and thence increasing to 150, which was the freezing point. In 1747, after much ill-treatment on the part of the Russian government, he obtained his dismission, and arrived in Paris in September of the same year. He was then appointed professor of the mathematics at the college royal, in which situation he lived to render the greatest service to the interests of science, by training up some learned pupils, among whom was the celebrated M. de la Lande. In 1748, his pupil, M. Mounier, took a voyage to Scotland to observe an annular eclipse of the sun, and on this subject De Lisle published a large advertisement, which was reckoned a complete treatise on annular eclipses. He afterwards entered more fully on the consideration of the theory of eclipses, and he communicated a part of his researches on the subject to the academy in 1749. He was so expert in calculations, that he made many founded on the observations of Greenwich, Berlin, Scotland, and Sweden. In 1750 and 1753 he published "New charts of the Discoveries of admiral de Fonte, or Fuente, made in 1640, and those of other navigators, Spanish, Portuguese, English, Dutch, French, and Russian, in the Northern seas, with explications." In 1753 appeared his map of the world, in which he represented the effect of the parallaxes of Mercury in different countries, in order to point out the proper places for making such observations on the then expected transit, as should furnish a method of determining the distance of the sun, in a manner similar to that applied by Halley to the transit of Venus. Another work of his, published in the Transactions of the Academy, was on the comet of 1758, which was visible several months; but he was principally attentive to the one predicted by Dr. Halley,

forty years before, which was first seen in January 1759. He gave an account of his observations on that comet in the first volume of the "Mercure," for July of that year. He was afterwards assiduously engaged on the transit of Venus, expected in 1761, in order to correct the error of Halley, and thus prevent persons from undertaking long voyages unnecessarily for the sake of observing it. He had, some years previously to this, been appointed astronomical geographer to the marine, and his business was to collect and arrange the plans and journals of naval captains, and to extract from them whatever might be found beneficial to the king's service in this department. His majesty now purchased, with a pension for life, all M. de Lisle's rich astronomical and geographical collections, which were added to the MSS. in the depot. In 1758, beginning to decline, he withdrew as much as he could from public life, leaving the care of his observations to M. Messier, while M. de la Lande was appointed his coadjutor at the college royal. He went to reside at the abbey of St. Genevieve, where he spent his time partly in devotional exercises, and partly in study, devoting the greatest part of his income to acts of benevolence and charity. He died on the 11th of July 1768, in the eighty-first year of his age. As a man of science his merits are very great, and in private life he was distinguished by unaffected piety, pure morals, undeviating integrity, and most amiable manners.[1]

LISLE. See ROME' DE.

LISLE (WILLIAM), an English antiquary, was educated at Eton school, and admitted to King's-college, Cambridge, in 1584, where he took his degree of M. A. and became fellow, but quitted his fellowship on succeeding to an estate at Wilbraham, in Cambridgeshire. He was afterwards appointed one of the esquires extraordinary of the king's body, and died in 1637. No farther particulars of his life are upon record. He published "A Saxon treatise concerning the Old and New Testament; written about the time of king Edgar, (700 years ago) by Ælfricus Abbas, thought to be the same that was afterwards archbishop of Canterbury," 1623, 4to. (See ÆLFRIC). This was published by Mr. Lisle from a MS. in sir Robert Cotton's library. The copy before us has only this "Treatise,"

[1] Eloge by Lalande, in the Nécrologie des Hommes Celebres, for 1770.—Rees's Cyclopædia.

but the volume is incomplete without "A Testimony of Antiquity, shewing the ancient faith in the church of England, touching the sacrament of the body and blood of our Lord;" the "Words of Œilfric abbot of St. Alban's, &c. taken out of his epistles written to Wulfsine, bishop of Scyrburne;" and "The Lord's prayer, the creed, and ten commandments, in the Saxon and English tongue." The work is dedicated to prince Charles, afterwards Charles I. in a long copy of verses, "by way of eclogue, imitating the fourth of Virgile." To this is added a still longer preface, or address to the reader, containing some curious remarks on a variety of topics relating to Saxon literature, the Bible, the English language, &c. Mr. Lisle also published Du Bartas's "Ark, Babylon, Colonies, and Columns," in French and English, 1637, 4to; and "The Fair Æthiopian," 1631, 4to, a long poem of very indifferent merit. His reputation was founded on his skill in the Saxon tongue.[1]

LISTER (MARTIN), an English physician and natural philosopher, was born at Radcliffe, in Buckinghamshire, about 1638, and educated under his great uncle sir Martin Lister, knt. physician in ordinary to Charles I. and president of the college of physicians, one of a Yorkshire family which produced a considerable number of medical practitioners of reputation. Our author was sent to St. John's college, in Cambridge, where he took his first degree in arts in 1658; and was made fellow of his college by a mandate from Charles II. after his restoration in 1660. He proceeded M. A. in 1662; and, applying himself closely to physic, travelled into France in 1668, for further improvement. Returning home, he settled in 1670 at York, where he followed his profession many years with good repute, and took every opportunity which his business would permit, of prosecuting researches into the natural history and antiquities of the country; with which view he travelled into several parts of England, especially in the North.

As this study introduced him to the acquaintance of Mr. Lloyd, keeper of the Ashmolean museum at Oxford, he enriched that collection with several altars, coins, and other antiquities, together with a great number of valuable natural curiosities. He also sent several observations and

[1] Ath. Ox. vol. I.—Harwood's Alumni Etonenses.—Censura Literaria, vol. I.

experiments, in various branches of natural philosophy, to the same friend; who communicating some of them to the royal society, our author was recommended, and elected a fellow. In 1684, resolving by the advice of his friends to remove to London, he was created doctor of physic, by diploma, at Oxford; the chancellor himself recommending him as a person of exemplary loyalty, of high esteem among the most eminent of his profession, of singular merit to that university in particular, by having enriched their museum and library with presents of valuable books, both printed and manuscript, and of general merit to the literary world by several learned books which he published. Soon after this, he was elected fellow of the college of physicians.

In 1685 he published his "Historia sive Synopsis Conchyliorum," 2 vols. fol. containing very accurate figures of all the shells known in his time, amounting to upwards of a thousand; and what renders the book a singular curiosity is, that they were all drawn by his two daughters, Susanna and Anne. The copper-plates of this work becoming the property of the university of Oxford, a new edition was published there in 1770, under the care of Huddesford, keeper of the Ashmolean museum. This edition wants two or three of the plates belonging to the original; but to make up for this deficiency, two or three new plates have been added, and notwithstanding the progress which the study has since made, the work still retains its value, and is indispensable to the student of conchology.

In 1698, he attended the earl of Portland in his embassy from king William to the court of France; and having the pleasure to see his "Synopsis Conchyliorum" in the king's library, he presented that monarch with a second edition of the treatise, much improved, in 1699, not long after his return from Paris. Of this journey he published an account, with observations on the state and curiosities of that metropolis; which, containing some things of a trifling nature, was pleasantly ridiculed by Dr. Wm. King, in another, entitled "A Journey to London." In 1709, upon the indisposition of Dr. Hannes, he was made second physician in ordinary to queen Anne; in which post he continued to his death, Feb. 2, 1711-12. He was buried in Clapham-church, near the body of his wife Hannah, who died in 1695, leaving six children. One of his daughters, who

died in 1758, was the wife of the rev. Owen Evans, of St. Martin's, Canterbury. Besides the books already mentioned, he published, 1. "Historiæ Animalium Angliæ tres Tractatus," &c. 1678. 2. "John Goedertius of Insects," &c. 1682, 4to. 3. The same book in Latin. 4. "De Fontibus medicalibus Angliæ," Ebor. 1682. There is an account of most of these in Phil. Trans. Nos. 139, 143, 144, and 166. 5. "Exercitatio anatomica, in qua de Cochleis agitur," &c. 1694, 8vo. 6. "Cochlearum & Limacum Exercitatio anatomica; accedit de Variolis Exercitatio," 1695, 2 vols. 8vo. 7. "Conchyliorum Bivalvium utriusque Aquæ Exercitatio anatom. tertia," &c. 1696, 4to. 8. "Exercitationes medicinales," &c. 1697, 8vo. In his medical writings he is rather too much attached to hypotheses, and preserves too great a reverence for ancient and now untenable doctrines; but his reputation is well founded on his researches in natural history and comparative anatomy.[1]

LITHGOW (WILLIAM), a Scotchman, born the latter end of the fifteenth century, whose sufferings by imprisonment and torture at Malaga, and whose travels on foot over Europe, Asia, and Africa, seem to raise him almost to the rank of a martyr and a hero, published a well-known account of his peregrinations and adventures. The first edition of this was printed in 1614, 4to, and reprinted in the next reign, with additions, and a dedication to Charles I. Though the author deals much in the marvellous, the accounts of the strange cruelties, of which he tells us he was the subject, have, however, an air of truth. Soon after his arrival in England from Malaga, he was carried to Theobalds on a feather-bed, that king James might be an eye-witness of his martyred anatomy, by which he means his wretched body, mangled and reduced to a skeleton. The whole court crowded to see him; and his majesty ordered him to be taken care of; and he was twice sent to Bath at his expence. By the king's command, he applied to Gondamor, the Spanish ambassador, for the recovery of money and other things of value which the governor of Malaga had taken from him, and for a thousand pounds for his support; but, although promised a full reparation for the damages he had sustained, that minister never performed his promise. When he was upon the point of

[1] Ath. Ox. vol. I. and II.—Biog. Brit.—Granger, and Granger's Letters, p. 140, and 400.—Thomson's Hist. of the Royal Society.—Lysons's Environs, vol. I.

leaving England, Lithgow upbraided him with the breach of his word, in the presence-chamber, before several gentlemen of the court. This occasioned their fighting upon the spot; and the ambassador, as the traveller oddly expressed it, "had his fistula contrabanded with his fist;" but the unfortunate Lithgow, although generally commended for his spirited behaviour, was sent to the Marshalsea, where he continued a prisoner nine months. At the conclusion of the 8vo edition of his travels, he informs us, that "in his three voyages his painful feet have traced over, besides passages of seas and rivers, thirty-six thousand and odd miles, which draweth near to twice the circumference of the whole earth." Here the marvellous seems to rise to the incredible; and to set him in point of veracity below Coryat, whom it is nevertheless certain that he far outwalked. His description of Ireland is whimsical and curious. This, together with the narrative of his sufferings, is reprinted in Morgan's "Phœnix Britannicus." He published also an account of the siege of Breda, 1637, of which the reader will find a notice in the "Restituta."[1]

LITTLETON (ADAM), a learned scholar, was descended from the Westcot family of Mounslow, in Worcestershire, and born Nov. 8, 1627, at Hales-Owen, in Shropshire, of which place his father, Thomas, was vicar. He was educated under Dr. Busby, at Westminster-school, and in 1644 was chosen student of Christ-church, Oxford, but was ejected by the parliament visitors in Nov. 1648. This ejection, however, does not seem to have extended so far as in other cases, for we find that, soon after, he became usher of Westminster-school; and in 1658 was made second master, having for some time in the interim taught school in other places. In July 1670, being then chaplain in ordinary to the king, he accumulated his degrees in divinity, which were conferred upon him without taking any in arts, as a mark of respect due to his extraordinary merit. This indeed had been amply attested to the university by letters from Henchman, bishop of London, recommending him as a man eminently learned, of singular humanity and sweetness of manners, blameless and religious life, and of genius and ready faculty in preaching. In Sept. 1674, he was inducted into the rectory of Chelsea, was made a pre-

[1] Granger.—Restituta, No. II. p. 134.

bendary of Westminster, and afterwards sub-dean. In 1685 he was licensed to the church of St. Botolph Aldersgate, which he held about four years, and then resigned it, possibly on account of some decay in his constitution.

He died June 30, 1694, aged sixty-seven years, and was buried on the north side of the chancel of Chelsea church, where there is a handsome monument, with an epitaph to his memory. He was an excellent philologist and grammarian, particularly in the Latin, as appears from his Dictionary of that language; he appears also to have studied the Greek with equal minuteness, a Lexicon of which he had long been compiling, and left unfinished at his death. He was also well skilled in the Oriental languages and in rabbinical learning; in prosecution of which he exhausted great part of his fortune in purchasing books and manuscripts from all parts of Europe, Asia, and Africa. The consequence of this improvidence, we are sorry, however, to add, was his dying insolvent, and leaving his widow in very distressed circumstances. Some time before his death, he made a small essay towards facilitating the knowledge of the Hebrew, Chaldee, and Arabic tongues, which he intended to have brought into a narrower compass. He was versed also in the abstruse parts of the mathematics, and wrote a great many pieces concerning mystical numeration, which came into the hands of his brother-in-law Dr. Hockin. In private life he was extremely charitable, easy of access, communicative, affable, facetious in conversation, free from passion, of a strong constitution, and a venerable countenance. Besides his "Latin Dictionary," which appeared first in 1678, 4to, and was often reprinted, but is now superseded by Ainsworth's, he published, 1. "Tragicomœdia Oxoniensis," a Latin poem on the Parliament-Visitors," 1648, a single sheet, 4to, which, however, was afterwards attributed to a Mr. John Carrick, a student of Christ-church. 2. "Pasor metricus, sive voces omnes Nov. Test. primogeniæ hexametris versibus comprehensæ," 1658, 4to, Greek and Latin. 3. "Diatriba in octo Tractatus distributa," &c. printed with the former. 4. "Elementa Religionis, sive quatuor Capita catechetica totidem Linguis descripta, in usum Scholarum," 1658, 8vo, to which is added, 5. "Complicatio Radicum in primæva Hebræorum Lingua." 6. "Solomon's Gate, or an entrance into the Church," &c. 1662, 8vo. Perhaps this title was taken

from the north gate of Westminster-abbey, so called. 7. "Sixty-one Sermons," 1680, fol. 8. "A Sermon at a solemn meeting of the natives of the city and county of Worcester, in Bow-church, London, 24th of June, 1680," 4to. 9. "Preface to Cicero's Works," Lond. 1681, 2 vols. fol. 10. "A Translation of 'Selden's Jani Anglorum Facies Altera,' with Notes," which for some unknown reason he published under the name of Redman Westcote, 1683, fol. With this were printed three other tracts of Selden, viz. his "Treatise of the Judicature of Parliaments," &c. "Of the original of Ecclesiastical Jurisdiction of Testaments." "Of the Disposition of Intestates' Goods." 11. "The Life of Themistocles," from the Greek, in the first vol. of Plutarch's Lives, by several hands, 1687, 8vo. He also published "Dissertatio epistolaris de Juramento Medicorum qui ΟΡΚΟΣ ΙΠΠΟΚΡΑΤΟΥΣ dicitur," &c.; also A Latin Inscription, in prose and verse, intended for the monument of the fire of London, in Sept. 1666. This is printed at the end of his Dictionary; with an elegant epistle to Dr. Baldwin Hamey, M. D.[1]

LITTLETON (EDWARD), LL. D. an English divine and poet, was educated upon the royal foundation at Eton-school, where, under the care of that learned and excellent master, Dr. Snape, his school-exercises were much admired, and when his turn came, he was elected to King's college, Cambridge, in 1716, with equal applause. Here he took his degrees of A. B. 1720, A. M. 1724, and LL. D. 1728. Having some talent for poetry, he had not been long at the university, before he diverted a school-fellow, whom he had left at Eton, with a humourous poem on the subject of his various studies, and the progress he had made in academical learning, which was followed by his more celebrated one "on a spider." Dr. Morell, the editor of his "Discourses," and his biographer, procured a genuine copy of them, as transcribed by a gentleman then at Eton school from the author's own writing, with such remains as could be found of a Pastoral Elegy, written about the same time by Mr. Littleton, on the death of R. Banks, scholar of the same college. The two former are now correctly printed in the edition of Dodsley's Poems of 1782, edited by Isaac Reed. Dr. Morell found also a poetical

[1] Ath. Ox. vol. II.—Biog. Brit.—Preface to Ainsworth's Dictionary.—Lysons's Environs, vol. II.

epistle sent from school to Penyston Powney, esq.; but as this was scarcely intelligible to any but those who were then at Eton, he has not printed it. In 1720 Mr. Littleton was recalled to Eton as an assistant in the school; in which office he was honoured and beloved by his pupils, and so esteemed by the provost and fellows, that on the death of the rev. Mr. Malcher, in 1727, they elected him a fellow, and presented him to the living of Mapledurham, in Oxfordshire. He then married a very amiable woman, Frances, one of the daughters of Barnham Goode, who was under-master of Eton school. In June 1730, he was appointed chaplain in ordinary to their majesties. Though an admired preacher and an excellent scholar, he seems to have been little ambitious of appearing in print. He died of a fever in 1734, and was buried in his own parish church of Mapledurham, leaving behind him a widow and three daughters; for whose benefit, under the favour and encouragement of queen Caroline, his "Discourses" were first printed by Dr. Morell, with an account of the author, from which the above particulars are taken. Dr. Burton, Mr. Littleton's successor in the living of Mapledurham, afterwards married his widow, as we have noticed in his life.[1]

LITTLETON or LYTTLETON (THOMAS), a celebrated English judge, descended of an ancient family, was the eldest son of Thomas Westcote, of the county of Devon, esq. by Elizabeth, daughter and sole-heir of Thomas Littleton or Lyttleton, of Frankley in Worcestershire, in compliance with whom she consented that the issue, or at least the eldest son, of that marriage should take the name of Lyttleton, and bear the arms of that family. He was born about the beginning of the fifteenth century at Frankley. Having laid a proper foundation of learning at one of the universities, he removed to the Inner-Temple; and, applying himself to the law, became very eminent in that profession. The first notice we have of his distinguishing himself is from his learned lectures on the statute of Westminster, "de donis conditionalibus," "of conditional gifts." He was afterwards made, by Henry VI. steward or judge of the court of the palace, or marshalsea of the king's household, and, in May 1455, king's serjeant, in

[1] Life by Morell, prefixed to the "Discourses," 1736, 2 vols. 8vo.—Life of Dr. John Burton, vol. VII. p. 424.—Dodsley's Poems, vol. VI.

which capacity he went the Northern circuit as a judge of the assize. Upon the revolution of the crown, from the house of Lancaster to that of York, in the time of Edward IV. our judge, who was now made sheriff of Worcestershire, received a pardon from that prince; was continued in his post of king's serjeant, and also in that of justice of assize for the same circuit. This pardon passed in 1462, the second year of Edward IV.; and, in 1466, he was appointed one of the judges of the court of Common Pleas. The same year, he obtained a writ to the commissioners of the customs of London, Bristol, and Kingston-upon-Hull, enjoining them to pay him a hundred and ten marks annually, for the better support of his dignity; a hundred and six shillings and eleven pence farthing, to furnish him with a furred robe; and six shillings and six-pence more, for another robe called *Linura*. In 1473, we find him residing near St. Sepulchre's church, London, in a capital mansion, the property of the abbot of Leicester, which he held on lease at the yearly rent of 16*s*. In 1475 he was created, among others, knight of the Bath, to grace the solemnity of conferring that order upon the king's eldest son, then prince of Wales, afterwards Edward V. He continued to enjoy the esteem of his sovereign and the nation, on account of his profound knowledge of the laws of England, till his death, Aug. 23, 1481, the day after the date of his will. He was then said to be of a good old age, but its precise length has not been ascertained. He was honourably interred in the cathedral church of Worcester, where a marble tomb, with his statue, was erected to his memory; his picture was also placed in the church of Frankley; and another in that of Hales-Owen, where his descendants purchased a good estate. He married, and had three sons, William, Richard, and Thomas. Richard, bred to the law, became eminent in that profession; and it was for his use that our judge drew up his celebrated treatise on tenures or titles, which will probably hand his name down to the latest posterity. The judge's third son, Thomas, was knighted by Henry VII. for taking Lambert Simnel, the pretended earl of Warwick. His eldest son and successor, sir William Littleton, after living many years in great splendour, at Frankley, died in 1508; and from this branch the late celebrated lord Lyttelton of Frankley co. Worcester, who was created a baron of Great Britain, Nov. 1756, derived his pedigree;

but who, owing to the alteration in the spelling of the name (which, however, appears unnecessary) will occur in a future part of this work.

The memory of judge Littleton is preserved by his "Tenures;" and the various editions through which his book has passed are the best evidence of its worth. Dr. Middleton supposes the first edition to have been that printed in French by Lettou and Machlinia, near the church of All-Saints, or All-Hallows, in London, without date: and he thinks that it was put to press by the author himself in 1481, the year he died; but lord Coke supposes the French edition in folio, printed without date, at Rouen, by W. Le Tailleur, for R. Pinson, to have been the first. The point however has not yet been settled; and perhaps cannot now be settled with precision. The various opinions on the subject may be found in our authorities. That it was often reprinted is a matter of less doubt: the editions from 1539 to 1639 only, amount to twenty-four. The original composition of this celebrated work is justly esteemed as the principal pillar on which the superstructure of the law of real property in this kingdom is supported; and the valuable "Commentary" of lord Coke has uniformly been considered, by the most eminent lawyers, as the result and repository of all his learning on the subjects there treated. Of this work a republication was made in folio, 1788, which, independent of the valuable annotations of lord Hale and lord chancellor Nottingham, has been greatly improved by the learning and indefatigable labours of Mr. Hargrave and Mr. Butler. There was a book written in the reign of Edward III. which is called "Old Tenures," to distinguish it from Littleton's book. It gives an account of the various tenures by which land was holden, the nature of estates, and some other incidents relating to landed property. It is a very scanty tract, but has the merit of having led the way to Littleton's famous work.[1]

LITTLETON, or LYTTELTON (EDWARD), lord keeper of the great seal of England in the reign of Charles I. was descended, by a collateral branch, from the preceding judge Littleton, being grandson of John Littleton, parson of Mounslow in Shropshire, and son of sir Edward Little-

[1] Biog. Brit.—Dibdin's Typographical Antiquities.—Bridgman's Legal Bibliography.—Reeves's Hist. of English Laws.

ton of Henley in that county, one of the justices of the marches, and judge of North Wales. He was born in 1589, and admitted a gentleman commoner of Christ-church, Oxford, in 1606, where he took the degree of bachelor of arts in 1609. Some time after, being designed for the law by his father, he removed to the Inner-Temple, and soon became eminent in his profession. In 1628, we find him in parliament; and on the 6th of May he was appointed, together with sir Edward Coke and sir Dudley Digges, to carry up the petition of right to the house of lords. He had also the management of the charge made against the duke of Buckingham, concerning king James's death; on which occasion he behaved himself with universal applause, although he had to consult both the jealousy of the people and the honour of the court. His first preferment in the law was the appointment to succeed his father as a Welch judge; after which he was elected recorder of London, and about the same time counsel for the university of Oxford. In 1632, he was chosen summer-reader of the Inner-Temple, and in 1634, appointed solicitor-general, and received the honour of knighthood in 1635. In 1639, he was constituted lord chief-justice of the common-pleas; and, in 1640, on the flight of lord-keeper Finch from the resentment of the parliament, the great seal was put into his custody, with the same title. In February following, he was created a peer of England, by the title of lord Littleton, baron of Mounslow in Shropshire.

In this station he preserved the esteem of both parties for some time, and the two houses of parliament agreed to return their thanks by him to the king, for passing the triennial bill, and that of the subsidies; but, as he concurred in the votes for raising an army, and seizing the militia, in March 1641, measures very hostile to the royal cause, the king sent an order from York to lord Falkland, to demand the seal from him, and to consult about a successor with Hyde, afterwards earl of Clarendon; but this last step prevented the former order from being put into execution. Hyde, who always entertained a great regard for the keeper, had, upon his late behaviour, paid him a visit at Exeter-house, on which occasion the keeper freely disclosed his mind, lamenting that he had been removed from the common-pleas, of which court he was acquainted with the business and the persons with whom he had to

deal, to an higher office, which involved him with another sort of men, and in affairs to which he was a stranger; and this without his having one friend among them, to whom he could confide any difficulty that occurred to him. Adverting likewise to the unhappy state of the king's affairs, he said that the party in hostility to the court "would never have done what they had already, unless they had been determined to do more: that he foresaw it would not be long before a war would break out, and of what importance it was, in that season, that the great seal should be with his majesty; that the prospect of this necessity had made him comply to a certain degree with that party; that there had lately been a consultation, whether, in case the king might send for him, or the great seal be taken from him, it were advisable to keep it in some secure place, where the keeper should receive it upon occasion, they having no mind to disoblige him: that the knowledge of this had induced him to vote as he did in the late debates; and by that compliance, which he knew would give the king a bad impression of him, he had gained so much credit with them, that he should be able to preserve the seal in his own hands till his majesty should demand it, and then he would be ready to wait on the king with it, declaring that no man should be more willing to perish with and for his majesty than himself." Mr. Hyde acquainted lord Falkland with this conference; and, being confident that the lord-keeper would keep his promise, recommended to advise his majesty to write a kind invitation to the keeper to come to York, and bring the seal with him, rather than think of giving it to any other person. The advice was embraced by the king, who, though he still had his doubts of Littleton's sincerity, was influenced by the reasons assigned; and accordingly the seal was sent to York on the 22d, and followed by the keeper on the 23d of May, 1642.

But, notwithstanding this piece of service and eminent proof of his loyalty, at the risk of his life, he could never totally regain the king's confidence, or the esteem of the court-party. He continued, however, to enjoy his post, in which he attended his majesty to Oxford, was there created doctor of laws, and made one of the king's privy-council, and colonel of a regiment of foot in the same service, some time before his death, which happened Aug. 27, 1645, at Oxford. His body was interred in the cathedral of Christ church; on which occasion a funeral oration

was pronounced by the celebrated Dr. Hammond, then orator to the university. In May 1683, a monument was erected there to his memory, by his only daughter and heiress, the lady Anne Lyttelton, widow of sir Thomas Lyttelton; and the same year came out his "Reports," in folio*, which, however, Mr. Stevens, in his introduction to lord Bacon's Letters, edition 1702, p. 21, thinks were not composed by him, many of the cases being the same verbatim as in Hetley's reports. Lord Clarendon says of sir Edward Littleton, that "he was a man of great reputation in the profession of the law, for learning, and all other advantages which attend the most eminent men. He was of a very good extraction in Shropshire, and inherited a fair fortune and inheritance from his father. He was a handsome and a proper man, of a very graceful presence, and notorious courage, which in his youth he had manifested with his sword. He had taken great pains in the hardest and most knotty part of the law, as well as that which was most customary; and was not only ready and expert in the books, but exceedingly versed in records, in studying and examining whereof he had kept Mr. Selden company, with whom he had great friendship, and who had much assisted him: so that he was looked upon as the best antiquary of his profession, who gave himself up to practice; and, upon the mere strength of his abilities, he had raised himself into the first of the practisers of the common law courts, and was chosen recorder of London before he was called to the bench, and grew presently into the highest practice in all the other courts, as well as those of the law." Whitelocke also observes, that he was a man of courage, and of excellent parts and learning. But we fear he cannot be altogether acquitted of unsteadiness in some parts of his conduct, although it must at the same time be owned that when he found he could no longer retain the seal with credit, he delivered it, with his own hands, to his unhappy sovereign, and died firmly attached to his cause.

He was twice married; first to Anne, daughter of John Lyttelton, by whom he had a son and two daughters, who

* Besides these, we have some speeches in parliament, and several arguments and discourses, published in Rushworth, vol. I. and appendix; and by themselves in 1642, 4to, and in a book, entitled "The Sovereign's Prerogative and Subject's Privileges discussed," 1657, folio; and "A Speech in the House of Commons at the passing of two bills," 1641, 4to.

all died infants. His second wife was the lady Sidney Calverley, relict of sir George Calverley of Cheshire, and daughter of sir William Jones, judge of the king's-bench, by whom he had the above-mentioned Anna, whose son Edward died in 1664, and lies interred in the Temple church. In the south window of the Inner Temple hall, is a fine shield of the keeper's arms, with fifteen quarterings, distinguished by a crescent within a mullet, which shews him to have been a second son of the third house.[1]

LITTLETON. See LYTTELTON.

LIVINGSTON (JOHN), a rigid but pious presbyter of the church of Scotland, was born in 1603. In 1617, he was sent to the college of Glasgow, where he remained until he passed M. A. in 1621. After this, he exercised the ministry in various places, as occasion offered, till 1628, when he was, by the sentence of the general assembly, sent to Ancrum in Teviot-dale. He was twice suspended by bishop Down, and was one of those who tendered the covenant to king Charles II. a little before he landed in Scotland. In 1663, as he would not subscribe or take the oath of allegiance, he was banished out of the kingdom, and retired into Holland, where he preached to the Scots' congregation at Rotterdam till his death, Aug. 9, 1672. His works are "Letters from Leith, 1663, to his Parishioners at Ancrum;" "Memorable Characteristics of Divine Providence;" and a "Latin Translation of the Old Testament," not published.[2]

LIVIUS (TITUS), the most celebrated of the Roman historians, was born at Patavium, or Padua, and descended from an illustrious family, which had given several consuls to Rome. Few circumstances of his life are known, as none of the ancients have left any thing about it; and so reserved has he been with regard to himself, that we should be at a loss to determine the time when his history was written, if it were not for one passage which seems to prove that he was employed on it about the year of Rome 730. He was then at Rome, where he long resided; and some have supposed that he was known to Augustus before, by certain dialogues, which he had dedicated to him. Seneca, without noticing the dedication, mentions these

[1] Biog. Brit.—Lloyd's State Worthies.—Lloyd's Memoirs, fol. 582.—Ath. Ox. vol. II.—Bridgman's Legal Bibliography.—Park's edition of the Royal and Noble Authors.

[2] Biog. Scoticana.—Life of, 1754, 12mo.

dialogues, which he calls historical and philosophical; and also some books, written purposely on the subject of philosophy. All this appears doubtful, but there is reason to think that he began his history as soon as he was settled at Rome; and he seems to have devoted himself entirely to it. The tumults and distractions of that city frequently obliged him to retire to Naples, not only that he might be less interrupted in his historical labours, but enjoy that tranquillity which he could not have at Rome. He appears to have been much dissatisfied with the manners of his age, and tells us, that "he should reap this reward of his labour, in composing the Roman history, that it would take his attention from the present numerous evils, at least while he was employed upon the first and earliest ages."

It is said that he used to read parts of his history, while he was composing it, to Mæcenas and Augustus; and that Livia conceived so high an opinion of him, as to intend to commit to him the education of young Claudius the brother of Germanicus, but his death prevented his enjoying this honour. On the demise of Augustus, he returned to Padua, where he was received with all imaginable honour and respect; and there died, A. D. 17, at the age of seventy, or seventy-six.

Scarcely any man was ever more honoured, both in his life-time and after his death, than this historian. Pliny the younger relates that a gentleman travelled from Cades, the extreme part of Spain, to see Livy; and, though Rome abounded with more stupendous and curious spectacles than any city in the world, immediately returned; because, after having seen Livy, he thought nothing worthy of his notice. To the following story, however, we cannot so easily give credit. A monument was erected to this historian in the temple of Juno, where the monastery of St. Justina was afterwards founded. There, in 1413, was discovered the following epitaph upon Livy: "Ossa Titi Livii Patavini, omnium mortalium judicio digni, cujus prope invicto Calamo invicti Populi Romani Res gestæ conscriberentur." In 1451, we are told that Alphonsus, king of Arragon, sent his ambassador, Anthony Panormita, to desire of the citizens of Padua the bone of that arm with which this their famous countryman had written his history; and, obtaining it, caused it to be conveyed to Naples with the greatest ceremony, as a most invaluable relic. He is said to have been assisted in his recovery from an ill state of health, by

the pleasure he found in reading this history; and therefore, out of gratitude, was induced to pay extraordinary honours to the memory of the writer."

This ridiculous story, which has been repeated in the former editions of this Dictionary, as well as in other accounts of Livy, took its rise from the ignorance or knavery of those who reported it; and having been refuted by Gudius, and more fully by Morhof (" De Livii Patav." cap. iii.), ought long ago to have been displaced. The epitaph at Padua was, when written without the contractions, " Vivus fecit Titus Livius, Liviæ Titi filiæ quartæ, libertus Halys, concordialis Patavi, sibi et suis omnibus;" i. e. This monument was erected by himself and his family by Titus Livius Halys, the freedman of Livia, a daughter of one Titus Livius, who probably lived many ages after the historian. Halys was his name, while he continued in servitude, and Titus Livius the name of his patron or master, which he assumed, as was usual in those cases, when he received his freedom. He had perhaps borne some office in the temple of Concordia at Padua, which might possibly have stood in the place where the epitaph was discovered, and hence the title *Concordialis*. But the monks of the fifteenth century, who valued themselves on having discovered the bones of the celebrated historian, attended only to the name of Titus Livius; never reflecting, that this was a common name, and might have belonged to twenty others; that in the Augustan age, dead bodies were usually burnt, and not buried within the walls of cities; and that, admitting Livy had been buried, it was very improbable that any of his bones should have remained unconsumed in the ground above 1400 years.

The History of Livy, like other great works of antiquity, is transmitted down to us exceedingly mutilated and imperfect. Its books were originally an hundred and forty-two, of which are extant only thirty-five. The epitomes of it, from which we learn their number, all remain, except those of the 136th and 137th books. They have been divided into decades, which some think was done by Livy himself, because there is a preface to every decade; while others suppose it to be a modern contrivance, since nothing about it can be gathered from the ancients. The first decade, beginning with the foundation of Rome, is extant, and treats of the affairs of 460 years. The second decade is lost, the years of which are seventy-five. The third

decade is extant, and contains the second Punic war, including eighteen years. It is reckoned the most excellent part of the history, as giving an account of a very long and sharp war, in which the Romans gained so many advantages, that no arms could afterwards withstand them. The fourth decade contains the Macedonian war against Philip, and the Asiatic war against Antiochus, which takes up the space of about twenty-three years. The first five books of the fifth decade were found, at Worms, by Simon Grynæus, in 1431, but are very defective; and the remainder of Livy's history, which reacheth to the death of Drusus in Germany, in the year 746, together with the second decade, are supplied by Freinshemius. Many discoveries have been reported of the lost books of Livy, but these have generally proved forgeries. The last, by Joseph Vella, was very recently exposed, by Dr. Hager in Beister's Berlin Journal.

The encomiums bestowed upon Livy, by both ancients and moderns, are great and numerous. Quinctilian speaks of him in the highest terms, and thinks that Herodotus need not take it ill to have Livy equalled with him. In general, probity, candour, and impartiality, are what have distinguished Livy above all historians. Neither complaisance to the times, nor his particular connexions with the emperor, could restrain him from speaking so well of Pompey, as to make Augustus call him a Pompeian. This we learn from Cremutius Cordus, in Tacitus, who relates also, much to the emperor's honour, that this gave no interruption to their friendship. Livy, however, has not escaped censure as a writer. In the age in which he lived, Asinius Pollio charged him with Patavinity, a word variously explained by writers, but generally supposed to relate to his style. The most common opinion is, that Pollio, accustomed to the delicacy of the language spoken in the court of Augustus, could not bear with certain provincial idioms, which Livy, as a Paduan, used in various places of his history. Pignorius is of a different opinion, and considers Patavinity as relating to the orthography of certain words, in which Livy used one letter for another, according to the custom of his country, writing "sibe" and "quase" for "sibi" and "quasi;" which he attempts to prove by several ancient inscriptions. Chevreau maintains, that it does not concern the style, but the principles of the historian: the Paduans, he says, preserved a long

and constant inclination for a republic, and were therefore attached to Pompey; while Pollio, being of Cæsar's party, was naturally led to attribute to Livy the sentiments of his countrymen, on account of his speaking well of Pompey. It seems remarkable that there should exist such difference of opinion, when Quinctilian, who must be supposed to know the true import of this Patavinity, has referred it entirely to the language of our author. Morhoff's elaborate treatise, however, is highly creditable to his critical skill. The merit of Livy's history is so well known, as to render it unnecessary to accumulate the encomiums which modern scholars have bestowed on him. With these the school-boy is soon made acquainted, and they meet the advanced scholar in all his researches. His history was first printed at Rome, about 1469, by Sweynheym and Pannartz, in folio. Of this rare edition, lord Spencer is in possession of a fine copy; but the exquisite copy on vellum, formerly in the imperial library at Vienna, now belongs to James Edwards, esq. of Harrow; and is perhaps the most magnificent volume of an ancient classic in the world. Of modern printing the best editions are, that of Gronovius, "cum Notis variorum & suis, Lugd. Bat. 1679," 3 vols. 8vo; that of Le Clerc, at "Amsterdam, 1709," 10 vols. 12mo; that of Crevier, at "Paris, 1735," 6 vols. 4to; of Drakenborch, Amst. 1738, 7 vols. 4to; of Ruddiman, Edinburgh, 1751, 4 vols. 12mo; of Homer, Lond. 1794, 8 vols. 8vo; and that of Oxford, 1800, 6 vols. 8vo. Livy has been translated into every language. The last English translation was that of George Baker, A. M. 6 vols. 8vo, published in 1797, which was preceded by that of Philemon Holland, in 1600; that of Bohun, in 1686; and a third, usually called Hay's translation, though no such name appears, printed in 1744, 6 vols. 8vo.[1]

LLOYD (David), a loyal biographer and historian of the seventeenth century, the son of Hugh Lloyd, was born at Pant Mawr, in the parish of Trawsvinydd, in Merionethshire, Sept. 28, 1625. He was educated in grammar learning at the free-school at Ruthen in Denbighshire, and in 1652 became a servitor of Oriel college, Oxford, at which time, and after, he performed the office of janitor. He took one degree in arts, and by the favour of the

[1] Gen. Dict. art. Porcius and Panormita.—Vossius de Hist. Lat.—Senecæ Epist.—Suetonius in vita Claudii.—Plinii Epist.—Quintilian Inst. Orat.—Taciti Annales IV. 34.—Saxii Onomast.—Dibdin's Classics, and Bibl. Spenceriana.

warden and society of Merton college, was presented to the rectory of Ibston near Watlington in Oxfordshire, in May 1658. Next year he took his master's degree, and after a short time, resigned Ibston, and went to London, where he was appointed reader of the Charter-house. Afterwards he retired to Wales, and became chaplain to Dr. Isaac Barrow, bishop of St. Asaph, who, besides several preferments in his diocese, gave him a canonry in the church of St. Asaph, in August 1670. On Aug. 14, 1671, he was made vicar of Abergeley, and on the same day, as is supposed, prebend of Vaynol in the church of St. Asaph, at which time he resigned his canonry. He afterwards exchanged Abergeley for the vicarage of Northop in Flintshire, where he settled and taught the free-school, until his health began to decay. He then returned, probably to try the effect of his native air, to Pant Mawr, where he died Feb. 16, 1691, and was buried there.

Mr. Lloyd, even by Wood's account, left an excellent character behind him: "he was a very industrious and zealous person, charitable to the poor, and ready to do good offices in his neighbourhood; he commonly read the service every day in his church at Northop, when he was at home, and usually gave money to such poor children as would come to him to be catechised." As an author, however, Wood appears to have been a little jealous of Lloyd; speaks of him as being "a conceited and confident person;" who "took too much upon him to transmit to posterity the memoirs of great personages;" by which "he obtained among knowing men not only the character of a most impudent plagiary, but a false writer, and a mere scribbler, especially upon the publication of his 'Memoirs,' wherein are almost as many errors as lines." "At length," adds Wood, "having been sufficiently admonished of his said errors, and brought into trouble for some extravagancies in his books, he left off writing, retired to Wales, and there gave himself up to the gaining of riches." That all this is not true, modern inquirers of reputation, who have repeatedly referred to Lloyd, seem to be convinced: he is in truth a compiler, like others of his contemporaries; but, although he must rank greatly under, he certainly belongs to the same class with Fuller and Wood himself. In his style he partakes more of the former than the latter, and having titled the subject of his pen "Worthies," he is, perhaps, a little too anxious to support their claim, and

regardless of those circumstances which form a just, if not a perfect, character. Lloyd has preserved many minutiæ of eminent men, not to be found, or not easily to be found, elsewhere. These remarks apply to his two principal works, so often quoted by modern biographers, "The Statesmen and favourites of England since the Reformation, &c." 1665, 8vo, reprinted in 1670; and his "Memoirs of the Lives, &c." of persons who suffered for their loyalty during the rebellion, Lond. 1668, folio. This last is the more valuable of the two, and is so far from deserving the character Wood has given, of containing as "many errors as lines," that, while we admit it is not free from errors, we have found it in general corroborated by contemporary writers, and even by Wood himself. Of the first of these works, an edition was published by Charles Whitworth, esq. in 1766, 2 vols. 8vo, with additions from other writers, with a view to restore the light and shade of character. "Mr. Lloyd," says an anonymous critic, "is professedly the white-washer of every character and personage that falls under his brush, particularly of the loyalists of Charles I. and II.; but his editor has seamed it with some sable strokes, some drawn from lord Herbert, and some from his own stores, which are supplied from Rapin, and other republican writers of little credit and less abilities. The true merit of Lloyd is, that notwithstanding the sameness of most of his characters, he serves them up to his readers so differently dressed, that each seems to be a new dish, and to have a peculiar relish."

Lloyd's other publications were: 1. "Modern Policy compleated, or the public actions and councils, &c. of General Monk," Lond. 1660, 8vo. 2. "The Pourtraicture of his sacred Majesty Charles II. &c." ibid. 1660, 8vo. 3. "The Countess of Bridgwater's Ghost, &c." Lond. 1663, a character of this amiable lady, published, as Wood allows, "to make her a pattern for other women to imitate;" but we can scarcely credit what he adds, that "the earl being much displeased that the memory of his lady should be perpetuated under such a title, and by such an obscure person, who did not do her the right that was due, he brought him into trouble, and caused him to suffer *six months imprisonment!*" We have not seen this work; but had it been a libel instead of a panegyric, which last appears to have been the author's honest intention, it could not have been punished with more severity. 4. "Of Plots,

&c." Lond. 1664, 4to, published under the name of Oliver Foulis. 5. "The Worthies of the World, &c." an abridgment of Plutarch, ibid. 1665, 8vo. 6. "Dying and Dead men's Living Words; or a fair warning to a careless world," 1665, and 1682, 12mo. 7. "Wonders no miracles; or Mr. Valentine Greatrack's Gift of Healing examined, &c." ibid. 1665, 4to. 8. "Exposition of the Catechism and Liturgy, &c." 9. "A Treatise on Moderation," 1674.[1]

LLOYD (NICHOLAS), a learned English writer in the seventeenth century, was son of Mr. George Lloyd, minister of Wonson or Wonsington near Winchester, and grandson of Mr. David Lloyd, vicar of Lockford near Stockbridge in Hampshire. He was born at Holton in Flintshire in 1634, and educated at Wykeham's school near Winchester, and admitted a scholar of Wadham college, Oxford, from Hart-hall, October 20, 1653. He afterwards became a fellow of Wadham, and July 6, 1658, took the degree of master of arts. In 1665, when Dr. Blandford, warden of that college, became bishop of Oxford, our author was appointed chaplain to him, being about that time rector of St. Martin's church in Oxford, and continued with the bishop till he was translated to the see of Worcester in 1671. The year following, the rectory of St. Mary Newington, in Surrey, falling void, the bishop of Worcester presented Mr. Lloyd to it, who kept it to his death, which happened Nov. 27, 1680. He was interred in the chancel of the church there, leaving behind him the character of an harmless quiet man, and an excellent philologist. His "Dictionarium Historicum," &c. although now obsolete, was once reckoned a valuable work. The first edition was published at Oxford in 1670, folio. The second edition was printed at London in 1686, folio, under the following title: "Dictionarium Historicum, geographicum, poeticum, gentium, hominum, deorum gentilium, regionum, insularum, locorum, civitatum, æquorum, fluviorum, sinuum, portuum, promontoriorum, ac montium, antiqua recentioraque, ad sacras & profanas historias, poetarumque fabulas intelligendas necessaria, Nomina, quo decet ordine, complectens & illustrans. Opus admodum utile & apprime necessarium; à Carolo Stephano inchoatum; ad incudem verò revocatum, innumerisque pene locis auctum

[1] Ath. Ox. vol. II.—Whitworth's preface.—Cens. Literaria, vol. III.

& emaculatum per Nicolaum Lloydium, Collegii Wadhami in celeberrimâ Academiâ Oxoniensi Socium. Editio novissima." He left several unpublished MSS. consisting principally of commentaries and translations. He had a younger brother, John, somewhat of a poet, who appears to have shared the friendship and esteem of Addison.[1]

LLOYD (ROBERT), a modern poet, was born in Westminster in 1733. His father, Dr. Pierson Lloyd, was second master of Westminster-school, afterwards chancellor of York, and portionist of Waddesdon in Bucks. His learning, judgment, and moderation, endeared him to all who partook of his instructions during a course of almost fifty years spent in the service of the public at Westminster-school. He had a pension from his majesty of 500*l.* conferred upon him in his old age, which was ordered to be paid without deduction, and which he enjoyed until his death, Jan. 5, 1781.

Robert was educated at Westminster-school, where unfortunately he had for his associates Churchill, Thornton, Colman, and some others, to whose example his erroneous life may be ascribed. In 1751, he stood first on the list of Westminster scholars who went to Trinity college, Cambridge, at the same time that his school-fellow Colman obtained the same rank among those sent to Oxford. In 1755, he took the degree of bachelor, and in 1761 that of master of arts. While at the university, he wrote several of his smaller pieces, and acquired the reputation of a lively and promising genius. But his conduct was marked by so many irregularities, as to induce his father to wish him more immediately under his eye; and with the hope of reclaiming him to sobriety and study, he procured him the place of usher at Westminster-school. His education had amply qualified him for the employment, but his inclination led him to a renewed connection with such companions as deemed themselves exempt from the duties and decencies of moral life.

At what time he quitted the school, we are not told. In 1760 and 1761, he superintended the poetical department of a short-lived periodical publication, entitled the "Library," of which the late Dr. Kippis was the editor. In 1760 he published the first of his productions which

[1] Ath. Ox. vol. II.—Aubrey's Surrey, vol. V. p. 140.—Gent. Mag. vol. LXI. p. 502.

attracted much notice, "The Actor." It was recommended by an easy and harmonious versification, and by the liberality of his censures, which were levelled at certain improprieties common to actors in general. By this poem, Churchill is said to have been stimulated to write his "Rosciad," in which he descended from general to personal criticism. The subjects, however, were so alike, that Lloyd was for some time supposed to be the author of the "Rosciad," which he took an early opportunity to deny, and not only acknowledged his inferiority, but attached himself more closely than ever to the fame and fortunes of Churchill. In the same year, he attempted a small piece of the musical kind, called "The Tears and Triumphs of Parnassus," and the following season had another little opera performed at Drury-lane theatre, in honour of their present majesties' nuptials, entitled "Arcadia; or, The Shepherd's Wedding." The profit arising from these pieces was not great, but probably enough to induce him to become an author by profession, although no man ever ventured on that mode of life with fewer qualifications. His poetical productions were of such a trifling cast as to bring him very small supplies, and he had neither taste nor industry for literary employment.

In 1762, he attempted to establish a periodical work, "The St. James's Magazine," which was to be the depository of his own effusions, aided by the contributions of his friends. The latter, however, came in tardily; Churchill, from whom he had great expectations, contributed nothing, although such of his poems as he published during the sale of the magazine, were liberally praised. Thornton gave a very few prose essays, and poetical pieces were furnished by Denis and Emily, two versifiers of forgotten reputation. Lloyd himself had none of the steady industry which a periodical work requires, and his magazine was often made up, partly from books, and partly from the St. James's Chronicle, of which Colman and Thornton were proprietors, and regular contributors. Lloyd also translated some of Marmontel's tales for the Magazine, and part of a French play, in order to fix upon Murphy the charge of plagiarism. This magazine, after existing about a year, was dropped for want of encouragement, as far as Lloyd was concerned; but was continued for some time longer by Dr. Kenrick. Lloyd's imprudence and necessities were now beyond relief or forbearance, and his cre-

ditors confined him within the Fleet prison, where he afforded a melancholy instance of the unstable friendship of wits. Dr. Kenrick informs us that "even Thornton, though his bosom friend from their infancy, refused to be his security for the liberty of the rules; a circumstance which, giving rise to some ill-natured altercation, induced this *quondam* friend to become an inveterate enemy, in the quality of his most inexorable creditor." It was probably during his imprisonment, that he published a very indifferent translation of Klopstock's "Death of Adam." After that, his "Capricious Lovers," a comic opera, was acted for a few nights at Drury-lane theatre. This is an adaptation of Favart's *Ninette à la Cour* to the English stage, but Lloyd had no original powers in dramatic composition. Churchill and Wilkes are said to have afforded him a weekly stipend from the commencement of his imprisonment until his final release. How this was paid we know not. Wilkes had been long out of the kingdom, and Churchill, who left Lloyd in a jail when he went to France, bequeathed him a ring only as a remembrance*. It is more probable that his father assisted him on this occasion, although it might not be in his power to pay his debts. He had in vain tried every means to reclaim him from idleness and intemperance, and had long borne "the drain or burthen" which he was to his family. The known abilities of this unhappy son, "rendered this blow the more grievous to so good a father," who is characterized by bishop Newton as a man that "with all his troubles and disappointments, with all the sickness and distress in his family, still preserved his calm, placid countenance, his easy cheerful temper, and was at all times an agreeable friend and companion, in all events a true Christian philosopher."

Deserted by his associates, Lloyd became careless of his health, and fled for temporary relief to the exhilarating glass, which brought on fits of despondency. His recollections must indeed have been truly painful, when he remembered for what and for whom he had given up the fairer prospects of his youth. He appears to have been wholly undeserving the neglect of those with whom he

* Among other expedients for his relief, Churchill promoted, with considerable success, a subscription for an edition of his collected poems. From this and other circumstances, it may be conjectured, that Lloyd's imprisonment commenced in the latter end of 1763.

loved to associate. In his friendships he was warm, constant, and grateful, "more sinned against than sinning;" and it would be difficult to find an apology for the conduct of those prosperous friends to whose reputation he had contributed in no inconsiderable degree by his writings. Among these, however, Hogarth appears to have been unjustly ranked. An irreconcileable quarrel had long subsisted between this artist and Churchill's friends; and, much decayed in health, Hogarth languished for some time at Chiswick, where he died nearly two months before Lloyd.

The news of Churchill's death being announced somewhat abruptly to Lloyd, while he was sitting at dinner, he was seized with a sudden sickness, and saying "I shall follow poor Charles," took to his bed, from which he never rose. He died December 15, 1764, and his remains were deposited, without ceremony, on the 19th, in the churchyard of St. Bride's parish. Ten years afterwards his poetical works were published in two handsome volumes, by Dr. Kenrick, who prefixed some memoirs, written in a negligent manner, and without a single date of birth, death, events, or publications. His poems have been added to the works of the "English Poets," although he certainly merits no very distinguished rank. His chief excellence was the facility with which he wrote a number of smooth and pleasing lines, tinctured with gay humour, on any topic which presented itself. But he has no where attempted, or afforded us much reason to think that by any diligence or effort he could have attained, the higher species of his art. He has neither originality of thought, nor elegance of expression. It has been observed that those poets who have been degraded by the licentiousness of their lives, have rarely surpassed the excellence, of whatever degree, which first brought them into notice. Lloyd, however, had not the excuse which has been advanced in some recent instances. He was neither spoiled by patronage, nor flattered into indolence by injudicious praise and extravagant hopes. The friends of his youth were those of his mature years; and of the few whom he lost, he had only the melancholy recollection that some of them had quitted him from shame, and some from ingratitude.

The "Actor" was his most favoured piece, and which he never surpassed; but it sunk before the "Rosciad." The rest of his poems are effusions addressed to friends on subjects which relate principally to himself, and with a distinction which friends only would think valuable.

Mr. Wilkes's character of Lloyd represents him as "mild and affable in private life, of gentle manners, and very engaging in conversation. He was an excellent scholar, and an easy natural poet. His peculiar excellence was the dressing up an old thought in a new, neat, and trim manner. He was contented to scamper round the foot of Parnassus on his little Welsh poney, which seems never to have tired. He left the fury of the winged steed and the daring heights of the sacred mountain to the sublime genius of his friend Churchill." Although Lloyd followed Churchill in some of his prejudices, and learned to rail at colleges, and at men of prudence, we find him generally good-tempered and playful. His satire is seldom bitter, and probably was not much felt. Having consented to yield the palm to Churchill, the world took him at his word, and his enemies, if he had any, must have been those who were very easily provoked. [1]

LLOYD (WILLIAM), a very learned English bishop, was originally of Welsh extraction, being grandson of David Lloyd of Henblas, in the isle of Anglesey. He was born at Tilehurst, in Berkshire, in 1627, of which place his father, Mr. Richard Lloyd, was then vicar, and also rector of Sunning, in the same county. Having been carefully instructed by his father in the rudiments of grammar and classical learning, he understood Greek and Latin, and something of Hebrew, at eleven years of age; and was entered, in 1638, a student of Oriel college, in Oxford, whence, the following year, he was elected to a scholarship of Jesus college. In 1642 he proceeded B. A. and left the university, then garrisoned for the use of the king; but, after the surrender of it to the parliament, he returned, was chosen fellow of his college, and commenced M. A. in 1646. In 1649 he was ordained deacon by Dr. Skinner, bishop of Oxford, and afterwards became tutor to the children of sir William Backhouse, of Swallowfield, in Berkshire. In 1654, upon the ejection of Dr. Pordage by the Presbyterian committee, he was presented to the rectory of Bradfield, in the same county, by Elias Ashmole, esq. patron of that living in right of his wife; but this right being disputed by Mr. Fowler and Mr. Ford, two ministers at Reading, who endeavoured to bring in Dr. Temple, pretending the advowson was in sir Humphrey Forster, he

[1] Johnson and Chalmers's English Poets, 1810.—Bishop Newton's Life, p. 16, 17, &c.

chose to resign his presentation to Mr. Ashmole, rather than involve himself in a contest. In 1656 he was ordained priest by Dr. Brownrig, bishop of Exeter, and the same year went to Wadham college, in Oxford, as governor to John Backhouse, esq. a gentleman-commoner, with whom he continued till 1659. In Sept. 1660, he was incorporated M. A. at Cambridge; and, about the same time, made a prebendary of Rippon, in Yorkshire. In 1666 he was appointed king's chaplain; and, in 1667, was collated to a prebend of Salisbury, having proceeded D. D. at Oxford in the act preceding. In 1668 he was presented by the crown to the vicarage of St. Mary's in Reading; and, the same year, was installed archdeacon of Merioneth, in the church of Bangor, of which he was made dean in 1672. This year he obtained also a prebend in the church of St. Paul, London. In 1674 he became residentiary of Salisbury; and, in 1676, he succeeded Dr. Lamplugh, promoted to the see of Exeter, in the vicarage of St. Martin's in the Fields, Westminster; upon which occasion he resigned his prebend of St. Paul's.

Our author had shown his zeal in several tracts against popery; and in the same spirit he published in 1677, "Considerations touching the true way to suppress Popery in this kingdom," &c. with an historical account of the reformation here in England; but having proposed to tolerate such papists as denied the pope's infallibility, and his power to depose kings, excluding the rest, a method which had been put in practice both by queen Elizabeth and king James with good success, he was suspected of complying with the court measures. This suspicion increasing upon his being promoted to the bishopric of St. Asaph, in 1680, he thought it necessary to vindicate himself by shewing, that at the very time he made the above proposal, the papists themselves were in great apprehension of the thing, as being the most likely to blast their hopes, and to preserve the nation from that ruin which they were then bringing upon it *.

* Coleman at that time wrote to the pope's internuncio thus: "There is but one thing to be feared (whereof I have a great apprehension) that can hinder the success of our designs; which is, a division among the catholics themselves; by propositions to the parliament to accord their conjunction to those that require it, on conditions prejudicial to the authority of the pope, and so to persecute the rest of them with more appearance of justice, and ruin the one half of them more easily than the whole body at once." And cardinal Howard delivered it as their judgment at Rome. "Division of Ca-

All suspicion, however, of his principles vanished in James II.'s reign, when the nation saw him one of the six prelates, who, with archbishop Sancroft, were committed to the Tower in June 1688, for resisting his majesty's order to distribute and publish in all their churches the royal declaration for liberty of conscience; and about the end of the same year, having concurred heartily in the revolution, he was made lord almoner to king William III. In 1692 he was translated to the see of Litchfield and Coventry, and thence to Worcester in 1699. He continued in the office of lord almoner till 1702, when, together with his son, having too warmly interested himself in the election for the county of Worcester, a complaint was made to the House of Commons, and a resolution passed of addressing the queen "to remove William lord bishop of Worcester from being lord almoner to her majesty; and that Mr. Attorney General do prosecute Mr. Lloyd, the lord bishop of Worcester's son, for his said offence, after his privilege as a member of the lower house of convocation is out." In consequence of this vote, an address was presented to the queen, with which her majesty complied, and dismissed the bishop from his office.

Bishop Lloyd lived to the age of ninety-one; but in the latter part of his life seems to have fallen into some imbecility of mind; as appears from the account given by Swift of the good old prelate's going to queen Anne, "to prove to her majesty, out of Daniel, and the Revelations, that four years hence there would be a war of religion, that the king of France would be a protestant, and that the popedom should be destroyed." He died at Hartlebury-castle, August 30, 1717, and was buried in the church of Fladbury, near Evesham, in Worcestershire, of which his son was rector; where a monument is erected to his memory with a long inscription, setting him forth "as an excellent pattern of virtue and learning, of quick invention, firm memory, exquisite judgment, great candour, piety, and gravity; a faithful historian, accurate chronologer, and skilled in the holy scriptures to a miracle; very charitable, and diligent in a careful discharge of his episcopal

tholics," says he, "will be the easiest way for protestants to destroy them."—Collection of letters set out by order of the House of Commons. There is a virulent satire upon him on this occasion, in a poem called "Faction displayed," supposed to be written by the late W. Shippen, esq. many years a remarkable member of the House of Commons.

office." Bishop Burnet speaks of our author with the greatest warmth of friendship, and in the highest style of panegyric. In reality he was indebted to Dr. Lloyd for a great part of his own fame, having undertaken his "History of the Reformation" by his persuasion, and being furnished by him with a large share of the materials; he likewise revised every sheet of the whole work during the printing. The world is likewise indebted to Lloyd for that stupendous work, Pool's "Synopsis," which was undertaken by his advice, as appears by a letter of that prelate addressed to Mr. Henry Dodwell, and communicated to Mr. Granger by his son, the late Dr. Dodwell, archdeacon of Berks. Bishop Wilkins, in his preface to "An Essay towards a real character and a philosophical language," acknowledges himself obliged to "the continual assistance of his most learned and worthy friend Dr. William Lloyd," and expresses the highest opinion of his "great industry, and accurate judgment in philological and philosophical matters." But no written authority seems to represent bishop Lloyd's temper and character in a more amiable light than the interesting account of his conduct towards the dissenters of his diocese, as given in the life of the Rev. Philip Henry, to which, from its length, we must refer. It occurs in p. 118 of the edition 1712.

Besides the "Considerations," &c. mentioned above, he wrote, 1. "The late Apology in behalf of Papists, reprinted and answered, in behalf of the Royalists," 1667, 4to. 2. "A seasonable Discourse, shewing the necessity of maintaining the Established Religion in opposition to Popery," 1672, 4to, which passed through five editions in the following year. 3. "A reasonable Defence of the Seasonable Discourse," &c. 1673, 4to, in answer to the earl of Castlemain's observations on the preceding article. 4. "The difference between the Church and the Court of Rome considered," 1673, 4to. All the preceding were published without the author's name, nor were they at first acknowledged by, though generally attributed to him. They were reprinted in 1689, 4to. 5. "An Alarm for Sinners," 1679, 4to. This was published by our author when dean of Bangor, from an original copy containing the confession, prayers, letters, and last words of Robert Foulks, vicar of Stanton-Lucy, in Shropshire, who was executed at Tyburn, in 1678, for the murder of a natural child; and whom Dr. Lloyd and Dr. Burnet attended

during his imprisonment. 6. Various occasional Sermons, printed separately. 7. "An historical account of Church Government," 1684, 8vo. 8. "A Letter to Dr. William Sherlock, in vindication of that part of Josephus's History, which gives an account of Jaddua the high priest's submitting to Alexander the Great," 1691, 4to. 9. "A Discourse of God's ways of disposing Kingdoms," 1691, 4to. 10. "The Pretences of the French Invasion examined," &c. 1692, 4to. 11. "A Dissertation upon Daniel's 70 Weeks," the substance of which is inserted in the chronology of sir Isaac Newton. 12. An exposition of the same subject, left printed imperfect, and not published. 13. "A Letter upon the same subject, printed in the 'Life of Dr. Humphrey Prideaux,' p. 288, edit. 1758," 8vo. 14. "A System of Chronology," left imperfect, but out of it his chaplain, Benjamin Marshall, composed his "Chronological Tables," printed at Oxford, 1712, 1713. 15. "A Harmony of the Gospels," partly printed in 4to, but left imperfect. 16. "A Chronological account of the Life of Pythagoras," &c. 1699. 17. He is supposed to have had a hand in a book published by his son at Oxford, 1700, in folio, entitled "Series Chronologica Olympiadum," &c. He wrote also some "Explications of some of the Prophecies in the Revelations," and added the chronological dates at the head of the several columns, with an index to the Bible, and many of the references and parallel places, first printed in the fine edition of the Bible published in folio, under the direction of archbishop Tenison, in 1701. He left a Bible interlined with notes in short hand, which was in the possession of Mr. Marshall, his chaplain, who married a relation, and would have published these notes had he met with encouragement, as Whiston informs us, who always, even in his index, calls Dr. Lloyd "the great bishop," and in speaking of Wasse says, "one more learned than any bishop in England since bishop Lloyd."[1]

LOBB (THEOPHILUS), a physician of considerable reputation, was the son of Stephen Lobb, a dissenting minister, and grandson of Richard Lobb, esq. M. P. for St. Michael in Cornwall. He was born Aug. 17, 1678, and educated for the ministry among the dissenters, which he exchanged for the study of medicine, and having obtained a diploma

[1] Biog. Brit.—Ath. Ox. vol. II.—Burnet's Own Times—Whiston's Life.—Coates's Hist. of Reading.—Anthony Wood's Life, edit. 1772, p. 136.

from Scotland, practised in London, and left several works on medical topics. He died May 19, 1763, in the eighty-fifth year of his age. The following are the titles of his publications: "Treatise of the Small-pox," London, 1731, 1748, 8vo, which was translated into French in 1749. "Rational method of curing Fevers, deduced from the structure of the human body," ibid. 1734, 8vo, in this work he adopted the doctrines of Boerhaave. "Medical Practice in curing Fevers," ibid. 1735, 8vo; "A practical treatise on painful Distempers, with some effectual methods of curing them," ibid. 1739; "A Treatise on Solvents of the Stone, and on curing the Stone and the Gout by Aliments," ibid. 1739, which passed through several editions, and was translated into Latin and French. The author considered the matter of urinary calculi and of gout as of an alkaline nature, and vegetable acids as the remedy. "Letters concerning the Plague and other contagious Distempers," ibid. 1745; "A Compendium of the Practice of Physic," ibid. 1747. Besides these works, he was the author of several papers printed in the Gentleman's Magazine; of a sermon preached by him at the ordination of the Rev. John Greene; and of some pious tracts.[1]

LOBEIRA (VASQUES), a native of Porto, in Portugal, who lived towards the end of the thirteenth century, is the supposed author of the celebrated romance of Amadis de Gaul. Very little is known of his life, and his romance is fallen into deserved oblivion.[2]

LOBEL, or L'OBEL (MATTHIAS DE), a botanist, was born in 1538, at Lisle, in Flanders, where his father practised in the law. He had an early taste for plants, and had good opportunities of advancing his knowledge at Montpelier, where he studied physic under the learned Rondeletius, as well as by making some botanical excursions over the south of France. At Narbonne he became acquainted with Pena, afterwards his fellow-labourer in the "Adversaria," the first edition of which was published, at London, in 1570, small folio, and dedicated to queen Elizabeth. The few cuts dispersed through this volume are mostly original, but inferior in style and accuracy, as well as in size, to those of Clusius, with whom he was contemporary. Before the publication of the "Adversaria," our author had extended his travels to Switzerland, the

[1] Life, by John Greene, 1767, 12mo. [2] Antonio, Bibl. Hist.—Marchand.

Tyrol, some parts of Germany, and Italy; had settled as a physician at Antwerp, afterwards at Delft; and had been appointed physician to the illustrious William prince of Orange, and to the States of Holland. Dr. Pulteney has not been able to ascertain the time of Lobel's removal to England, but justly concludes it to have been before 1570, or most probably some years earlier. The aim of the authors of the "Adversaria" was to investigate the botany and materia medica of the ancients, and especially of Dioscorides. It was reprinted at Antwerp in 1576, the dedication being, of course, there suppressed, and new title-pages were printed to help the sale of the original in 1571 and 1572. Some copies of the Antwerp impression appear to have been made up into a new edition at London in 1605, with an ample Pharmacopeia, and an appendix. This volume is dedicated to Edward lord Zouch, whom Lobel had attended on his embassy to Denmark in 1592, and he calls himself, in the title, botanist to king James I. Dr. Pulteney observes, after Haller, that this work exhibits some traces of a natural distribution of plants, but without any remarks, and with little precision. His work is much more valuable for the accounts of new plants discovered by himself in England or elsewhere, although Ray accuses him of having made several mistakes, from having trusted too much to his memory.

The "Stirpium Historia" of this author, a volume in small folio similar to his "Adversaria," which was published at Antwerp in 1576, is much less copious in matter, the pages being mostly occupied with wooden cuts, which are those of Clusius, borrowed for the present occasion by the printer, Plantin. An impression of these cuts, of an oblong shape, was struck off, with names only, in 1581, and another in 1591. Linnæus possessed both. This publication is in very general use, and well known by the title of Lobel's "Icones." It is, when complete, accompanied by an index in seven languages. Lobel seems to have had a very large work in contemplation, which he intended to call "Stirpium Illustrationes." A fragment of it was published in quarto, without plates, by Dr. W. How, in 1655, making 170 pages, besides a caustic preface of the author, aimed chiefly at Gerarde, as the notes by Dr. How are against Parkinson; but Dr. Pulteney blames Lobel for this gross abuse of Gerarde after his death, though he had formerly on every occasion extolled him. In other respects

the botanical contents of this fragment are very honourable to Lobel. He laboured to an advanced age in the pursuit of his favourite study, and procured from his correspondents abroad many new plants for the gardens of his friends. He had the superintendance of a garden at Hackney, cultivated at the expence of lord Zouch; and appears to have resided, in the decline of life, at Highgate, where he had a daughter, married to a Mr. James Coel. His wife is recorded as having assisted him in his botanical researches. He died in 1616, aged seventy-eight.[1]

LOBINEAU (GUY ALEXIS), a Benedictine of the congregation de St. Maur, was born 1666, at Rennes. He entered his order in 1683, devoted his whole life to the study of history, and died at an abbey near St. Malo, June 3, 1727, aged sixty-one. His principal work is a "History of Bretany," in 2 vols. fol. but the second only, which contains the titles, is valued. The abbé Vertot, and the abbé Claudius Moulinet, sieur des Thuilleries, have violently attacked that part of this history, in which his partiality to his own country has led him to disregard the rights of Normandy. Lobineau also translated a "History of the two Conquests of Spain by the Moors," &c. from the Spanish of Miguel de Luna, a work of no authority. He was more usefully employed in completing and publishing the "History of the City of Paris," 5 vols. fol. which Felibien had begun and made a considerable progress in before his death. The last three volumes contain many curious and interesting pieces; and an excellent dissertation is prefixed to the first volume, on the origin of the Hôtel de Ville, and the corps municipal, by M. le Roi, senior master and warden of the goldsmiths, and controller of the rents of the Hôtel de Ville. A satirical work, entitled "Les Avantures de Pomponius, chevalier Romain," 12mo, has been attributed to Dom. Lobineau, but without sufficient authority.[2]

LOBKOWITZ. See CARAMUEL.

LOBO (JEROME), a Jesuit missionary, born at Lisbon in 1593, entered among the Jesuits in his sixteenth year, and in 1622 he went out as one of their missionaries to the East Indies. He was at Goa when the reigning emperor of Abyssinia became a convert to the church of Rome, and many of his subjects followed his example. The missionaries already

[1] Pulteney's Sketches.—Rees's Cyclopædia.
[2] Moreri.—Dict. Hist.—Saxii Onomast.

in the country being desirous of coadjutors to extend their religion, Lobo was deputed to go to Abyssinia, where he resided some years, subject to much danger and many hardships and sufferings; and on his return he was shipwrecked, and narrowly escaped destruction. He afterwards promoted the interest of the Abyssinian mission at Madrid and Rome; and, notwithstanding his former dangers and hardships, took a second voyage to the Indies. He returned to Lisbon in 1658, and was made rector of the college of Coimbra, where he died in 1678, at the age of eighty-four. He was author of "An Historical Account of Abyssinia," containing much curious and valuable information, which was translated from the Portuguese language into the French by the abbé le Grand, with additions. An abridgment of this, in 1735, constituted the first publication of Dr. Samuel Johnson.[1]

LOCK (MATTHEW), an eminent English musical composer in the time of Charles II. was a native of Exeter, and became a chorister in the cathedral of that city. He had afterwards instructions in music from Edward Gibbons; and had so much distinguished himself as a professor of abilities, that we are told he was appointed to compose the music for the public entry of the king at the restoration.

He seems first to have appeared as an author in 1657, during the interregnum, by the publication of his "little consort of three parts for viols or violins, consisting of pavans, ayres, corants, sarabands, in two several varieties, the first twenty of which are for two trebles and a base." Some of his compositions appear in the second part of John Playford's continuation of Hilton's "Catch that catch can," in 1667; and among them the most pleasing of Lock's compositions, "Never trouble thyself about times or their turnings," a glee for three voices. He was the first who attempted dramatic music for the English stage, if we except the masques that were performed at court, and at the houses of the nobility, in the time of Charles I. and during the reign of Charles II. When musical dramas were first attempted, which Dryden calls heroic plays and dramatic operas, Lock was employed to set most of them, particularly the semi-operas, as they were called, the Tempest, Macbeth, and Psyche, translated from the French of

[1] Moreri.—Dr. Johnson's Life by Sir John Hawkins, and Boswell.

Moliere, by Shadwell. The Tempest and Psyche were printed in 1675, and dedicated to James duke of Monmouth. There is a preface of some length by Lock, which, like his music, is rough and nervous, exactly corresponding with the idea which is generated of his private character, by the perusal of his controversy with Salmon, and the sight of his picture in the music-school at Oxford. It is written with that natural petulance which probably gave birth to most of the quarrels in which he was involved. It includes, however, a short history of these early attempts at dramatic music on our stage, in which, as in the most successful representations of this kind in later times, the chief part of the dialogue was spoken, and recitative, or musical declamation, which seems to be the true criterion and characteristic of Italian operas, but seldom used, unless merely to introduce some particular airs and choruses. Upon examining this music, it appears to have been very much composed on Lulli's model. The melody is neither recitative nor air, but partaking of both, with a change of measure as frequent as in any old French opera which we ever saw.

Lock had genius and abilities in harmony sufficient to have surpassed his model, or to have cast his movements in a mould of his own making; but such was the passion of Charles II. and consequently of his court, at this time, for every thing French, that in all probability Lock was instructed to imitate Cambert and Lulli. His music for the witches in Macbeth, which, when produced in 1674, was as smooth and airy as any of the time, has now obtained by age, that wild and savage cast which is admirably suited to the characters that are supposed to perform it.

In the third introductory music to the Tempest, which is called a curtain tune, probably from the curtain being first drawn up during the performance of this species of overture, he has, for the first time that is come to our knowledge, introduced the use of *crescendo* (louder by degrees), with *diminuendo* and *lentando*, under the words *soft* and *slow by degrees*. No other instruments are mentioned in the score of his opera of Psyche, than violins for the ritornels; and yet, so slow was the progress of that instrument during the last century, that in a general catalogue of music in 1701, scarce any compositions appear to have been printed for its use.

This musician was of so irascible a disposition, that he seems never to have been without a quarrel or two on his hands. For his furious attack on Salmon, for proposing to reduce all the clefs in music to one, he had a quarrel with the gentlemen of the chapel royal, early in Charles II.'s reign. Being composer in ordinary to the king, he produced for the chapel royal a morning-service, in which he set the prayer after each of the ten commandments to different music from that to which the singers had been long accustomed, which was deemed an unpardonable innovation, and on the first day of April, 1666, at the performance of it before the king, there was a disturbance and an obstruction for some time to the performance. To convince the public that it was not from the meanness or inaccuracy of the composition that this impediment to its performance happened, Lock thought it necessary to print the whole service; and it came abroad in score on a single sheet, with a long and laboured vindication, by way of preface, under the following title, "Modern church musick pre-accused, censured, and obstructed in its performance before his majesty." Lock was long suspected of being a Roman catholic, and it is probable that this new service, by leaning a little more towards the mass than the service of the protestant cathedral, may have given offence to some zealous members of the church of England.

The public were indebted to Lock for the first rules that were ever published in England, for a *basso continuo*, or *thorough base;* these rules he gave the world, in a book entitled "Melothesia," London, 1673, oblong 4to. It is dedicated to Roger L'Estrange, esq. afterwards sir Roger L'Estrange, himself a good musician, and an encourager of its professors. It contains, besides the thorough-bass rules, some lessons for the harpsichord and organ, by Lock himself, and others. He was author likewise of several songs printed in "The Treasury of Music," "The Theatre of Music," and other collections of songs. In the latter of these is a dialogue, "When death shall part us from these kids," which, with Dr. Blow's "Go, perjured man," was ranked among the best vocal compositions of the time.

It is presumed that when he was appointed composer in ordinary to the king, he was professionally a member of the church of England; but it is certain that he went over to the Romish communion afterwards, and became

organist to queen Catherine of Portugal, the consort of Charles II. and died a papist in 1677.[1]

LOCKE (JOHN), one of the greatest philosophers this country has produced, was the son of John Locke, of Pensford, a market-town in Somersetshire, five miles from Bristol, by Anne his wife, daughter of Edmund Keen, or Ken, of Wrington, tanner. His father, who was first a clerk only to a neighbouring justice of the peace, Francis Baber, of Chew Magna, was advanced by col. Alexander Popham, whose seat was near Pensford, to be a captain in the parliament's service. After the restoration, he practised as an attorney, and was clerk of the sewers in Somersetshire *. Although our philosopher's age is not to be found in the registers of Wrington, which is the parish church of Pensford, it has been ascertained that he was born there Aug. 29, 1632. By the interest of col. Popham, he was admitted a scholar at Westminster, whence in 1652 he was elected to Christ church, Oxford. Here he took the degree of B. A. in 1655, and that of M. A. in 1658; but although he made a considerable progress in the usual course of studies at that time, he often said that what he learned was of little use to enlighten and enlarge his mind. The first books which gave him a relish for the study of philosophy, were the writings of Des Cartes, whom he always found perspicuous, although he did not always approve of his sentiments.

After taking his degrees in arts, he applied for some time to the study of physic, not so much, we are told, with a view to public practice, as for the benefit of his own constitution, which was but weak. But he must have made his skill more generally known than this amounts to, for we find that among the learned in his faculty who had a good opinion of his medical knowledge, the celebrated Dr. Sydenham, in his work on acute diseases, gives him the following high encomium: "You know," says he, "how much my method has been approved of by a person who has examined it to the bottom, and who is our common friend; I mean Mr. John Locke, who, if we consider

* But an intelligent writer, who appears to have had access to the best authorities, asserts that Mr. Locke's father was killed at Bristol in 1645, leaving two sons, one who died in his minority, and the other our celebrated metaphysician. See Gent. Mag. vol. LXII. See also a letter on the same subject, in vol. LXIX. p. 191.

[1] Burney and Hawkins's Hist. of Music, and Burney in the Cyclopædia,

his genius, and penetrating and exact judgment, or the purity of his morals, has scarce any superior, and few equals now living." Hence he was often saluted by his acquaintance with the title, though he never took the degree, of doctor, which we think would have been the case had he intended medicine as a profession, or had not been diverted from it by other studies and avocations †.

In 1664, sir William Swan being appointed envoy from the English court to the elector of Brandenburgh, and some other German princes, Mr. Locke attended him as his secretary, but returned to England within the year, and applied himself again with great vigour to his studies, and particularly to that of natural philosophy. While at Oxford, in 1666, he became acquainted with lord Ashley, afterwards earl of Shaftesbury, and that in the character of a medical practitioner. Lord Ashley by a fall had hurt his breast in such a manner, that there was an abscess formed in it, and being advised to drink the mineral waters at Astrop, wrote to Dr. Thomas, a physician at Oxford, to procure a quantity of those waters, which might be ready on his arrival. Dr. Thomas, being obliged to be absent from Oxford at that time, desired his friend Mr. Locke to execute this commission. By some accident or neglect, the waters were not ready the day after lord Ashley's arrival, and Mr. Locke thought it his duty to wait on his lordship to make an apology, which he received with his usual civility, and was so pleased with Locke's conversation as to detain him to supper, and engaged him to dine with him next day, that he might have the more of his company. And when his lordship left Oxford to go to Sunning-hill, where he drank the waters, he made Mr. Locke promise to come thither, as he did in the summer of 1667. Lord Ashley afterwards returned, and obliged him to promise that he would come and lodge at his house. Mr. Locke accordingly went thither, and though not a regular practitioner, his lordship confided entirely in his advice, with regard to the operation, which was to be performed by opening the abscess in his breast, and which saved his life, though it never closed.

After this cure, his lordship, by frequent conversations, discovered qualities in Locke, which made him regard his

† In 1674 he took the degree of bachelor of medicine, probably, as hinted at in bishop Fell's letter hereafter given, in order to preserve his station in Christ-church.

medical skill as the least of his merits; and foreseeing the bent of his talents, advised him to apply himself to the study of political and religious topics, on which his lordship seems often to have consulted him. By his acquaintance with this nobleman, he was introduced to some persons of eminence, such as Villiers duke of Buckingham, lord Halifax, and other noblemen of wit and parts, who were all charmed with his conversation, and more so, it appears, than he was sometimes with theirs. One day, three or four of these lords having met at lord Ashley's when Mr. Locke was there, after some compliments, cards were brought in, before scarce any conversation had passed between them. Mr. Locke looked upon them for some time while they were at play, and taking his pocket book began to write with great attention. One of the lords asked him what he was writing: "My lord," said he, "I am endeavouring to profit as far as I am able, in your company; for having waited with impatience for the honour of being in an assembly of the greatest geniuses of this age, and at last having obtained the good fortune, I thought I could not do better than write down your conversation; and indeed I have set down the substance of what has been said for this hour or two." This rebuke appears to have been taken in good part; the company quitted their play, and passed the rest of their time in a manner more suitable to the rational character.

In 1668, he attended the earl and countess of Northumberland into France; but the earl's death did not allow him to remain long in that country. On his return, Mr. Locke lived, as before, at lord Ashley's, who was then chancellor of the exchequer, but made frequent visits to Oxford, in the prosecution of his studies, as well as for change of air, which appeared to be necessary to his health. While he was at lord Ashley's, he had the care of the education of that nobleman's eldest son, who was then about sixteen years of age. This province he executed with great care, and to the full satisfaction of his noble patron. The young lord being of a weakly constitution, his father wished to see him married, lest the family should be extinct by his death; and as he thought him too young to make a proper choice for himself, he not only consulted Mr. Locke on the subject, but even requested he would make a suitable choice for the youth. This was an affair of some delicacy, and no small risk; for, although lord

Ashley did not regard fortune, yet he conditioned for a lady of a good family, an agreeable temper, and a fine person; of good education, and of good understanding, and whose conduct would be different from that of the generality of court-ladies. In all these respects Mr. Locke had the happiness to succeed, and the marriage was fruitful. The eldest son, afterwards the author of the "Characteristics," was committed to the care of Mr. Locke in his education *, and his pupil, when lord Shaftesbury, always spoke of Mr. Locke with the highest esteem, and manifested on all occasions a grateful sense of his obligations to him, but there are some passages in his works, in which he speaks of Mr. Locke's philosophy with great severity. It will not, however, be thought a very serious objection to Mr. Locke, that his philosophy did not give entire satisfaction to lord Shaftesbury.

In 1670, and the year following, our author began to form the plan of his celebrated "Essay on Human Understanding," at the earnest request of Mr. Tyrrell, Dr. Thomas, and some other friends, who met frequently in his chamber to converse together on philosophical subjects; but his employments and avocations prevented him from finishing it then. In 1668 he had been elected a fellow of the royal society, and appears to have been now looked up to as a man of superior talents, and an authority in those pursuits to which he more particularly addicted himself. In 1672, his patron Lord Ashley, being created earl of Shaftesbury, and lord high chancellor of England, appointed Mr. Locke secretary of the presentations to benefices; which place he held until 1673, when his lordship resigned the great seal. As he had been the confidant of this statesman in his most secret affairs, he now assisted his lordship in publishing some treatises, which were designed to excite the people to watch the Roman catholics, and to oppose the arbitrary measures of the court.

In 1675, Mr. Locke travelled into France on account of his health, and at Montpelier became first acquainted with Mr. Herbert, afterwards earl of Pembroke, to whom he dedicated his "Essay on Human Understanding." From Montpelier he went to Paris, where he was introduced to various men of letters. In 1679 he was recalled to London, on the earl of Shaftesbury's having regained his

* So in the Life of Mr. Locke; but see Lord Shaftesbury's Life, vol. X. p. 220.

favour at court and been made president of the council, but this was of short duration. The earl lost his place in a few months, for refusing to comply with the designs of the court, which aimed at the establishment of popery and arbitrary power; and having incurred the implacable hatred of the duke of York, on account of his supporting the exclusion-bill, he was, in 1681, committed to the Tower, and although acquitted upon trial, thought it most safe to retire to Holland, where he died in 1683. Mr. Locke, also thinking himself not quite secure in England, followed his lordship to Holland, and was introduced to many of the learned men of Amsterdam, particularly Limborch, and Le Clerc, whose intimacy and friendship he preserved throughout life.

During his residence in Holland, he was accused at court of having written certain tracts against the government of his country, which were afterwards discovered to be the production of another person; and upon that suspicion he was deprived of his studentship of Christ-church. This part of Mr. Locke's history requires some detail. The writer of his life in the Biographia Britannica (Nicoll) says that "being observed to join in company with several English malcontents at the Hague, this conduct was communicated by our resident there to the earl of Sunderland, then secretary of state; who acquainting the king therewith, his majesty ordered the proper methods to be taken for expelling him from the college, and application to be made for that purpose to bishop Fell, the dean; in obedience to this command, the necessary information was given by his lordship, who at the same time wrote to our author, to appear and answer for himself on the first of January ensuing, but immediately receiving an express command to turn him out, was obliged to comply therewith, and, accordingly, Mr. Locke was removed from his student's place on the 15th of Nov. 1684." This account, however, is not correct. All that lord Sunderland did, was to impart his majesty's displeasure to the dean, and to request his opinion as to the proper method of removing Mr. Locke. The dean's answer, dated Nov. 8, contains the following particulars of Mr. Locke, and of his own advice and proceedings against him. "I have," says the dean, "for divers years had an eye upon him; but so close has his guard been on himself, that after several strict inquiries, I may confidently affirm there is not any man in the college,

however familiar with him, who had heard him speak a word either against or so much as concerning the government; and although very frequently, both in public and private, discourses have been purposely introduced to the disparagement of his master, the earl of Shaftesbury, his party and designs, he never could be provoked to take any notice, or discover in word or look the least concern. So that I believe there is not a man in the world so much master of taciturnity and passion. He has here a physician's place (he had taken the degree of B. M. in 1674) which frees him from the exercise of the college, and the obligations which others have to residence in it; and he is now abroad for want of health."

Thus far we might suppose the dean had advanced enough in behalf of the innocence of Mr. Locke. What follows, however, will be read with regret, that so good a man as bishop Fell should have given such advice.—"Notwithstanding this, I have summoned him to return home, which is done with this prospect, that if he comes not back, he will be liable to expulsion for contumacy; and if he does, he will be answerable to the law for that which he shall be found to have done amiss. It being probable that, though he may have been thus cautious here, where he knew himself suspected, he has laid himself more open at London, where a general liberty of speaking was used, and where the execrable designs against his majesty and government were managed and pursued. If he don't return by the first of January, which is the time limited to him, I shall be enabled of course to proceed against him to expulsion. But if this method seems not effectual or speedy enough, and his majesty, our founder and visitor, shall please to command his immediate remove, upon the receipt thereof, directed to the dean and chapter, it shall accordingly be executed." In consequence of this, a warrant came down to the dean and chapter, dated Nov. 12, in these words: "Whereas we have received information of the factious and disloyal behaviour of Locke, one of the students of that our college; we have thought fit hereby to signify our will and pleasure to you, that you forthwith remove him from his student's place, and deprive him of all rights and advantages thereunto belonging, for which this shall be your warrant," &c. And thus, on the 16th following, one of the greatest men of his time was expelled the college at the command of Charles II. without,

as far as is known, any form of trial or inquiry. After the death of Charles II. William Penn, the celebrated quaker, who had known Mr. Locke at the university, used his interest with king James to procure a pardon for him, and would have obtained it, if Mr. Locke had not said, that he had no occasion for a pardon, since he had not been guilty of any crime.

In 1685, when the duke of Monmouth was making preparations in Holland for his unfortunate enterprize, the English envoy at the Hague had orders to demand Mr. Locke and eighty-three other persons to be delivered up by the States-General. M. Le Clerc observes, that Mr. Locke had no correspondence with the duke of Monmouth, having no great opinion of his undertaking. Besides, his natural temper was timorous, not resolute, and he was far from being fond of commotions. It was proper, however, now to conceal himself, which his friends at Amsterdam enabled him to do, at the house of a Mr. Veen. In the mean time Limborch took care that his letters should be delivered to him, and was entrusted with his will, to be sent to certain relations whom he named, in case of his death. So highly was he respected, that one of the magistrates declared that although they could not protect him, if the king of England should demand him, yet he should not be betrayed, and his landlord should have timely notice. In 1686 he began to appear again in public, when it was sufficiently known that he had no share in the duke of Monmouth's invasion.

During this concealment Mr. Locke wrote his "Letter on Toleration," in Latin, which was printed at Gouda, 1689, under the title "Epistola de Tolerantia, ad clarissimum virum T. A. R. P. T. O. L. A. (i. e. Theologiæ apud remonstrantes professorem, tyrannidis osorem, Limburgium Amstelodamensem) scripta à. P. A. P. O. I. L. A. (i. e. Pacis amico, persecutionis osore, Joanne Lockio Anglo). This letter was translated into English by Mr. Popple (who was nephew to Andrew Marvell, and author of the "Rational Catechism,") and printed twice in London, 1689, 4to, and 1690, 12mo. It involved Mr. Locke in a controversy with the rev. Jonas Proast, M. A. of Queen's-college, Oxford; and some pamphlets passed between them, to the last of which, published by Mr. Proast, a short time before Mr. Locke's death, the latter left a reply unfinished, which was published in his posthumous works. While at Am-

sterdam, Mr. Locke formed a weekly assembly, consisting of Limborch, Le Clerc, and others, for conversation upon important subjects, and had drawn up in Latin rules to be observed by them; but those conferences were much interrupted by the frequent changes he was obliged to make of his places of residence.

After being employed for some years on his great work, the "Essay concerning Human Understanding," he finished it in Holland about the end of 1687. He made an abridgment of it himself, which his friend Le Clerc translated into French, and inserted in the "Bibliotheque Universelle" for January, 1688. This abridgment created a very general wish for the publication of the whole. About the same time, Le Clerc informs us, he made several extracts of books, as that of Boyle on "Specific Medicines," which is inserted in the second volume of the "Bibl. Universelle," and some others in the following volumes.

The revolution of 1688 at length restored Mr. Locke to England, to which he returned in the fleet which conveyed the princess of Orange. He now endeavoured to obtain his studentship of Christ-church, not that he had any design to return to college, but only that this would amount to a public testimony of his having been unjustly deprived of it. But when he found that the society could not be prevailed on to dispossess the person who had been elected in his room, and that they would only admit him a supernumerary student, he desisted from his claim.

He was now at full liberty to pursue his speculations, and, accordingly, in 1689, published his celebrated "Essay on Human Understanding," and the same year his "Two Treatises on Government," in which he fully vindicated the principles upon which the revolution was founded. His writings had now procured him such high reputation, and he had merited so much of the new government, that it would have been easy for him to have obtained a very considerable place; but he contented himself with that of commissioner of appeals, worth about 200*l.* per annum. He was offered to go abroad in a public character, and it was left to his choice whether he would be envoy at the court of the emperor, the elector of Brandenburgh, or any other, where he thought the air most suitable to him, but he declined it on account of his bad health.

About this time Mr. Locke's attention was directed to the state of the coin, which had been so much clipped,

as to want above a third of its real value; and although his sentiments on the subject were at first disregarded, the parliament at length was obliged to take the matter into consideration, and to assist the members in forming a right opinion on the matter, and introduce a proper remedy. Mr. Locke, therefore, published "Some considerations of the consequence of the lowering of the interest, and raising the value of money," and shortly followed it by two more on the same subject, in answer to objections. These writings extended his acquaintance among men of rank in the political world, with some of whom he used to associate on the most familiar terms. He had weekly interviews with the earl of Pembroke, then lord keeper of the privy seal; and when the air of London began to affect his lungs, he went for some days to the earl of Peterborough's seat at Parsons' Green, near Fulham, where he always met with the most friendly reception: but was obliged afterwards entirely to leave London, at least during the whole of the winter season.

Having paid frequent visits to sir Francis Masham, at Oates, in Essex, he found the air so good for his constitution, and the society so delightful, that he was easily prevailed upon to become one of the family, and to settle there during his life. The air used to restore him in a few hours after his return at any time from the town, although quite spent and unable to support himself. Besides this advantage here, he found in lady Masham, the daughter of Dr. Cudworth, a friend and companion exactly to his heart's wish; a lady of contemplative and studious complexion, and particularly inured, from her infancy, to speculations in theology, metaphysics, and morality. She was also so much devoted to Mr. Locke, that, to engage his residence there, she provided an apartment for him, of which he was wholly master; and took care that he should live in the family with as much ease as if the whole house had been his own. He had too the additional satisfaction of seeing this lady breed up her only son exactly upon the plan which he had laid down for the best method of education; and, what pleased him still more, the success of it was such as seemed to give a sanction to his judgment in the choice of that method, which he published in 1693, under the title of "Thoughts concerning the Education of Children," and afterwards improved considerably.

In 1695 he published his treatise of "The reasonable-

ness of Christianity, as delivered in the Scriptures," written, it is said, in order to promote the scheme which king William III. had much at heart, of a comprehension with the dissenters. In this his argument is to prove, "that the Christian religion, as delivered in the Scriptures, free from all corrupt mixtures, is the most reasonable institution in the world;" and we allow that it would certainly appear so if men were agreed as to what are "corrupt mixtures," which, it is well known, some writers have extended to those articles of belief which others not only find in the Scriptures, but consider as fundamental. On the appearance of this work, Mr. Locke found an opponent in Dr. John Edwards (see JOHN EDWARDS), who considered his principles as verging towards Socinianism: and a defender in Mr. Samuel Bold. Mr. Locke also replied to Edwards.

Some time before this, Toland published his "Christianity not mysterious," in which he endeavoured to prove, that there is nothing in the Christian religion contrary to or above reason; and in explaining some of his notions, used several arguments drawn from Locke's "Essay on Human Understanding." Some Socinians also about this time published several treatises, in which they affirmed, that there was nothing in the Christian religion but what was rational and intelligible; and Mr. Locke having asserted in his writings that revelation delivers nothing contrary to reason; all this induced Dr. Stillingfleet, the learned bishop of Worcester, to publish a treatise, in which he vindicated the doctrine of the Trinity against Toland and the Socinians, and likewise opposed some of Mr. Locke's principles, as favourable to the above-mentioned writings. This produced a controversy, in the course of which our author endeavoured to show the perfect agreement of his principles with the Christian religion, and that he had advanced nothing which had the least tendency to scepticism, which the bishop had charged him with. But Stillingfleet dying some time after, the dispute ended, and ended as such disputes have frequently done, each party claiming the victory. On whichever side it lay, we may be permitted to add, that some of Mr. Locke's biographers have spoken of Stillingfleet's writings with unpardonable arrogance and contempt.

In 1695, Mr. Locke was appointed one of the commissioners of trade and plantations, a place worth 1000*l.* per

annum. The duties of this post he discharged with great ability and diligence until 1700, when the increase of his asthmatic disorder, obliged him to resign it. On this occasion he acquainted no person with his intention, until he had given up his commission into the king's hand. His majesty, who knew his worth, was very unwilling to part with him, and said he would be well pleased with his continuance in office, although he should give little or no attendance, and certainly would not wish him to remain in town one day to the detriment of his health. But Mr. Locke told the king that he could not in conscience hold a place to which such a salary was annexed, without discharging the duties of it; and therefore he begged leave to resign it, which was accepted.

From this time, which was the year 1700, he lived altogether at Oates, and applied himself, without interruption, entirely to the study of the holy scriptures; and in this employment he found so much pleasure, that he regretted his not having devoted more of his time to it in the former part of his life. On one occasion, in answer to a young gentleman, who asked what was the shortest and surest way for a person to attain a true knowledge of the Christian religion? he replied, "Let him study the holy scripture, especially the New Testament. It has God for its author; salvation for its end; and truth, without any mixture of error, for its matter." In 1703 he suffered much from his asthmatic disorder, but the pangs of bodily complaint were alleviated by the kind attentions of lady Masham: still he foresaw that his dissolution was not far distant, and he could anticipate it without dread, and speak of it with perfect calmness and composure. After receiving the sacrament at home, in company with some friends, he told the minister, "that he was in perfect charity with all men, and in a sincere communion with the church of Christ, by what name soever it might be distinguished." He lived some months after this, which he spent in acts of piety and devotion: when he was meditating on the wisdom and goodness of the Creator, he could not forbear crying out, "Oh the depth of the riches of the goodness and knowledge of God:" what he felt himself on this subject he was anxious to infuse into the hearts of others. On the day previously to his departure he said, "he had lived long enough, and was thankful that he had enjoyed a happy life; but that, after all, he looked upon

this life to be nothing but vanity," or, as he expresses a similar sentiment, in a letter which he left behind him for his friend Mr. Anthony Collins, one that "affords no solid satisfaction but in the consciousness of doing well, and in the hopes of another life." He had no rest that night, and begged in the morning to be carried into his study, where, being placed in an easy chair, he had a refreshing sleep for a considerable time. He then requested lady Masham to read aloud some of the psalms, to which he appeared exceedingly attentive, till feeling, probably, the approach of the last messenger, he begged her to desist, and in a few minutes expired, on the 28th of October 1704, in the 73d year of his age.

To this account we may add an extract from an unpublished letter of lady Masham's to Mr. Laughton, obligingly communicated by Mr. Ellis of the British Museum.

"You will not perhaps dislike to know that the last scene of Mr. Locke's life was no less admirable than any thing else in him. All the faculties of his mind were perfect to the last; but his weakness, of which only he died, made such gradual and visible advances, that few people, I think, do so sensibly see death approach them as he did. During all which time, no one could observe the least alteration in his humour: always chearful, civil, conversible, to the last day; thoughtful of all the concerns of his friends, and omitting no fit occasion of giving Christian advice to all about him. In short, his death was like his life, truly pious, yet natural, easy, and unaffected; nor can time, I think, ever produce a more eminent example of reason and religion than he was, living and dying.—Oates, Nov. 8, 1704."

Mr. Locke, says his latest biographer, had great knowledge of the world, and was prudent without cunning, easy, affable, and condescending without any mean complaisance. If there was any thing he could not bear, it was ill manners, and a rude behaviour. This was ever ungrateful to him, unless, when he perceived that it proceeded from ignorance; but when it was the effect of pride, ill-nature, or brutality, he detested it. He looked on civility not only as a duty of humanity, but Christianity; and he thought that it ought to be more pressed and urged upon men than it commonly is. He recommended on this occasion a treatise in the moral essays written by the gentlemen of the Port Royal, "concerning the means of pre-

serving peace among men," and was a great admirer of Dr. Whichcote's Sermons on the subject. He was exact to his word, and religiously performed whatever he promised. He was very scrupulous of giving recommendations of persons whom he did not well know, and would by no means commend those whom he thought not to deserve it. If he was told that his recommendation had not produced the effect expected, he would say, "the reason was because he never deceived any person by saying more than he knew; that he never passed his word for any but such as he believed would answer the character he gave of them; and that if he should do otherwise, his recommendations would be worth nothing."

He was naturally very active, and employed himself as much as his health would permit. Sometimes he diverted himself by working in the garden, which he well understood. He loved walking, but not being able to walk much, through the disorder of his lungs, he used to ride out after dinner; and when he could not bear a horse, he went in a chaise. He always chose to have company with him, though it were but a child, for he took pleasure in talking with children of a good education. His bad health was a disturbance to none but himself; and any person might be with him without any other concern than that of seeing him suffer. He did not differ from others in his diet, except that he drank water only, which he thought was the means of lengthening his life. To this he also attributed the preservation of his sight in a great measure, for he could read by candle-light all sorts of books to the last, if they were not of a very small print, without the use of spectacles. He had no other distemper but his asthma, except a deafness for about six months, which he lamented in a letter to one of his friends, telling him "he thought it better to be blind than deaf, as it deprived him of all conversation." Many interesting particulars of Mr. Locke's private life may be seen in Coste's character of him, printed in the ninth volume of the last edition of his works.

This edition contains, principally, the following treatises, to which we have here appended the years of their first publication: 1. "Three Letters upon Toleration;" the first, printed at London in 1689, was in Latin. 2. "A Register of the Changes of the Air observed at Oxford," inserted in Mr. Boyle's "General History of the Air,"

1692, 8vo. 3. "New Method for a Common-place Book," 1686. 4. "Essay concerning Human Understanding," 1690, fol. 5. "Two Treatises of Civil Government," &c. 1690, 8vo; again in 1694, and in 1698. A French translation at Amsterdam, and then at Geneva, in 1722. 6. "Some Considerations of the Consequences of lowering the Interest, and raising the Value, of Money," 1691, 8vo, and again in 1695. 7. Some observations on a printed paper, entitled, "For coining silver Money in England," &c. "Farther Observations concerning the raising the Value of Money," &c. 9. "Some Thoughts concerning Education," &c. 1693, 8vo, and again in 1694 and 1698; again after his death, with great additions; and in French, entitled, "De l'Education des Enfans," Amster. 1695. 10. "The Reasonableness of Christianity," &c. 1695, 8vo. 11. "Vindication of the Reasonableness," &c. 1696, 8vo. 12. "A second Vindication," &c. 1696, 8vo. 13. "A Letter to the Bishop of Worcester," 1697, 8vo. 14. "Reply to the Bishop of Worcester," &c. 1697, 4to. 15. "Reply, in answer to the Bishop's second Letter," 1698. 16. Posthumous Works of Mr. John Locke, viz. "Of the Conduct of the Understanding;" "An Examination of Malebranche's Opinion," &c. "A Discourse of Miracles;" "Part of a fourth Letter for Toleration;" "Memoirs relating to the Life of Anthony first earl of Shaftesbury," &c. &c. He left behind him several MSS. from which his executors, sir Peter King and Anthony Collins, esq. published, in 1705, his paraphrase and notes upon St. Paul's epistle to the Galatians, which were soon followed by those upon the Corinthians, Romans, and Ephesians, with an essay prefixed, "For the understanding of St. Paul's epistles, by consulting St. Paul himself." In the following year the posthumous works of Mr. Locke were published, comprising a treatise "On the Conduct of the Understanding," intended as a supplement to the "Essay:" "An Examination of Malebranche's Opinion of seeing all Things in God." In 1708, some familiar letters between Mr. Locke and several of his friends were published. All the works of this great man have been collected, and frequently reprinted in different sizes; in three vols. folio, in four vols. quarto, by bishop Law, and lately in nine vols. 8vo.

Of all Mr. Locke's works, his "Essay on Human Understanding," is that which has contributed most to his fame,

and the reputation which it had from the beginning, and which it has gradually acquired abroad, is a sufficient testimony of its merit. There is perhaps no book of the metaphysical kind that has been so generally read by those who understand the language, or that is more adapted to teach men to think with precision, and to inspire them with that candour and love of truth, which is the genuine spirit of philosophy. He gave, Dr. Reid thinks, the first example in the English language of writing on such abstract subjects, with a remarkable degree of simplicity and perspicuity; and in this he has been happily imitated by others that came after him. No author has more successfully pointed out the danger of ambiguous words, and the importance of having distinct and determinate notions in judging and reasoning. His observations on the various powers of the human understanding, on the use and abuse of words, and on the extent and limits of human knowledge, are drawn from attentive reflection on the operations of his own mind, the true source of all real knowledge on those subjects; and show an uncommon degree of penetration and judgment. Such is the opinion of the learned and candid Dr. Reid, who says, "I mention these things that when I have occasion to differ from him, I may not be thought insensible of the merit of an author whom I highly respect, and to whom I owe my first lights in those studies, as well as my attachment to them." Dr. Reid has ably pointed out what he thought defective in Locke's system, which indeed has been more or less the subject of discussion in every work on metaphysics during the last century. The late Mr. Horne Tooke, in his "Diversions of Purley," differs from all others in advancing one of those singular opinions which are peculiar to that gentleman. He calls Locke's Essay, merely "a grammatical treatise, or a treatise on words, or on language;" and says, that "it was a lucky mistake which Mr. Locke made when he called his book an Essay on the Human Understanding. For some part of the inestimable benefit of that book has, merely on account of its title, reached to thousands more than, I fear, it would have done, had he called it a Grammatical Essay. The human mind, or the human understanding, appears to be a grand and noble theme, and all men, even the most insufficient, conceive that to be a proper object for their contemplation, while

inquiries into the nature of language are supposed to be beneath the concern of their exalted understanding."[1]

LOCKER (JOHN, esq. F. S. A.) son of Stephen Locker, esq. or Lockier (for that was the family name in the reign of Charles II. as appears by the signature of one of their ancestors to a lease in that reign), was of a gentleman's family in Middlesex, where they possessed a considerable property, which, it is said, they lost, as many others did, by their loyalty. He was bred at Merchant-Taylors' school, whence he went to Merton-college, Oxford; after which he travelled abroad with his friend Mr. Twisleton, who was probably of the same college. He was entered at Gray's Inn, where he studied the law in the same chambers formerly occupied by his admired lord Bacon; and having been called to the bar, was afterwards clerk of the companies of leather-sellers and clock-makers, and a commissioner of bankrupts. He married (the families being before related) miss Elizabeth Stillingfleet, who was remarkable for her many excellent qualities as well as personal charms. She was grand-daughter to the eminent bishop of Worcester by his lordship's first wife, and sister to Benjamin Stillingfleet, esq. much distinguished by his ingenious writings and worthy character. By this lady, who died August 12, 1759, he had nine children. Mr. Locker is noticed by Dr. Johnson *, in his Life of Addison, as eminent for curiosity and literature; as he is by Dr. Ward, in his Lives of the Gresham Professors, as a gentleman much esteemed for his knowledge of polite literature. He was remarkable for his skill in the Greek language; and attained the modern, which he could write very well, in a very extraordinary manner. Coming home late one evening, he was addressed in that language by a poor Greek, from the Archipelago, who had lost his way in the streets of London. Mr. Locker took him home, where he was maintained, for some time, by the kindness of himself and Dr. Mead; and, by this accidental circumstance, Mr. Locker acquired his knowledge of modern Greek. He almost adored lord Bacon; and had collected from original manuscripts and other papers, many curious things of his lordship's not mentioned by others, which it was his inten-

* To whom Mr. Locker communicated a collection of examples selected by Addison from the writings of Tillotson, with an intention of making an English dictionary.

[1] Principally from the Life prefixed to Locke's Works.

tion to publish, but his death prevented it; however, this fell into such good hands, that the public are now in possession of them, as is mentioned in the last edition of lord Bacon's works, by Dr. Birch and Mr. Mallet, 1765. Mr. Locker also wrote the preface to Voltaire's Life of Charles XII. of Sweden, and translated the two first books; and Dr. Jebb the rest. He died, very much regretted, in May 1760, not quite a year after the loss of his amiable lady, which it was thought accelerated his own death. They both were buried in St. Helen's church, Bishopsgate-street, London. Their son WILLIAM, bred to the naval service, but a man of some literary talents, died lieutenant-governor of Greenwich-hospital, on December 26, 1800, at the age of seventy. Some particulars of him are to be found in our authority.[1]

LOCKMAN (JOHN), a man of much literary industry, and known for half a century as a translator, was born in 1698. Of his early history we find no particulars recorded. He appears to have been acquainted with Pope, and to have been respected by that poet, doubtless, on account of his amiable and inoffensive character, which procured him, among the wits of that time, the name of the Lamb. The only time he ever deviated from the gentleness of this animal was when Cooke, the translator of Hesiod, abused his poetry to his face. On this provocation Mr. Lockman proved his relationship to the *genus irritabile*, by retorting, with a quickness not usual to him, "It may be so; but thank God! my name is not at full length in the Dunciad." Mr. Lockman's poetical talents were certainly not very extensive, as the greatest part of his effusions are only a few songs, odes, &c. written on temporary subjects, and set to music for Vauxhall and other places of public entertainment. Mr. Reed, however, found two pieces of the dramatic kind, both of them designed to be set to music; but only the second of them, he thinks, was ever performed, viz. 1. "Rosalinda, a musical drama, 1740," 4to. 2. "David's Lamentations, an oratorio;" which we believe were not successful.

In 1762, he issued proposals for a complete edition of his poems, to be printed, by subscription, in two volumes 4to. He frequently went to court to present his poems to the royal family; and after he became secretary to the Bri-

[1] Nichols's Bowyer.

tish herring-fishery, tendered to the same illustrious personages presents of pickled herrings, &c. all which, both poems and herrings, he took care to inform the public "were most graciously received." He was employed in compiling some of the lives in the "General Dictionary, including Bayle;" and translated various works from the French. In all his employments he maintained an amiable and unblemished character, and died much lamented at his house in Brownlow-street, Long Acre, of a paralytic stroke, Feb. 2, 1771.[1]

LOCKYER (NICHOLAS), a non-conformist divine, the son of William Lockyer of Glastonbury in Somersetshire, was born in that county in 1612, and in 1629 studied in New-Inn hall, Oxford, where he took the degree of bachelor of arts. He afterwards went into holy orders, and had a cure, but siding with the presbyterian party, became a leading man in their committees, and other measures for reforming the church. He obtained, by the same interest, a fellowship of Eton-college, and in 1658 was made provost, but was ejected at the Restoration. He passed the remainder of his life at Woodford in Essex, where, as Wood says, he died "a wealthy man," March 13, 1684-5; and was buried in St. Mary's-church, Whitechapel. His works, of which Wood has given a very copious list, consist of sermons, and tracts of practical piety. Calamy, who gives but a slight account of him, says, that "his writings shew him to have been very zealous and affectionate; earnestly bent upon the conversion of souls.[2]

LODGE (THOMAS, M. D.), a dramatic poet, descended from a family which had its residence in Lincolnshire; but whether the doctor himself was born there, seems not very easy to be ascertained. Langbaine and Jacob, and, after them, Wincop and Chetwood, who, in the general, are little more than copiers, say that he was educated at Cambridge, but Wood informs us, that it was at Oxford, where he made his first appearance about 1573, and was afterwards a scholar under the learned Dr. Hobye, of Trinity-college. Here he made very considerable advances in learning, dedicating his leisure time to the reading the poets of antiquity; and, having himself a turn to poetry, especially of the satirical kind, he became known by

[1] Biog. Dram.—Gent. Mag. vol. LXII. p. 314.—Nichols's Bowyer.—Boswell's Life of Johnson.

[2] Ath. Ox. vol. II.—Calamy.—Harwood's Alumni Etonenses.

various compositions of that nature, which obtained him no inconsiderable reputation as a wit and poet. Mr. Lodge, however, sensible how seldom the study of poetry yields a competent provision to its professors, after having taken one degree in arts, applied himself, with great assiduity, to the more profitable study of physic, and for further improvement went abroad. After staying a sufficient time at Avignon to be entitled to the degree of doctor in that university, he returned, and, in the latter end of queen Elizabeth's reign, was incorporated in the university of Cambridge. He afterwards settled in London, where, by his skill and interest with the Roman Catholic party, in which persuasion, it is said, he was brought up, he attained great practice. In what year Dr. Lodge was born does not evidently appear; but he died in 1625, and had tributes paid to his memory by many of his contemporary poets, who have characterized him as a man of very considerable genius.

His dramatic works are, 1. "Wounds of Civil War, a tragedy, 1594," 4to. 2. "Looking-Glass for London and England, a tragi-comedy, 1598:" (assisted by Robert Green.) Winstanly has named four more dramatic pieces besides the first of the two above named, which he asserts to have been written by this author, in conjunction with Robert Green, 1. "Lady Alimony," a comedy. 2. "Laws of Nature," a comedy. 3. "Liberalitie and Prodigalitie," a comedy. 4. "Luminalia." But the first three of these, though they might be brought to agree in point of time, yet are all printed anonymously; and, as to the last, it was written on a particular occasion, and that not till two years after Dr. Lodge's death, and full thirty-five after that of Robert Green.

His other writings were, 1. "Alarm against the Usurers, containing tried experiences against worldly abuses," Lond. 1584. 2. "History of Tribonius and Prisæria, with Truth's Complaint over England." 3. "Euphues Golden Legacy." 4. "Treatise of the Plague, containing the nature, signs, and accidents of the same," Lond. 1603, 4to. 5. "Countess of Lincoln's Nursery," Oxford, 1622, 4to. 6. "Treatise in defence of Plays." 7. "Catharos Diogenes in his singularitie, &c." Lond. 1591, 4to. Of this satire the reader may see an account in the Bibliographer. 8. "The Divel conjured," ibid. 1596, 4to. noticed in the "Restituta." He translated also into English Josephus's Works,

Lond. 1602, 1609, 1620, &c. fol.; and Seneca's Works, "both moral and natural," ibid. 1614, 1620, &c. fol.[1]

LODGE (WILLIAM), a spirited and tasteful engraver of the seventeenth century, was the son of a merchant at Leeds, where he was born July 4, 1649, and inherited an estate of 300*l.* a year. From school he was sent to Jesus college, Cambridge, and thence to Lincoln's-inn, where his studies appear to have ended. He afterwards went abroad with Thomas lord Bellassis, in his embassy to Venice, and meeting with Barri's "Viaggio Pittoresco," he translated it, and added heads of the painters of his own engraving, and a map of Italy. This was printed in 1679, 8vo. While on his travels, he drew various views, which he afterwards etched. Returning to England, he assisted Dr. Lister of York, in drawing various subjects of natural history, inserted in the Philosophical Transactions. He died at Leeds, in August 1689, and was buried in Harwood church. Besides the portraits above mentioned, there are several views by this artist, etched in a slight but spirited style, from his own designs, which he made both at home and abroad. They bear the marks of genius and a good taste.[2]

LOFTUS (DUDLEY), a very learned oriental scholar, was the second son of sir Adam Loftus, and great grandson of Dr. Adam Loftus, who was archbishop of Armagh, then of Dublin, and one of the lords justices, and lord chancellor of Ireland. He was born in 1618, at Rathfarnam, near Dublin, a stately castle built by his ancestor the archbishop, and was educated in Trinity college, where he was admitted fellow-commoner in 1635. About the time he took his first degree in arts, the extraordinary proficiency he had made in languages attracted the notice of archbishop Usher, who earnestly advised his father to send him to Oxford, where he might improve his oriental learning, a matter which that worthy prelate considered as highly important in the investigation of the history and principles of the Christian religion. Mr. Loftus was accordingly sent by his father to Oxford, and entered of University college, where he was incorporated B. A. in November 1639. About this time he commenced the

[1] Ath. Ox. vol. I.—Cibber's Lives.—Biog. Dram.—Phillips's Theatrum by sir E. Brydges.—Warton's History.—Ellis's Specimens.—Bibliographer, vol. I.—Restituta, vol. I.

[2] Walpole's Anecdotes.—Strutt's Dictionary.

study of the law, with a view to take his bachelor's degree in that faculty, but at the persuasion of his friends in University college, took his degree of master of arts in 1641, and then returned to Ireland at the moment the rebellion broke out. His father, who was at that time vice-treasurer, and one of the privy council, procured a garrison to be placed in his castle of Rathfarnam, and gave the command of it to his son Dudley, who displayed his skill and courage, by defending the city from the incursions of the Irish inhabiting the neighbouring mountains. He was afterwards made one of the masters in chancery, vicar-general of Ireland, and judge of the prerogative court and faculties, all which offices he held to the time of his death. He was also a doctor of the civil law, and esteemed the most learned of any of his countrymen in that faculty. Towards the latter part of his life, his talents and memory were very much impaired, and when about seventy-six years of age, he married a second wife, but died the year following, in June 1695, and was buried in St. Patrick's church, Dublin.

Mr. Loftus's greatest excellence lay in the knowledge of various languages, especially the oriental; and it is said, that when only twenty years of age, he was able to translate as many languages into English. Among archbishop Usher's letters is one from him to that prelate, which, although short, shews his avidity to search out oriental books and MSS.; as well as his high respect and gratitude to Usher, who first directed his attention to the treasures of the Bodleian library. Yet his character in other respects does not correspond with his parts or learning. He was accounted, says Harris, an improvident and unwise man, and his many levities and want of conduct gave the world too much reason to think so. The same biographer mentions "a great, but free-spoken prelate," who said of Mr. Loftus, that "he never knew so much learning in the keeping of a fool."

His learning, indeed, and his industry appear very evident by his many writings. Besides the Æthiopic New Testament which he translated into Latin, at the request of Usher and Selden, for the Polyglot, and which procured him from Walton the character of "vir doctissimus, tam generis prosapia, quam linguarum orientalium scientia, nobilis," he published, 1. "Logica Armeniaca in Latinam traducta," Dublin, 1657, 12mo. 2. "Introductio in totam

Aristotelis Philosophiam," ibid. 1657, 12mo. 3. "The Proceedings observed in order to, and in the consecration of, the twelve Bishops in St. Patrick's Church in Dublin, Jan. 27, 1660," Lond. 1661, 4to. 4. "Liber Psalmorum Davidis ex Armeniaco idiomate in Latinum traductus," Dublin, 1661, 12mo. 5. "Oratio funebris habita post exuvias nuperi Rev. patris Joan. (Bramhall) archiepiscopi Armachani," ibid. 1663, 4to. 6. "The Speech of James duke of Ormond, made in a parliament at Dublin, Sept. 17, 1662, translated into the Italian," ibid. 1664. 7. "Reductio litium de libero arbitrio, prædestinatione, et reprobatione ad arbitrium boni viri," ibid. 1670, 4to. 8. "A Book demonstrating that it was inconsistent with the English government, that the Irish rebels should be admitted to their former condition with impunity, by topics drawn from principles of law, policy, and conscience," published under the name of Philo-Britannicus. 9. "Lettera esortatoria di mettere opera a fare sincera penitenza mandata alla signora F. M. L. P. &c." 1667, 4to. This piece was written on account of a lady of Irish birth, with whom he was criminally connected, and whom he wished to pass for an Italian, as she was educated in Italy. Her name was Francisca Maria Lucretia Plunket. It was to her he wrote this exhortatory letter, which was followed soon after by, 10. "The Vindication of an injured lady, F. M. Lucretia Plunket, one of the ladies of the privy chamber to the queen mother of England," Lond. 1667, 4to. 11. Two pamphlets of the "Case of Ware and Shirley," a gentleman who married an heiress against her will. 12. "A Speech delivered at the Visitation held in the diocese of Clogher, *sede vacante*, Sept. 27, 1671," Dublin, 1671, 4to. 13. "The first marriage of Katherine Fitzgerald (now lady Decies), &c. asserted," Lond. 1677, 4to. Readers of the present times will be surprised to be told, that this pamphlet relates to the marriage of lord Decies, aged eight years, to Katherine Fitz-gerald, aged twelve and a half. The little lady in about twenty months took another husband, Edward Villiers, esq. Mr. Loftus's opinion was, that the first marriage was legal. His argument was answered by Robert Thomson, LL. D. in a pamphlet under the title of "Sponsa nondum uxor," Lond. 1678, 4to. 14. "Several Chapters of Dionysius Syrus's Comment on St. John the Evangelist, concerning the Life and Death of our Saviour," Dublin, 4to. 15. "The Com-

mentary on the Four Evangelists, by Dionysius Syrus, out of the Syriac tongue." 16. "Commentary on St. Paul's Epistles, by Moses Bar-Cepha, out of the Syriac." 17. "Exposition of Dionysius Syrus, on St. Mark," Dublin, 1676, 4to, according to Harris, but by the Bodleian catalogue it would appear that most, if not all, the four preceding articles were published together in 1672. 18. "History of the Eastern and Western Churches, by Gregory Maphrino, translated into Latin from the Syriac." 19. "Commentary on the general Epistles, and Acts of the Apostles, by Gregory Maphrino." 20. "Praxis cultus divini juxta ritus primævorum Christianorum," containing various ancient liturgies, &c. Dublin, 1693, 4to. 21. "A clear and learned Explication of the History of our Blessed Saviour, taken out of above thirty Greek, Syriac, and other oriental authors, by way of Catena, by Dionysius Syrus, translated into English," Dublin, 1695, 4to. Harris mentions a few other translations from the Armenian, Arabic, and Syriac, but without date or place, and which probably were printed with some of the preceding.[1]

LOGAN (JAMES), a polite scholar, and magistrate of some eminence in America, was born in Scotland about 1674. He was one of the people called Quakers, and accompanied William Penn in his last voyage to Pennsylvania. For many years of his life he was employed in public business, and rose to the offices of chief justice and governor of the province: but he felt always an ardour of study, and by husbanding his leisure hours, found time to write several treatises in Latin, of which one on the generation of plants, was translated into English by Dr. Fothergill. When advanced in years, he withdrew from the tumult of public business to the solitude of his country-seat, near Germantown, where he corresponded with the most distinguished literary characters of Europe. He also made a version of "Cicero de Senectute," which was published with notes by the celebrated Dr. Franklin. Mr. Logan died in 1751, at the age of seventy-seven, leaving his library, which he had been fifty years in collecting, to the people of Pennsylvania. The following extract from his will affords a pleasing idea of his literary enthusiasm: "In my library, which I have left to the city of

[1] Ath. Ox. vol. II.—Harris's edition of Ware's Ireland.—Lodge's Peerage of Ireland, art. Loftus.

Philadelphia, for the advancement and facilitating of classical learning, are above an hundred volumes of authors in folio, all in Greek, with mostly their versions. All the Roman classics without exception. All the whole Greek mathematicians, viz. Archimedes, Euclid, Ptolemy, both his Geography, and Almagest, which I had in Greek (with Theon's commentary in folio, above 700 pages) from my learned friend Fabricius, who published 14 volumes of his 'Bibliotheque Grecque,' in 4to, in which, after he had finished his account of Ptolemy, on my inquiring of him at Hamburgh in ——* how I should find it, having long sought for it in vain in England; he sent it me out of his own library, telling me it was so scarce, that neither prayers nor price could purchase it. Besides there are many of the most valuable Latin authors, and a great number of modern mathematicians, with all the three editions of Newton, Dr. Wallis, Halley, &c."[1]

LOGAN (JOHN), a Scotch divine and poet, was born about the beginning of 1747-8, at Soutra, in the parish of Fala, on the southern extremity of Mid-Lothian, where his father rented a small farm. He appears to have been taught the first rudiments of learning at the school of Musselburgh, near Edinburgh; and here, as well as at home, was zealously instructed in the principles of the Calvinistic system of religion, as professed by the seceders, a species of dissenters from the established church of Scotland. In 1762, he entered on the usual courses of study at the university of Edinburgh, where he made uncommon proficiency in the learned languages, but discovered no great inclination for mathematics, or metaphysics, although he took care not to be so deficient in these branches as to incur any censure, or create any hindrance to his academical progress. His turn being originally to works of imagination, he found much that was congenial in a course of lectures then read by professor John Stevenson, on Aristotle's Art of Poetry, and on Longinus; and while these directed his taste, he employed his leisure hours in acquiring a more perfect knowledge of Homer, whose beauties he relished with poetical enthusiasm. The writings of Milton, and other eminent poets of the English series, became likewise his favourite studies, and the discovery of

* The date here in Davis's Travels in America, 1803, 8vo, from which this account is taken, is 1772, which must be wrong.

[1] Davis's Travels.

Ossian's poems, which took place when he was at college, opened new sources of admiration and improvement.

At what time he began to imitate his favourite models, is doubtful, but as an inclination to write poetry is generally precipitate, it is probable that he had produced many of his lesser pieces while at the university; and he had the advice and encouragement of Dr. John Main of Athelstoneford, a clergyman of classical taste, in pursuing a track which genius seemed to have pointed out. He had also acquired the friendship and patronage of lord Elibank, and of the celebrated Dr. Blair, who regarded him as a youth of promising talents, and unusual acumen in matters of criticism. By the recommendation of Dr. Blair, he was, in 1768, received into the family of Sinclair, as private tutor to the present baronet of Ulbster, the editor of those statistical reports which have done so much honour to the clerical character of Scotland. Here, however, Logan did not remain long, but returned to Edinburgh to attend the divinity lectures, with a view of entering into the church. Either by reading, or by the company he kept, he had already overcome the scruples which inclined his parents to dissent, and determined to take orders in the establishment.

In 1770, he published a volume under the title of "Poems on several occasions, by Michael Bruce," a youth who died at the age of twenty-one, after exhibiting considerable talents for poetry. In this volume, however, Logan chose to insert several pieces of his own, without specifying them, a circumstance which has since given rise to a controversy between the respective friends of Bruce and Logan. In 1770, after going through the usual probationary periods, Logan was admitted a preacher, and in 1773 was invited to the pastoral charge at South Leith, which he accepted. His poems, which had been hitherto circulated only in private, or perhaps occasionally inserted in the literary journals, pointed him out as a proper person to assist in a scheme for revising the psalmody of the church. For this purpose he was, in 1775, appointed one of the committee ordered by the General Assembly (the highest ecclesiastical authority in Scotland), and took a very active part in their proceedings, not only revising and improving some of the old versions, but adding others of his own composition. This collection of "Translations and Paraphrases" was published in 1781, under the sanction of the General Assembly.

About two years before this publication appeared, he had prepared a course of lectures on the philosophy of history, and had on this occasion consulted Drs. Robertson, Blair, Carlisle, and other eminent men connected with the university of Edinburgh, who seemed liberally inclined to promote his success. The first request, however, which he had to make, happened not to be within their power. He desired the use of a room in the college for the delivery of his lectures, but by the statutes no indulgence of that kind could be granted to persons teaching or lecturing on subjects for which regular professors were already appointed. He then hired a chapel, in which he delivered his first course of lectures in 1779-80, and his auditors, if not very numerous, were of that kind whose report was of great consequence to his fame. In his second course, he had a larger auditory, and attracted so much notice, that he entertained very sanguine hopes of being promoted to the professorship of history, which became vacant about this time.

Here, however, an obstacle presented itself, which he had not foreseen, and which his friends could not remove. It had been the invariable practice of the patrons to present to this office a member of the faculty of advocates, and in the present instance their choice fell upon Mr. Frazer Tytler, the late lord Woodhouselee, a gentleman whose talents (had talents been the criterion) must have excluded all competition. Whether owing to this appointment, or to the decay of public curiosity, Logan's lectures were no longer encouraged; but in 1781, he published an analysis of them, entitled "Elements of the Philosophy of History," and soon after one entire lecture in the form of an "Essay on the Manners of Asia." Both were favourably received, yet without those decisive proofs of encouragement which could justify his publishing the whole course, as he probably intended. In the same year appeared his volume of "Poems," which were so eagerly bought up, that a second edition became necessary within a few months. Such popularity induced him to complete a tragedy which he had been for some time preparing, entitled "Runamede," and founded upon the history of the great charter. This tragedy was accepted by the manager of Covent-garden theatre, but was interdicted by the licenser of the stage as containing political allusions that were improper. It was printed, however, in 1783, and afterwards acted on the

Edinburgh theatre, but met with no extraordinary applause either in the closet or on the stage. In this attempt, indeed, the author seems to have mistaken his talents. In Scotland, his biographer informs us, he had to encounter the general prejudices of that country against the interference of the clergy in theatrical concerns.

These disappointments, we are told, "preyed with pungent keenness upon a mind uncommonly susceptible. His temper," it is added, "was still further fretted by the umbrage which some of his parish had *unjustly* taken at his engaging in studies foreign to his profession, and which others, with more reason, had conceived, on account of certain deviations from the propriety and decorum of his clerical character; though not a few of them were sufficiently liberal in their allowances for irregularities which could only be attributed to inequality of spirits and irritability of nerves." This vindication is specious, but will not bear examination. There could surely be no great injustice in complaining of studies which diverted him from his profession—a profession which he had voluntarily chosen, and in which he was liberally settled; or of irregularities which unfitted him to perform its duties, and obliged him at last to compound for his inability or neglect by retiring upon a small annuity. Yet such was the case; and with this annuity, or with the promise of it, he came to London in 1786, and for some time subsisted by furnishing articles for the "English Review," and perhaps other periodical publications. He wrote also a pamphlet, entitled "A Review of the Principal Charges against Mr. Hastings," which was a very able and eloquent vindication of that gentleman; and probably appeared in that light to the public at large, for the publisher, against whom the friends of the impeachment directed a prosecution, was acquitted by the verdict of a jury. This last consequence, Logan did not live to witness. His health had been for some time broken, and he died at his apartments in Marlborough-street, Dec. 28, 1788, in the fortieth year of his age.

Notwithstanding his failings, it is with pleasure we copy the following passage from the Life prefixed to the late edition of his poems.—"The end of Logan was truly Christian. When he became too weak to hold a book, he employed his time in hearing such young persons as visited him read the Scriptures. His conversation turned chiefly

on serious subjects, and was most affecting and instructive. He foresaw and prepared for the approach of death, gave directions about his funeral with the utmost composure, and dictated a distinct and judicious will, appointing Dr. Donald Grant, and his ancient and steady friend Dr. Robertson, his executors, and bequeathing to them his property, books, and MSS. to be converted into money, for the payment of legacies to those relations and friends who had the strongest claims upon his affectionate remembrance in his dying moments."

Dr. Robertson accordingly prepared a volume of his Sermons, which was published in 1790, and a second in the following year. They are in general elegant and perspicuous, but occasionally burst into passages of the declamatory kind, which, however, are perhaps not unsuitable to the warmth of pulpit oratory. They have been uncommonly successful, the fifth edition having made its appearance in 1807. He left several other manuscripts, which were once intended for publication. Among these are his Lectures on History, and three or four tragedies. In 1805 a new edition of his poems was published at Edinburgh and London, to which a life is prefixed by an anonymous writer. From this the facts contained in the present more succinct sketch have been borrowed. Logan deserves a very high rank among our minor poets. The chief character of his poetry is the pathetic, and it will not, perhaps, be easy to produce any pieces from the whole range of English poetry more exquisitely tender and pathetic than "The Braes of Yarrow," "The Ode on the Death of a Young Lady," or "A Visit to the Country in Autumn." "The Lovers" seems to assume a higher character; the opening lines, spoken by Harriet, rise to sublimity by noble gradations of terror, and an accumulation of images, which are, with peculiar felicity, made to vanish on the appearance of her lover. In the whole of Logan's poems are passages of true poetic spirit and sensibility. With a fancy so various and regulated, it is to be regretted he did not more frequently cultivate his talents. The episode of "Levina," among the pieces attributed to him, indicates powers that might have appeared to advantage in a regular poem of narration and description. His sacred pieces are allowed to be of the inferior kind, but they are inferior only as they are not original; he strives to throw an air of modern elegance

over the simple language of the East, consecrated by use and devotional spirit; and he fails where Watts and others have failed before him, and where Cowper only has escaped without injury to his general character.[1]

LOGGAN (DAVID), a very useful, if not an eminent engraver, was a native of Dantzic, and born probably in 1635. He is said to have received some instructions from Simon Pass, in Denmark. Passing through Holland, he studied under Hondius, and came to England before the restoration. Being at Oxford, and making a drawing for himself of All-souls college, he was taken notice of, and invited to undertake plates of all the colleges and public buildings of that university, which he executed, and by which he first distinguished himself. He afterwards performed the same for Cambridge, where he is said to have hurt his eye-sight in delineating the fine chapel of King's college. He also engraved on eleven folio plates, the academical habits of Oxford, from the doctor to the lowest servant. At Oxford he was much caressed, obtained a licence for vending his "Oxonia Illustrata," for fifteen years, and on July 9, 1672, was matriculated as university-engraver, by the name of "David Loggan, Gedanensis." He was the most considerable engraver of heads in his time, but their merit as works of art has not been rated very high. His "Oxonia" and "Cantabrigia illustrata," however, will perpetuate his name, and his correctness may still be traced in those colleges which have not undergone alterations. He married a Mrs. Jordan, of a good family near Witney, in Oxfordshire, and left at least one son, who was fellow of Magdalen-college, Oxford, and B. D. in 1707. Loggan died in Leicester-fields, where he had resided in the latter part of his days, either in 1693 or 1700, for Vertue gives both dates in different places.[2]

LOKMAN (surnamed the WISE), sometimes called Abre Anam, or father of Anam, was a philosopher of great account among the Easterns, but his personal history is involved in much obscurity, and what we have is probably fabulous. Some say he was an Abyssinian of Ethiopia or Nubia, and was sold as a slave among the Israelites, in the reigns of David and Solomon. According to the Arabians, he was the son of Baura, son or grandson of a sister

[1] Life as above.—Johnson and Chalmers's English Poets, 1810.
[2] Walpole's Engravers.—Strutt's Dictionary.

or aunt of Job. Some say he worked as a carpenter, others as a tailor, while a third sort will have him to be a shepherd; however that be, he was certainly an extraordinary person, endowed with great wisdom and eloquence, and we have an account of the particular manner in which he received these divine gifts; being one day asleep about noon, the angels saluted Lokman without making themselves visible, in these terms: "We are the messengers of God, thy creator and ours; and he has sent us to declare to thee that he will make thee a monarch, and his vice-gerent upon earth." Lokman replied, "If it is by an absolute command of God that I am to become such a one as you say, his will be done in all things; and I hope if this should happen, that he will bestow on me all the grace necessary for enabling me to execute his commands faithfully; however, if he would grant me the liberty to chuse my condition of life, I had rather continue in my present state, and be kept from offending him; otherwise, all the grandeur and splendours of the world would be troublesome to me." This answer, we are told, was so pleasing to God, that he immediately bestowed on him the gift of wisdom in an eminent degree; and he was able to instruct all men, by a multitude of maxims, sentences, and parables, amounting to ten thousand in number, every one of which his admirers reckon greater than the whole world in value.

This story is evidently of the same cast with that of Solomon, and was perhaps taken from it; but Lokman himself gives a different account of his perfections. Being seated in the midst of a number of people who were listening to him, a man of eminence among the Jews, seeing so great a crowd of auditors round him, asked him, "Whether he was not the black slave who a little before looked after the sheep of a person he named?" To which Lokman assenting; "How has it been possible," continued the Jew, "for thee to attain so exalted a pitch of wisdom and virtue?" Lokman replied, "It was by the following means: by always speaking the truth, by keeping my word inviolably, and by never intermeddling in affairs that did not concern me." Accordingly, we find inscribed to him this apophthegm: "Be a learned man, disciple of the learned, or an auditor of the learned; at least be a lover of knowledge, and desirous of improvement." Lokman, it is said, had not only consummate knowledge, but was

equally good and virtuous; and so many admirable qualities could not always be held in slavery. His master giving him a bitter melon to eat, Lokman ate it all; when his master, surprised at his exact obedience, says, "How was it possible for you to eat so nauseous a fruit?" Lokman replied, "I have received so many favours from you, that it is no wonder I should once in my life eat a bitter melon from your hand." This generous answer struck the master to such a degree, that he immediately gave him his liberty.

It is said that he lived three hundred years, and died in the age of the prophet Jonas. He was buried not far from Jerusalem; and his sepulchre was to be seen not above a century ago, at Ramlah, a small town not far from Jerusalem, his remains being deposited near those of the seventy prophets who were starved to death by the Jews, and all died in one day. He was of the Jewish religion, and some time served in the troops of king David, with whom he had been conversant in Palestine, and was greatly esteemed by that monarch. The relics of his fables were published by Erpenius in Arabic and Latin, with his Arabic Grammar, at Leyden, 1636, 4to, and 1656, 4to, and Tannaquil Faber gave an edition of them in elegant Latin verse. Galland translated them into French, with those of Pilpay, in 1714, 2 vols. 12mo; and a new volume was translated into the same language by M. Cardonne, in 1778. There is a more recent French edition by Marcel, in 1799, 4to. The work seems rather a collection of ancient fables than the production of any one writer. From the similarity of many of them to those of Æsop, some have inferred that Lokman and Æsop were different names for the same person; but Brucker thinks it more likely that the compiler of these fables had seen those of Æsop, and chose to insert some of them in his collection. Whoever was the writer, the fables afford no inelegant specimen of the moral doctrine of the Arabians.[1]

LOLME. See DE LOLME.

LOMBARD (PETER), well known by the title of Master of the Sentences, was born at Novara, in Lombardy, whence he took his surname. He was educated at Bologna, and Rheims, under St. Bernard, and afterwards removed to Paris, where, as one of the professors in that university,

[1] D'Herbelot Bibl. Orientale.—Gen. Dict.—Brucker.

he distinguished himself so much, that the canonry of Chartres was conferred upon him. He was some time tutor to Philip, son of king Lewis le Gros, and brother of Lewis the young; and was so much esteemed by him, that upon the vacancy of the bishopric of Paris, that noble personage, being intended for the see, declined it for the sake of Lombard, who was accordingly promoted to it about 1160, and died in 1164. He was interred in the church of Marcellus, in the suburb of that name, where his epitaph is still to be seen. His work of the Sentences, divided into four books, contains an illustration of the doctrines of the church, in a collection of sentences or passages taken from the fathers. This was so favourably received, that in a short time it was the only work taught in the schools, and the author was, by way of eminence, called the "Master of the Sentences," and was accounted the chief of the scholastic divines. His work was first printed at Venice, 1477, fol. and innumerable commentaries have been written on it. In our own universities the being admitted "to read the Sentences" was, as may be frequently seen in Wood's Athenæ, a mark of great progress in study, for a greater veneration was paid to Lombard's work than to the Scriptures. Bacon, in a letter to Clement IV. mentions this preference as an absurdity. "The bachelor," says he, "who reads the Scriptures, gives place to the reader of the 'Sentences,' who everywhere is honoured and preferred. The reader of the Sentences has his choice of the most eligible time, and holds a call and society with the religious; but the biblical reader has neither; and must beg for such an hour as the reader of the Sentences is pleased to assign him. He who reads the Lombardine thesis, may anywhere dispute and be esteemed *a master;* but he who reads the text of Scripture is admitted to no such honour: the absurdity of this conduct is evident," &c.[1]

LOMENIE (HENRY LEWIS DE, COUNT DE BRIENNE), was born in 1635, the son of that count de Brienne who was ambassador in England in 1624. He had the reversion of the secretary of state's office which his father held, and was made counsellor of state in 1651, when a boy of sixteen, with permission to exercise this office when he should attain the age of twenty-five. During this interval,

[1] Dupin.—Mosheim.—Brucker.

he travelled over Italy, Germany, and the north, to acquire a knowledge of the countries he was afterward to treat with, and on his return, although only twenty-three years old, the king permitted him to act as secretary of state; but after his wife's death, in 1665, Louis XIV. obliged him to resign his post. M. de Lomenie then retired to the fathers of the oratory, and was sub-deacon, but left them, and went to the court of Christian Louis, duke of Mecklenburgh, in 1672. His residence at that court was the origin of all the troubles which he brought upon himself; for, having entertained a criminal passion for the princess of Mecklenburg, he had the audacity to acquaint her with it. She complained of this affront to Louis XIV. who ordered him to return to Paris, and confined him in the abbey of St. Germain-des-Prez, then at St. Benoît-sur-Loire, afterwards at St. Lazare, and lastly, at the abbey of St. Severin, at Chateau Landon, where he died, April 17, 1698. He left an account of his travels, in Latin, entitled "Itinerarium," 8vo, written with elegance and perspicuity. 2. "Recueil de Poësies diverses et Chrétiennes," Paris, 1671, 3 vols. 12mo. 3. "Remarques sur les Regles de la Poésie Françoise," which are at the end of the "Nouvelle Méthode Latine" of Port Royal, the seventh edition, 8vo. M. de Châlons has borrowed, without any acknowledgment, almost the whole of these remarks, in his treatise "Des Regles de la Poésie Françoise." Lomenie also published a translation of the "Institutions of Thaulerus," 8vo and 12mo, &c. and left in MS. memoirs of his life, and some poems. It appears from his works, that he possessed wit and genius, but that a capricious, fickle, and inconstant disposition, joined to a depraved fancy, rendered them useless to him, and in some measure to the world.[1]

LOMMIUS (Jodocus or Van Lom), a medical writer of reputation, was born at Buren, in Guelderland, about the commencement of the sixteenth century, and after a liberal education, studied medicine principally at Paris, and practised for a considerable time at Tournay, to which city he was pensionary physician in 1557; he removed to Brussels at an advanced period of life, about 1560, and was living in this city in 1562, beyond which period there is no record of him. He left three small works, in very

[1] Moreri.—Dict. Hist.—Bibl. Anc. et Moderne, vol. XIII.

elegant Latin, viz. "Commentarii de Sanitate tuenda in primum librum C. Celsi," Louvain, 1558, 12mo. This is an ample commentary upon Celsus, taken entirely from the ancients. "Observationum Medicinalium Libri tres," Antwerp, 1560. This work has passed through many editions: it consists of histories of disease, related with the simple perspicuity of Celsus, and containing many useful and valuable observations on the diagnostics, prognostics, and cure. "De curandis Febribus continuis Liber," Antwerp, 1563. This little treatise, like the foregoing, has been several times printed and translated. These works were published together at Amsterdam, in 1745, in 3 vols. 12mo, under the title of "Opera omnia."[1]

LOMONOZOF, a celebrated Russian poet, the great refiner of his native tongue, was the son of a person who trafficked in fish at Kolmogori: he was born in 1711, and was fortunately taught to read; a rare instance for a person of so low a station in Russia. His natural genius for poetry was first kindled by the perusal of a metrical translation of the Song of Solomon, by Polotski, whose rude compositions, perhaps scarcely superior to our version of the Psalms by Sternhold and Hopkins, inspired him with such an irresistible passion for the muses, that he fled from his father, who was desirous of compelling him to marry, and took refuge in the Kaikonospaski monastery at Moscow; there he had an opportunity of indulging his taste for letters, and of studying the Greek and Latin languages. In this seminary he made so considerable a progress in polite literature, as to be noticed and employed by the Imperial academy of sciences. In 1736 he was sent at the expence of that society, to the university of Marburgh in Hesse Cassel, where he became a scholar of the celebrated Christian Wolf, under whom he studied universal grammar, rhetoric, and philosophy. He continued at Marburgh four years, during which time he applied himself with indefatigable diligence to chemistry, which he afterwards pursued with still greater success, under the famous Henckel, at Freyberg, in Saxony. In 1741 he returned into Russia; was chosen in 1742 adjunct to the Imperial academy; and in the ensuing year, member of that society, and professor of chemistry. In 1760 he was appointed inspector of the seminary, then annexed

[1] Haller Bibl. Med.—Rees's Cyclopædia, from Eloy.

to the academy; in 1764 he was gratified by the late empress Catherine with the title of counsellor of state; and died April 4 that year, in the fifty-fourth year of his age. Lomonozof excelled in various kinds of composition; but his chief merit, by which he bears the first rank among the Russian writers, is derived from his poetical compositions, the finest of which are his odes. The first was written in 1739, while he studied in Germany, upon the taking of Kotschin, a fortress of Crim Tartary, by marshal Munich. The odes of Lomonozof are greatly admired for originality of invention, sublimity of sentiment, and energy of language; and compensate for the turgid style, which in some instances have been imputed to them, by that spirit and fire which are the principal characteristics in this species of composition. Pindar was his great model; and if we may give credit to Levesque, a gentleman well versed in the Russian tongue, he has succeeded in this daring attempt to imitate the Theban bard, without incurring the censure of Horace: "Pindarum quisquis studet emulari," &c. In this, as well as several other species of composition, he enriched his native language with various kinds of metre, and seems to have merited the appellation bestowed upon him, of the Father of Russian Poetry. A brief recapitulation of the principal works of Lomonozof, which were printed in 3 vols. 8vo, will serve to shew the versatility of his genius, and his extensive knowledge in various branches of literature.

The first volume, beside a preface on the advantages derived to the Russian tongue from the ecclesiastical writings, contains ten sacred and nineteen panegyric odes, and several occasional pieces of poetry. The second comprises "An Essay in Prose, on the Rules for Russian Poetry;" "Translation of a German Ode;" "Idylls;" "Tamira and Selim, a Tragedy;" "Demophoon, a Tragedy;" "Poetical Epistle on the Utility of Glass;" two cantos of an epic poem entitled "Peter the Great;" "A Congratulatory Copy of Verses;" "An Ode;" "Translation of Baptist Rousseau's Ode, 'Sur le Bonheur;'" "Heads of a Course of Lectures on Natural Philosophy;" "Certain Passages translated in verse and prose, according to the original from Cicero, Erasmus, Lucian, Ælian, Ammianus Marcellinus, Quintus Curtius, Homer, Virgil, Martial, Ovid, Horace, and Seneca;" which Russian translations were brought as examples in his lectures upon

Rhetoric; lastly, "Description of the Comet which appeared in 1744." The third volume consists chiefly of "Speeches and Treatises read before the Academy;" "Panegyric on the Empress Elizabeth;" "On Peter the Great;" "Treatise on the Advantages of Chemistry;" "On the Phænomena of the Air occasioned by the Electrical Fire;" with a Latin translation of the same; "On the Origin of Light, as a new theory of Colours;" "Methods to determine with precision the Course of a Vessel;" "On the Origin of Metals by the Means of Earthquakes;" "Latin Dissertation on Solidity and Fluidity;" "On the Transit of Venus, in 1761," with a German translation.

Besides these various subjects, Lomonozof made no inconsiderable figure in history, having published two small works relative to that of his own country. The first, styled "Annals of the Russian Sovereigns," is a short chronology of the Russian monarchs; and the second is the "Ancient History of Russia, from the Origin of that Nation to the Death of the Great Duke Yaroslaf I. in 1504;" a performance of great merit, as it illustrates the most difficult and obscure period in the annals of this country.[1]

LONG (JAMES LE), an eminent French historian and bibliographer, was born at Paris, April 19, 1665. His mother dying while he was very young, his father married again, and entrusted his education to one of his relations, a priest, who was director of the religious at Estampes. After he had been taught grammar and Latin for two or three years under this ecclesiastic, his father sent him to Malta, with a view to procure him admission among the clerks of the order of St. John of Jerusalem. He had scarcely arrived here when the plague broke out, to which he incautiously exposed himself; but although he escaped the contagion, he fancied that the air of Malta did not agree with him, and obtained leave of his superiors to return to Paris, where he might prosecute his studies in the classics, philosophy, and divinity. As he had not taken the vows in the order of St. John, he had no sooner completed his studies at home, than he entered into the congregation of the oratory. His year of probation being passed, he was sent to the college of Jully, where he taught mathematics, and went afterwards to the seminary of Notre Dame des Vertus, where he employed his leisure

[1] Coxe's Travels through Russia, vol. II. p. 197.

time in study, particularly of philosophy, which brought him acquainted with father Malbranche. On his return to Paris he was appointed to the care of the library belonging to the fathers of the oratory, a place for which he was admirably qualified, as he was not only acquainted with Latin, Greek, Hebrew, and the Chaldean, but with the Italian, Spanish, Portuguese and English languages, and had a very extensive knowledge of literary history, of books, editions, and printing. The continual pains, however, which he bestowed on this library, and on his own publications, undermined his constitution, which was originally delicate, and brought on a complaint in the chest, which proved fatal, Aug. 13, 1721, in the fifty-sixth year of his life. His time for many years had been divided between devotion and study; he allowed very little to sleep, and less to the table. Although a man of extensive knowledge, and often consulted, he was equally modest and unaffected. In all his researches he shewed much acuteness and judgment, but the course of his studies had alienated him from works of taste and imagination, for which he had little relish. His principal object was the ascertaining of truth in matters of literary history; and the recovery of dates and other minutiæ, on which he was frequently obliged to bestow the time that seemed disproportionate, was to him a matter of great importance, nor was he to be diverted from such accuracy by his friend Malbranche, who did not think philosophy concerned in such matters. "Truth," said Le Long, "is so valuable, that we ought not to neglect it even in trifles." His works are, 1. "Methode Hebraique du P. Renou," 1708, 8vo. 2. "Bibliotheca Sacra, sive syllabus omnium ferme Sacræ Scripturæ editionum ac versionum," Paris, 1709, 8vo, 2 vols. Of this a very much enlarged edition was published at Paris in 1723, 2 vols. fol. by Desmolets. Another edition was begun by Masch in 1778, and between that and 1790, 5 vols. 4to were published, but the plan is yet unfinished. 3. "Discours historique sur les principales Editions des Bibles Polyglottes," Paris, 1713, 8vo, a very curious work. 4. "Histoire des demelez du pape Boniface VIII. avec Philippe Le Bel, roi de France," 1718, 12mo, a posthumous work of M. Baillet, to which Le Long added some documents illustrating that period of French history. 5. "Bibliotheque Historique de France," 1719, fol. a work of vast labour and research, and perhaps the greatest of all his

undertakings. It has since been enlarged by Ferret de Fontette and others, to 5 vols. fol. 1768—78, and is the most comprehensive collection of the kind in any language. The only other publication of M. Le Long was a letter to M. Martin, minister of Utrecht, with whom he had a short controversy respecting the disputed text in 1 John, v. 7.[1]

LONG (EDWARD), author of a valuable History of Jamaica, was the fourth son of Samuel Long, esq. of Longville, in the island of Jamaica, and Tredudwell in the county of Cornwall, by his wife Mary, second daughter of Bartholomew Tate, of Delapré in the county of Northampton, esq. He was born Aug. 23, 1734, at Rosilian, in the parish of St. Blaize, in Cornwall. He was placed first at Bury school, under Dr. Kinnesman, and was removed thence about 1746, probably on account of his father's residence in the country, to a school at Liskeard, in Cornwall, under the management of the Rev. Mr. Haydon. In 1752 he left this place, and after two years private instruction in London, he was entered at Gray's Inn, and fixed with Mr. Wilmot. His father dying, in 1757, in Jamaica, he resolved to embark for that Island; but, not having completed his terms, he obtained an *ex gratia* call to the bar before he sailed. On his arrival in Jamaica, he at first filled the post of private secretary to his brother-in-law, sir Henry Moore, bart. then lieutenant-governor of the island; and was afterwards appointed judge of the vice-admiralty court. On Aug. 12, 1758, he married Mary, second daughter, and at length sole heiress, of Thomas Beckford, esq. Mr. Long's ill health compelled him to leave the island in 1769; and he never returned to it, but passed the remainder of his life in retirement, devoting his leisure to literary pursuits, and particularly to the completion of his "History of Jamaica," which was published in 1774, 3 vols. 4to. His high station in the island afforded him every opportunity of procuring authentic materials, which he digested with ingenuity and candour, although perhaps a little too hastily. He saw its imperfections, however, and had been making preparations for a new edition at the time of his death. In 1797 he resigned his office of judge of the vice-admiralty court; and died March 13, 1813, at the house of his son-in-law, Henry Howard Molyneux, esq. M. P. of Arundel Park, Sussex, and was buried in the chancel of Slindon church in that county.

[1] Niceron, vol. I. and X.—Moreri.—Dict. Hist.—Saxii Onomast.

Besides his "History of Jamaica," Mr. Long contributed to public information or amusement by a variety of lesser productions. Early in life he wrote some essays in "The Prater, by Nicholas Babble, esq." 1756. 2. "The Antigallican, or the History and Adventures of Harry Cobham, esq." 1757, 12mo. 3. "The Trial of farmer Carter's Dog Porter, for murder," 1771, 8vo. 4. "Reflections on the Negro Cause," 1772, 8vo. 5. "The Sentimental Exhibition, or Portraits and Sketches of the Times," 1774, 8vo. 6. "Letters on the Colonies," 1775, 8vo. 7. "English Humanity no Paradox," 1778, 8vo. 8. A pamphlet on "The Sugar Trade, 1782, 8vo. He was likewise editor of "Memoirs of the Reign of Bossa Ahadee, king of Dahomy, with a short account of the African slave trade, by Robert Norris," 1789, 8vo.[1]

LONG (ROGER), an English divine and astronomer, was born about 1680, and was educated at Pembroke hall, Cambridge, of which he was A. B. in 1700, A. M. 1704, and S. T. P. in 1728.* In 1733 he was elected master of Pembroke hall, and in 1749 Lowndes's professor of astronomy. He is chiefly known as an author by a "Treatise on Astronomy," in two volumes 4to; the first of which was published in 1742, and the second in 1764. He was the inventor of a curious astronomical machine, erected in a room at Pembroke hall, of which he has himself given the following description: "I have, in a room lately built in Pembroke hall, erected a sphere of 18 feet diameter, wherein above thirty persons may sit conveniently; the entrance into it is over the south pole by six steps; the frame of the sphere consists of a number of iron meridians, not complete semi-circles, the northern ends of which are screwed to a large plate of brass, with a hole in the centre of it; through this hole, from a beam in the cieling, comes the north pole, a round iron rod, about three inches long, and supports the upper parts of the sphere to its proper elvation for the latitude of Cambridge; the lower part of the sphere, so much of it as is invisible in England, is cut off; and the lower or southern ends of the meridians, or truncated semi-circles, terminate on, and are screwed down to, a strong circle of oak, of about thirteen feet diameter, which, when the sphere is put into motion, runs upon large rollers of lignum vitæ, in the manner that the tops of

[1] Gent. Mag. vol. LXXXIII.

some wind-mills are made to turn round. Upon the iron meridians is fixed a zodiac of tin painted blue, whereon the ecliptic and heliocentric orbits of the planets are drawn, and the constellations and stars traced; the great and little Bear and Draco are already painted in their places round the north pole; the rest of the constellations are proposed to follow; the whole is turned with a small winch, with as little labour as it takes to wind up a jack, though the weight of the iron, tin, and wooden circle, is about a thousand pounds. When it is made use of, a planetarium will be placed in the middle thereof. The whole, with the floor, is well-supported by a frame of large timber." Thus far Dr. Long, before this curious piece of mechanism was perfected. Since the above was written, the sphere has been completely finished; all the constellations and stars of the northern hemisphere, visible at Cambridge, are painted in their proper places upon plates of iron joined together, which form one concave surface.

Dr. Long died Dec. 16, 1770, aged ninety-one, being at that time master of Pembroke college, and rector of Bradwell juxta Mare, in Essex, leaving 600*l.* to his college.

Besides his astronomical work, he published in 1731, under the name of *Dicaiophilus Cantabrigiensis*, "The Rights of Churches and Colleges defended; in answer to a pamphlet called 'An Enquiry into the customary estates and tenant-rights of those who hold lands of church and other foundations, by the term of three lives, &c. by Everard Fleetwood, esq.;' with remarks upon some other pieces on the same subject," 8vo. The author of this pamphlet, to which our author replied, was not Fleetwood, which was an assumed name, but Samuel Burroughs, esq. a master in chancery. Dr. Long published also a "Commencement-Sermon, 1728;" and an answer to Dr. Gally's pamphlet "On Greek Accents." We shall subjoin a few traits of him, as delineated in 1769, by Mr. Jones: "He is now in the eighty-eighth year of his age, and, for his years, vegete and active. He was lately (in October) put in nomination for the office of vice-chancellor. He executed that trust before; I think in the year 1737. A very ingenious person, and sometimes very facetious. At the public commencement in the year 1713, Dr. Greene (master of Bene't college, and afterwards bishop of Ely) being then vice-chancellor, Mr. Long was pitched upon for the tripos-performance; it was witty and humourous, and

has passed through divers editions. Some that remembered the delivery of it told me, that, in addressing the vice chancellor (whom the university-wags usually styled Miss Greene), the tripos-orator, being a native of Norfolk, and assuming the Norfolk dialect, instead of saying, *Domine vice-cancellarie*, did very archly pronounce the words thus, *Domina vice-cancellaria*; which occasioned a general smile in that great auditory. His friend the late Mr. Bonfoy of Ripton told me this little incident: 'That he and Dr. Long walking together in Cambridge, in a dusky evening, and coming to a short post fixed in the pavement, which Mr. B. in the midst of chat and inattention, took to be a boy standing in his way, he said in a hurry, 'Get out of my way, boy.' 'That boy, sir,' said the doctor very calmly and slily, 'is a post-boy, who turns out of his way for nobody.'

"I could recollect several other ingenious repartees if there were occasion. One thing is remarkable. He never was a hale and hearty man; always of a tender and delicate constitution, yet took care of it. His common drink, water. He always dines with the fellows in the hall. Of late years, he has left off eating flesh-meats; in the room thereof, puddings, vegetables, &c. Sometimes a glass or two of wine."[1]

LONG (THOMAS), a learned divine of the church of England, was born at Exeter in 1621, and became a servitor of Exeter college, Oxford, in 1638. In 1642 he took the degree of B. A. but soon after left the university, and obtained the vicarage of St. Lawrence Clist, near Exeter. After the restoration he was, *per literas regias*, created B. D. and made prebendary of Exeter, which he held until the revolution, when refusing to take the oaths to the new government, he was ejected. He died in 1700. Wood characterizes him as "well read in the fathers, Jewish and other ancient writings," and he appears also to have made himself master of all the controversies of his time in which subjects of political or ecclesiastical government were concerned, and took a very active part against the various classes of separatists, particularly those whose cause Mr. Baxter pleaded.

His principal works are, 1. "An Exercitation concern-

[1] Nichols's Bowyer.—Gent. Mag. LI. p. 330; and LIII. p. 923.—Cole's MS Athenæ in Brit. Mus.

ing the use of the Lord's Prayer in the public worship of God," Lond. 1658, 8vo, partly in answer to some sentiments advanced by the celebrated Dr. John Owen in his "Vindiciæ Evangelicæ." 2. "Calvinus redivivus, or Conformity to the Church of England, in doctrine, government, and worship, persuaded by Mr. Calvin," ibid. 1673, 8vo. 3. "History of the Donatists," ibid. 1677, 8vo. 4. "The Character of a Separatist; or sensuality the ground of separation," ibid. 1677, 8vo. 5. "Mr. Hales's Treatise of Schism examined and censured," ibid. 1678, 8vo, occasioned by the publication of that treatise among Hales's "Posthumous Miscellanies." 6. "The Nonconformist's Plea for Peace impleaded, in answer to several late writings of Mr. Baxter, and others," &c. ibid. 1680, 8vo. 7. "Unreasonableness of Separation," &c. begun by Stillingfleet, with remarks on the life and actions of Baxter," ibid. 1681, 4to and 8vo. 8. "No Protestant, but the Dissenters' Plot, discovered and defeated; being an answer to the late writings of several eminent dissenters," ibid. 1682, 8vo. 9. "Vindication of the Primitive Christians in point of obedience to their prince, against the calumnies of a book entitled 'The Life of Julian the Apostate,'" ibid. 1683, 8vo. 10. "History of all the popish and fanatical Plots, &c. against the established government in Church and State," &c. ibid. 1684, 8vo. 11. "The Letter for Toleration decyphered," &c. ibid, 1689, in answer to Locke. 12. "Vox Cleri; or the sense of the Clergy concerning the making of alterations in the Liturgy," ibid. 1690. 13. "An Answer to a Socinian Treatise, called the Naked Gospel," ibid. 1691. 14. "Dr. Walker's true, modest, and faithful account of the author of Eikon Basilike," &c. proving this work to have come from the pen of Charles I. 15. Several single Sermons.[1]

LONGEPIERRE (HILARY BERNARD DE), a Greek scholar and critic, was born at Dijon Oct. 18, 1659. By much study he made himself master of the beauties of the Greek tongue, a merit not common in his time; and has left us poetical translations of Anacreon, Sappho, Bion, and Moschus, with notes. He wrote several tragedies in imitation of the Greek poets; and he copied them chiefly in this, that, in subjects of terror and cruelty, he never introduced love. But he also copied them in common-place prolixity

[1] Ath. Ox. vol. II.

and want of action and plot; while he could never equal the beauty of their diction. Of those tragedies in the Grecian taste he never brought but two upon the stage, viz. the "Medea" and "Electra." He died March 30, 1721.[1]

LONGINUS (DIONYSIUS CASSIUS), the author of an admired work "On the Sublime," was a Grecian, and probably an Athenian, though some authors fancy him a Syrian. He was born in the third century. His father's name is entirely unknown; by his mother Frontonis he was allied to Plutarch. We know nothing of the employment of his parents, their station in life, or the beginning of his education; but from a fragment of his it appears, that his youth was spent in travelling with them, which gave him an opportunity to increase his knowledge and improve his mind. Wherever men of learning were to be found, he was present, and lost no opportunity of forming a familiarity and intimacy with them. Ammonius and Origen, philosophers of great reputation in that age, were two of those whom he visited, and heard with the greatest attention. The travels of Longinus ended with his arrival at Athens, where he fixed his residence. Here he pursued the studies of humanity and philosophy with the greatest application. Here also he published his "Treatise on the Sublime," which raised his reputation to such a height, as no critic either before or since could ever reach. His contemporaries there had so great an opinion of his judgment and taste, that they appointed him sovereign judge of all authors; and every thing was received or rejected by the public according to the decision of Longinus.

His stay at Athens seems to have been of long continuance; and, whilst he taught there, he had, amongst others, the famous Porphyry for his pupil. The system of philosophy, which he adopted, was the academic; for whose founder (Plato) he had so great a veneration, that he celebrated the anniversary of his birth with the highest solemnity. But it was his lot to be drawn from the contemplative shades of Athens, to mix in more active scenes:—to train up young princes to virtue and glory; to guide the busy and ambitious passions of the great to noble ends; to struggle for, and, at last, to die in, the cause of liberty.

[1] Moreri.—Baillet.—Dict. Hist.

Zenobia, queen of the East, prevailed upon him to undertake the education of her sons. He quickly gained an uncommon share in her esteem; and in his conversation she spent the vacant hours of her life, modelling her sentiments by his instructions, and steering herself by his counsels in the whole series of her conduct. Zenobia was at war with the emperor Aurelian, was defeated by him near Antioch, and was compelled to retire to her fortified capital, Palmyra. The emperor sent her a written summons to surrender; to which she returned an answer drawn up by Longinus, which raised his highest indignation. The emperor exerted every effort, and the Palmyrians were at length obliged to open their gates, and receive the conqueror. The queen and Longinus endeavoured to fly into Persia, but were overtaken and made prisoners as they were crossing the Euphrates. When the captive queen was brought before the emperor, her spirits sunk; she laid the blame of her conduct on her counsellors, and fixed the odium of the affronting letter on its true author. This was no sooner heard, than Aurelian, who was hero enough to conquer, but not to forgive, poured all his vengeance on the head of Longinus. He was carried away to immediate execution, amidst the generous condolence of those who knew his merit. He pitied Zenobia, and comforted his friends. He looked upon death as a blessing, since it rescued his body from slavery, and gave his soul the most desirable freedom. "This world," said he, with his expiring breath, "is nothing but a prison; happy therefore he, who gets soonest out of it, and gains his liberty." His death took place in the year 273.

The writings of Longinus were numerous, some on philosophical, but the greatest part on critical, subjects. Dr. Pearce has collected the titles of twenty-five treatises, none of which, except that on "the Sublime," has escaped the depredations of time and the barbarians. On this mutilated and imperfect piece has the fame of Longinus been erected. The learned and judicious have bestowed extraordinary commendation upon it. Its general title is "The Golden Treatise." Pope is more than usually happy in characterizing Longinus:

> "Thee, great Longinus! all the Nine inspire,
> And fill their critic with a poet's fire;
> An ardent judge, who, zealous in his trust,
> With warmth gives sentence, and is always just;

Whose own example strengthens all his laws,
And is himself the great Sublime he draws."

But this last line, so often quoted, forms the great objection which modern critics have advanced against this celebrated treatise, viz. his exemplifying rather than explaining the sublime. His taste and sensibility were exquisite, but his observations are too general, and his method too loose. The precision of the true philosophical critic, says Warton, is lost in the declamation of the florid rhetorician. Instead of shewing for what reason a sentiment or image is sublime, and discovering the secret power by which they affect a reader with pleasure, he is ever intent on producing something sublime himself. It has likewise been objected, that although he defines the sublime with precision, he frequently departs from his own rule, and includes whatever, in any composition, pleases highly. Some, therefore, of his instances of the sublime are mere elegancies, without the most distant relation to sublimity. His work, however, in other respects, is one of the most valuable relics of antiquity, and is admirably calculated to give excellent general ideas of beauty in writing. Brucker remarks that Longinus must have seen the Jewish scriptures, as he quotes a passage from the writings of Moses, as an example of the sublime (Gen. i. 3) "And God said, Let there be light, and there was light."

The first edition of Longinus was that of Robertelli, printed at Basil, in 1554, 4to, with a preface by the printer, Oporinus. The best editions since, are those of Tollius, Utrecht, 1694, 4to, Gr. Lat. and French; of Hudson, Oxon. 1710, 1718, and 1730, 8vo; of Pearce, Lond. 1724, 4to and 8vo, often reprinted; and the very celebrated edition of Toup, Oxford, 1778, 4to and 8vo, which reflects the highest honour on the learning and judgment of that excellent scholar. There is an accurate Oxford edition of 1806, formed on the basis of Toup, in 8vo.[1]

LONGLAND, or LANGLAND (JOHN), a learned prelate, was born in 1473 at Henley in Oxfordshire, and educated at Magdalen-college, Oxford, where he was much esteemed as a man of eloquence, and of a regular life. His character is recorded in the East window of the founder's chamber over the great gate of this college, in these lines:

[1] Preface to Smith's English Translation.—Saxii Onomast.—Warton's Essay on Pope.—Blair's Lectures, &c.

"Longlandi fuerat mater domus ista, fuitque
Longlandus domui non mediocre decus."

After becoming a fellow of his college, he was in 1505 chosen principal of Magdalen-hall, which he resigned in 1507. In 1510 he was admitted to the reading of the sentences, and took his degree of B. D. and that of D. D. in the following year. In 1514 he was promoted to be dean of Salisbury, and in 1519 had the additional preferment of a canonry of Windsor. At this time he was in such favour with Henry VIII. as to be appointed his confessor, and upon the death of Atwater, bishop of Lincoln, he was by papal provision advanced to this see in 1520, and was consecrated May 3, 1521. In the same year (1520) we find him at Oxford assisting in drawing up the privileges for the new statutes of the university. In 1523 he was at the same place as one of those whom Wolsey consulted in the establishment of his new college; and when the foundation was laid on July 15, 1525, Longland preached a sermon, which, with two others on the same occasion, he dedicated to archbishop Warham. He was afterwards employed at Oxford by the king, to gain over the learned men of the university to sanction his memorable divorce. It is said, indeed, that when Henry's scruples, or, as we agree with the catholic historian, his *pretended* scruples, began to be started, bishop Longland was the first that suggested the measure of a divorce. The excuse made for him is, that he was himself over-persuaded to what was not consistent with his usual character by Wolsey, who thought that Longland's authority would add great weight to the cause; and it is said that he expressed to his chancellor, Dr. Draycot, his sorrow for being concerned in that affair. In 1533 he was chosen chancellor of the university of Oxford, to which he proved in many respects a liberal benefactor, and to poor students a generous patron. The libraries of Brazenose, Magdalen, and Oriel colleges, he enriched with many valuable books; and in 1540 he recovered the salary of the lady Margaret professorship, which had almost been lost, owing to the abbey from which it issued being dissolved. It must not be disguised, however, that he was inflexible in his pursuit and persecution of what he termed heresy. In 1531, we find him giving a commission to the infamous Dr. London, warden of New college, and others, to search for certain heretical books commonly sold at St. Frides-

wyde's fair near Oxford. He died May 7, 1547, at Wooburn in Bedfordshire, where his bowels were interred; while his heart was carried to Lincoln cathedral, and his body deposited in Eton-college chapel, where it is thought he once had some preferment. He built a curious chapel in Lincoln cathedral in the east part, in imitation of bishop Russel's chapel, with a tomb, &c. He also gave the second bell at Wooburn church, and built almshouses at Henley, his birth-place.

His works are: 1. "Conciones Tres," printed by Pynson, fol. dedicated to archbishop Warham. 2. "Quinque sermones, sextis quadragesimis feriis, coram Hen. VIII." anno 1517, printed also by Pynson, Lond. 1528. 3. "Expositio concionalis Psalmi Sexti," 1518. 4. "Expositio conc. secundi psalmi pœnitentialis, coram rege," 1519. 5. "Conciones expositivæ in tertium psalm. pœnit." 6. "Conciones in 50 psalm. pœnit. coram rege," 1521, 1522. Most of these sermons were preached in English, but translated into Latin by Thomas Key, of All Souls college, and printed by Robert Redman in 1532, fol. 7. "Sermon before the King on Good-Friday," Lond. 1538, mentioned by Fox.[1]

LONGLAND, or LANGELANDE (Robert), the reputed author of "The Visions of Pierce Plowman," is considered as one of our most ancient English poets, and one of the first disciples of Wickliff. He was a secular priest, born at Mortimer's Cleobury, in Shropshire, and was a fellow of Oriel college, Oxford. According to Bale, he completed his work in 1369, when John Chichester was mayor of London. It is divided into twenty parts *(passus*, as he styles them), and consists of many distinct visions, which have no mutual dependance upon each other, but form a satire on almost every occupation of life, particularly on the Romish clergy, in censuring whom his master Wickliff had led the way. The piece abounds with humour, spirit, and imagination; all which are drest to great disadvantage in a very uncouth versification and obsolete language. It is written without rhyme, an ornament which the poet has endeavoured to supply, by making every verse to consist of words beginning with the same letter. This practice has contributed not a little to render his

[1] Ath. Ox. vol. I.—Wood's Annals.—Dodd's Church History.—Warton's Hist. of Poetry.—Willis's Cathedrals.—Peck's Desiderata, vol. II.

poem obscure and perplexed, exclusive of its obsolete style; for, to introduce his alliteration, he must have been often necessarily compelled to depart from the natural and obvious way of expressing himself. Dr. Hickes observes, that this alliterative versification was drawn by Langelande from the practice of the Saxon poets, and that these visions abound with many Saxonisms. As he did not follow the example of Gower and Chaucer, who sought to reform the roughness of their native tongue, by naturalizing many new words from the Latin, French, and Italian, and who introduced the seven-lined stanza from Petrarch and Dante into our poetry, the inquirer into the original of our language will find in him a greater fund of materials to elucidate the progress of the Saxon tongue.

In the introduction to the vision, the poet (shadowed by the name and character of Peter or Pierse, a plowman) represents himself as weary of wandering, on a May-morning, and at last laid down to sleep by the side of a brook; where, in a vision, he sees a stately tower upon a hill, with a dungeon, and dark dismal ditches belonging to it, and a very deep dale under the hill. Before the tower a large field or plain is supposed, filled with men of every rank or occupation, all being respectively engaged in their several pursuits; when suddenly a beautiful lady appears to him, and unravels to him the mystery of what he had seen. Before every vision the manner and circumstances of his falling asleep are distinctly described; before one of them in particular, P. Plowman is supposed, with equal humour and satire, to fall asleep while he is bidding his beads. In the course of the poem, the satire is carried on by means of several allegorical personages, such as Avarice, Simony, Conscience, Sloth, &c. Selden mentions this author with honour; and by Hickes he is frequently styled, "Celeberrimus ille Satyrographus, morum vindex acerrimus," &c. Chaucer, in the "Plowman's Tale," seems to have copied from our author. Spenser, in his Pastorals, seems to have attempted an imitation of his visions; and Milton is considered as under some obligations to him. The memory of this satire has been of late years revived by Percy, Warton, and Ellis, in whose works more ample information may be found than it is necessary to admit in a work professedly biographical. Perhaps indeed it does not belong to our department, since some of the most profound of our poetical critics have considered it as anony-

mous; Mr Tyrwhitt remarks that in the best MSS. the author is called William, without any surname, and the name of Robert Longland, or Langlande, rests upon the authority only of Crowley, its earliest editor. Three of Crowley's editions were published in 1550, doubtless owing to its justifying the Reformation then begun under king Edward, by exposing the abuses of the Romish church. There is also an edition printed in 1561, by Owen Rogers, to which is sometimes annexed a poem of nearly the same tendency, and written in the same metre, called "Pierce the Plowman's Crede," the first edition of which, however, was printed by Wolfe in 1553. Of both these works, new editions have recently been announced.[1]

LONGOLIUS. See LONGUEIL.

LONGOMONTANUS (CHRISTIAN), an eminent astronomer, was born at Longomontum, a town in Denmark, whence he took his name, in 1562. Vossius, by mistake, calls him Christopher. He was the son of Severinus, a poor labourer, and was obliged to divide his time between following the plow and attending to the lessons which the minister of the parish gave him, by which he profited so much as to acquire considerable knowledge, especially in the mathematics. At length, when he was fifteen, he stole from his family, and went to Wiburg, where there was a college, in which he spent eleven years, supporting himself by his talents: and on his removing thence to Copenhagen, the professors of this university soon conceived a high esteem for him, and recommended him to Tycho Brahe, who received him very kindly. He lived eight years with this eminent astronomer, and assisted him so much in his observations and calculations, that Tycho conceived a very particular affection for him, and having left his native country to settle in Germany, he was desirous of having the company of Longomontanus, who accordingly attended him. Afterwards being, in 1600, desirous of a professor's chair in Denmark, Tycho generously consented to give up his assistant and friend, with the highest testimonies of his merit, and supplied him plentifully with money for his journey. On his return to Denmark, he deviated from his road, in order to view the places whence Copernicus had made his astronomical ob-

[1] Warton's Hist. of Poetry.—Percy's Reliques.—Ellis's Specimens.—Cooper's Muses' Library, &c.

servations; and passed so much time in this journey, that it was not till 1605 that he was nominated to the professorship of mathematics in the university of Copenhagen. In this situation he continued till his death, in 1647, when he was eighty-five years old. He married, and had children; but the whole of his family died before him. He was the author of several works, in mathematics and astronomy. His "Astronomia Danica," first printed in 1611, 4to, and afterwards at Amsterdam, 1640, in folio, is the most distinguished. He amused himself with endeavouring to square the circle, and pretended that he had made the discovery of it; but our countryman Dr. John Pell attacked him warmly on the subject, and proved that he was mistaken. It is remarkable, that, obscure as his village and father might be, he dignified and perpetuated both; for he took his name from his village, and, in the title-page of his works, wrote himself "Christianus Longomontanus Severini filius."[1]

LONGUEIL (CHRISTOPHER DE) or LONGOLIUS, a very elegant scholar, was born in 1490, at Mechlin, although some have called him a Parisian, and Erasmus makes him a native of Schoonhoven in Holland. He was the natural son of Antony de Longueil, bishop of Leon, who being on some occasion in the Netherlands, had an intrigue with a female of Mechlin, of which this son was the issue. He remained with his mother until eight or nine years old; when he was brought to Paris for education, in the course of which he far exceeded his fellow-scholars, and was able at a very early age to read and understand the most difficult authors. He had also an extraordinary memory, although he did not trust entirely to it, but made extracts from whatever he read, and showed great discrimination in the selection of these. His taste led him chiefly to the study of the belles lettres, but his friends wished to direct his attention to the bar, and accordingly he went to Valence in Dauphiny, where he studied civil law under professor Philip Decius, for six years, and returning then to Paris, made so distinguished a figure at the bar, that in less than two years, he was appointed counsellor of the parliament of Paris, according to his biographer, cardinal Pole, but this has been questioned on account of its never having been customary to appoint

[1] Gen. Dict.—Hutton's Dictionary.—Martin's Biog. Philosophica.—Moreri.

persons so young to that office; Pole has likewise made another mistake, about which there can be less doubt, in asserting that the king of Spain, Philip, appointed Longueil his secretary of state, for Philip died in 1506, when our author was only sixteen years of age.

In the mean time, it is certain that his attachment to other studies soon diverted him from his law practice. He appears in particular to have considered Pliny as an author meriting his most assiduous application, and whose works would furnish him with employment for many years. With this view he not only studied Pliny's "Natural History," with the greatest care, as well as every author who had treated on the same subject, but determined also to travel in pursuit of farther information, as well as to inspect the productions of nature, wherever found. But before this it became necessary for him to learn Greek, with which he had hitherto been unacquainted, and he is said to have made such progress, as to be able, within a year, to read the best Greek authors, on whom he found employment for about five years. Besides selecting from these works whatever might serve to illustrate his favourite Pliny, he now determined to commence his travels, and accordingly went to England, Germany, and Italy, and would have travelled to the East had not the war with the Turks prevented him. In England, in which he appears to have been in 1518, he became very intimate with Pace and Linacre. He encountered many dangers, however, in his continental tour. As he was travelling, with two friends, through Switzerland, the natives of that country, who, after the battle of Marignan, regarded the French with horror, conceived that Longueil and his party were spies, and pursued them as far as the banks of the Rhone. One was killed, the other made his escape by swimming; but Longueil, being wounded in the arm, was taken prisoner, and treated with great severity for about a month, at the end of which he was released by the interposition of the bishop of Sion, who furnished him with money and a horse, to convey him to France. At Rome he was afterwards honoured with the rank of citizen, and received with kindness by Leo X. who had a great opinion of his talents and eloquence, made him his secretary, and employed him to write against Luther. He visited France once more after this, but the reception he met with in Italy determined him to settle there, at Padua, where he resided, first with

Stephen Sauli, a noble Genoese, and on his departure, with Reginald Pole, afterwards the celebrated cardinal, to whom we are indebted for a life of Longueil. Here he died Sept. 11, 1522, in the thirty-third year of his age, and was interred in the church of the Franciscans, in the habit of that order, as he had desired. He was honoured with a Latin epitaph by Bembo, who was one of his principal friends, and recommended to him the writings of Cicero, as a model of style. Longueil became so captivated with Cicero, as to be justly censured by Erasmus on this account. Longueil, however, was not to be diverted by this, but declared himself so dissatisfied with what he had written before he knew the beauties of Cicero's style, as to order all his MSS. written previous to that period, to be destroyed. We have, therefore, but little of Longueil left. Among the MSS. destroyed was probably his commentary on Pliny, which some think was published, but this is very doubtful. We can with more certainty attribute to him, 1. "Oratio de laudibus D. Ludovici Francorum regis, &c." Paris, 1510, 4to. Some remarks on the court of Rome in this harangue occasioned its being omitted in the collection of his works, but Du Chesne printed it in the fifth volume of his collection of French historians. 2. "Christ. Longolii, civis Romanæ perduellionis rei defensiones duæ," Venice, 8vo. This is a vindication of himself against a charge preferred against him, when at Rome, that he had advanced sentiments dishonourable to the character of the Romans in the preceding oration. 3. "Ad Lutheranos jam damnatos Oratio," Cologn, 1529, 8vo. It appears from his letters that he had been requested both to write for and against Luther, that he was long in great perplexity on the subject, but that at length Leo X. prevailed with him to write the above. These last two pieces with his letters, &c. have been often reprinted, under the title of "Christ. Longolii Orationes, Epistolæ, et Vita, necnon Bembi et Sadoleti epistolæ," the first edition, at Paris, 1533, 8vo. There are many curious particulars of literary history and character scattered through this correspondence. The life prefixed is now known to have been written by Pole, who was his most intimate friend and admirer, and to whom he bequeathed his library.[1]

[1] Life prefixed to his works.—Niceron, vol. XVII.—Bullart's Academie des Sciences, vol. II.—Philips's Life of Cardinal Pole.—Pole's Life of Longueil is inserted in Bates's Vitæ selectorum.—Erasmi Ciceronianus.

LONGUEIL (GILBERT, or GISBERT DE), a skilful physician of the sixteenth century, was born in 1507, at Utrecht, and died in 1543, at Cologn, aged thirty-six. He was physician to Herman, archbishop of that city, and left the following works, "Lexicon Græco-Latinum," 1533, 8vo; "Remarks in Latin on Ovid's Metamorphoses, Plautus, Cornelius Nepos, the Rhetoric of Herennius, and on Laurentius Valla," in several volumes 8vo; an edition in Greek and Latin of the "Life of Apollonius Tyaneus," by Philostratus, 8vo, and a Latin translation of Plutarch's seven "Opuscula," 8vo; Notes on Cicero's familiar Epistles, and a second edition of the Council of Nice, &c.[1]

LONGUERUE (LEWIS DUFOUR DE), son of Peter Dufour, seigneur de Longuerue, a Norman gentleman, king's lieutenant of Charleville, in which city he was born, 1652, discovered such uncommon genius for learning at four years old, that Louis XIV. passing through Charleville, and hearing him mentioned, desired to see him. His tutor was the celebrated Richelet; and Peter d'Ablancourt, who was related to him, superintended his education and studies. He was taught both the oriental and European languages, and acquired an extensive knowledge of history, antiquities, the sacred writings, the holy fathers, &c. To an uncommon memory he joined very considerable critical talents. He held two abbeys, that of Sept-Fontaines in the diocese of Rheims, and of Jard in the diocese of Sens. He died November 22, 1733, at Paris, aged eighty-two. His works are, 1. A Dissertation in Latin, on Tatian, in the edition of that author, published at Oxford, 1700, 8vo; 2, "La Description Historique de la France," Paris, 1719, folio. This work his countrymen think unworthy of the abbé de Longuerue, from the changes which have been made in it, and the hurry in which it was printed. The original maps, which have been altered, may be found in some copies. 3. "Annales Arsacidarum," Strasburg, 1732. 4. "Dissertation on Transubstantiation," which passed under the name of his friend the minister Allix, because unfavourable to the catholic faith. He wrote also Remarks on the Life of Cardinal Wolsey, and left numerous works in MSS. on different subjects in several volumes, folio. There is a collection of his bon mots among the "Ana."[2]

[1] Moreri.—Burman Traject. erudit.—Dict. Hist.
[2] Life prefixed to the Longuerana.—Moreri.—Dict. Hist.

LONGUEVAL (JAMES), a learned French ecclesiastical historian, was born at Santerre in Picardy in 1680, and was educated at Amiens and Paris. In 1699 he entered into the society of the Jesuits at Paris, and devoted himself with great ardour to writing a "History of the Gallican Church." Of this he published the first eight volumes, and had nearly completed the ninth and tenth, when he died of an apoplexy, January 14, 1735, aged fifty-four. Besides this history, which is his principal work, and has been continued by the fathers Fontenai, Brumoy, and Berthier, to 18 vols. 4to, he left a treatise "On Schism," 1718, 12mo; a "Dissertation on Miracles," 4to, and some other works, which all display great genius, and are written with much spirit, and in pure language. The first eight volumes of the "History of the Gallican Church," contain learned remarks on the religion of the ancient Gauls, on the ancient geography of Gaul, on the religion of the French, and on many other important subjects.[1]

LONGUS was an ancient Greek author, probably of the fifth century, who seems to have written after Heliodorus, and, in some places, to have imitated him. He is called a sophist; but we have no remains of his except four books of "Pastorals upon the Loves of Daphnis and Cloe." Huet speaks advantageously of this work, and had proposed, when he was young, to have made a translation of it; but he also takes notice of several defects in it, and, doubtless, its obscenities made him lay aside his purpose of translating it. None of the ancient writers mention Longus. There is a good edition of the original by Petrus Moll, a professor of the Greek language at Franeker, 1660, in 4to, but Villoison's, Gr. and Lat. Paris, 1778, 2 vols. 8vo, is the best. It was translated into English by George Thorney, and printed at London in 1657. The last edition of the English version, of which there have been four, is inscribed to James Craggs, esq. secretary of state. The French, with whom this work has always been a favourite, have many translations of it. That by Amyot has passed through many editions; the most elegant of which is that of 1718, 12mo, with 29 plates, drawn by the regent, Philip duke of Orleans, and engraved by Benoît Audran; the 29th is not his engraving, and is seldom found in the edition of 1718, the reason of which, some say, was, that only

[1] Moreri.—Dict. Hist.

250 copies were taken, which the prince disposed of as presents; but Brunet thinks it is too common for so small an impression. Next to this edition, that of 1745, 8vo, is preferred, with the same plates retouched.[1]

LORENZINI, or LAURENTINI (FRANCIS MARIA), an eminent Italian poet, was born at Rome, Oct. 12, 1680. He was in his twenty-second year received into the society of the Jesuits, among whom he had been educated, but owing to bad health, was obliged to quit them, and after much consideration, and a conflict with his taste, which was decidedly for polite literature, he studied and practised the law for some time, until his inclination for more favourite studies returning, he entered, in 1705, into the academy of the Arcadi, the chief object of which was the reformation of the bad taste which had infected Italian poetry. He is said to have excelled in melo-dramas, or pieces on religious subjects, adapted to being sung, written in the Latin language; and has been denominated the Michael Angelo of Italian poets, on account of the boldness and energy of his expressions. In 1728, on the death of Crescembini, he was chosen president of the academy, and besides founding five academical colonies in the neighbouring towns, instituted a private weekly meeting of the Arcadi, at which the plays of Plautus or Terence, in the original language, were performed by youths trained for the purpose. But the want of a regular profession, and his constant attendance to these pursuits, often deranged his finances; and he appears not to have acquired permanent patronage until cardinal Borghese enrolled him among his noble domestics, and paid him liberally. In 1741, he took up his residence in the Borghese palace, where he died in June 1743. His Italian poems, which are much admired, have been printed at Milan, Venice, Florence, Naples, &c. and in many of the collections. His Latin "Sacred Dramas" were separately published at Rome; and his other Latin poetry, among those of the academicians of the Arcadi.[2]

LORIT (HENRY), commonly called Glareanus, from Glaris, a town in Switzerland, where he was born in 1488, was educated at Cologne, Basil, and Paris, and in the course of his studies acquired the friendship of some eminent scholars, particularly Erasmus. He had a strong turn to music, and made it a great part of his study. After

[1] Gen. Dict.—Moreri.—Saxii Onomast. [2] Fabroni Vitæ Italorum.

having contributed to the advancement of letters, both by discourse and writing, he died in 1563, aged seventy-five. He composed the following works: 1. "Isagoge in Arithmeticam." 2. "Descriptio de Situ Helvetiæ & vicinis Gentibus." 3. "De quatuor Helvetiorum Fœdere Panegyricon." 4. "Isagoge in Musicam." 5. "De Geographia Liber." 6. "Judicium in Terentii Carmina." 7. "In Horatium Annotationes." 8. "Annotationes in Ovidii Metamorphoses." 9. "Annotationes in Ciceronis Librum de Senectute." 10. "Annotationes in Sallustii, quæ adhuc extant, Historiarum Fragmenta." 11. "Commentarius in Arithmeticam & Musicam Boethii." 12. "Annotationes in Johannis Cæsarii Dialecticam." 13. "Annotationes in Cæsaris Commentaria." 14. "Annotationes in Titum Livium." 15. "Annotationes & Chronologia in totam Historiam Romanam." 16. "Annotationes in Dionysium Halicarnasseum." 17. "Elegiarum Libri duo." 18. "De Arte Musica." 19. "De Ponderibus ac Mensuris." 20. "Annotationes in Valerium, Suetonium, & Lucanum." 21. "Annotationes in Eutropium." 22. "Epistola ad Johannem Hervagium." 23. "Scholia in Ælii Donati Methodum." 24. "Brevis Isagoge de Ratione Syllabarum & de Figuris quibus Poetæ utuntur." 25. "De Asse Libellus."[1]

LORME (PHILIBERT DE), master of the works to the French king, was born at Lyons about the beginning of the sixteenth century. At fourteen, he went into Italy, to study the beauties of antiquity. There he became acquainted with Cervius, afterwards pope Marcellus II. who had a good taste for the polite arts, and, conceiving a great esteem for Lorme, communicated to him every thing that he knew. Enriched with the spoils of antiquity, he returned to Lyons in 1536, and banished thence the Gothic taste. At length, going to Paris, to work for the cardinal de Bellay, he was soon employed in the court of Henry II. He made the Horse-shoe, a fortification at Fontainbleau, built the stately chateau of Anet and Meudon; the palace of the Thuilleries, and repaired and ornamented several of the royal houses, as Villiers, Colerets, St. Germain then called the castle of the Muette, the Louvre, &c. These services were recompensed above his expectations. He was made almoner and counsellor to the king, and had

[1] Moreri.—Dict. Hist.

the abbies of St. Eloy and St. Sergè of Angers conferred upon him.

Ronsard, the poet, out of envy, published a satire, or satirical sonnet, against him, under the title of "La Truelle crossée," the Trowel crosier'd. De Lorme revenged himself, by causing the garden-door of the Thuilleries, of which he was governor, to be shut against the poet; and Ronsard, with a pencil, wrote upon the gate these three words: "Fort. reverent. habe." De Lorme, who understood little Latin, complained of this inscription, as levelled at him, to queen Catharine de Medicis, who, inquiring into the matter, was told by Ronsard, that, by a harmless irony, he had made that inscription for the architect when read in French; but that it suited him still better in Latin, these being the first words abbreviated of a Latin epigram of Ausonius, which begins thus: "Fortunam reverenter habe." Ronsard added that he only meant that De Lorme should reflect on his primitive grovelling fortune, and not to shut the gate against the Muses. De Lorme died in 1557; leaving several books of architecture, greatly esteemed. These are, 1. "Nouvelles Inventions pour bien bastir & à petit frais," Paris, 1561, folio, fifty-seven leaves. 2. "Ten Books of Architecture," 1568, folio.[1]

LORRAIN (ROBERT LE), an eminent sculptor, was born at Paris in November 1666. From his infancy he made so rapid a progress in the art of designing, that, at eighteen, the celebrated Girardon intrusted him with the care of teaching his children, and of correcting the designs of his disciples. He committed to him also, in conjunction with Noulisson, the execution of the famous tomb of cardinal Richelieu in the Sorbonne, and of his own tomb at St. Landres, in Paris. On his return from Rome, he finished several pieces at Marseilles, which had been left imperfect by the death of M. Puget. He was received into the academy of sculpture, Oct. 1701, when he composed his Galatea for his chef d'œuvre, a work universally esteemed. Lorrain afterwards made a Bacchus for the gardens at Versailles, a fawn for those at Marli, and several bronzes; among others, an Andromeda, &c. The academy elected him professor May 29, 1717; and he died their governor June 1, 1743, aged 77.

The pieces in the episcopal palace of Saverne, which

[1] Gen. Dict.—Moreri.

are all of his composition, are much admired. He was a learned designer, with a great deal of genius, and succeeded in his heads, especially those of the young nymphs, with so much truth, and a delicacy so admirable, that his chisel seemed to be directed by Corregio or Parmegiano.[1]

LORRIS (WILLIAM DE), a French poet, who flourished about the middle of the thirteenth century, was the author of the "Roman de la Rose," a poem much in request in the middle ages, and known in this country by Chaucer's translation. It was left unfinished by Lorris, and was completed in the next century by John de Meun. The part by Lorris, though the shortest, is by much the most poetical, abounding in rich and elegant description, and in lively portraiture of allegorical personages. The early French editions of this poem are of great rarity and value, and are enumerated by Brunet, and other bibliographers. Of the author nothing is known.[2]

LORRY (ANNE-CHARLES), a learned French physician, was born at Crosny, near Paris, in 1725. In 1748, he was admitted doctor of the faculty of medicine at Paris, and became doctor-regent of the faculty. He was author of several works, some of which still maintain their value. His first publication was entitled "Essai sur l'Usage des Alimens, pour servir de Commentaire aux livres diététiques d'Hippocrate," Paris, 1753, 12mo; the second part of which appeared in 1757. His next publication was an edition of the Aphorisms of Hippocrates, Greek and Latin, in 1759. Afterwards he produced a treatise "De Melancholia et Morbis Melancholicis," ibid. 1765, in two volumes 8vo, and edited Dr. Astruc's "Memoires pour servir à l'Histoire de la Faculté de Médecine de Montpellier," ibid, 1767, 4to; and "Sanctorii de Medicina Statica," with a commentary, 1770, in 12mo. His last work, which combined the merits of much erudition and accurate observation, with great clearness of arrangement and perspicuity of language, was "Tractatus de Morbis Cutaneis," Paris, 1777, in 4to. Dr. Lorry also edited a Latin edition of the works of Mead, and a French one of Barker's dissertation on the conformity of the doctrines of ancient and modern medicine. He died at the baths of Bourbonne, in 1783.[3]

[1] Moreri.—D'Argenville.
[2] Warton's Hist. of Poetry.—Tyrwhitt's Chaucer—Brunet's Manuel du Libraire.
[3] Rees's Cyclopædia from Lory.

LORT (MICHAEL), a learned and amiable clergyman, and some time Greek professor of the university of Cambridge, was descended from an ancient family in Pembrokeshire, and was the son of major Lort, of the Welsh fusileers, who was killed at the battle of Fontenoy, in 1745. He was born in 1725, and was admitted of Trinity-college, Cambridge, in 1743, from whence he removed into the family of Dr. Mead, to whom he was librarian until the death of that celebrated physician, in 1754; and while in that situation probably acquired the taste for literary history and curiosities which enabled him to accumulate a very valuable library, as well as to assist many of his contemporaries in their researches into biography and antiquities. In the mean time he kept his terms at college; and proceeded A. B. in 1746; was elected fellow of his college in 1749; and took his degree of M. A. in 1750. In 1755 he was elected a fellow of the society of antiquaries, and was many years a vice-president, until his resignation in 1788. During this time he made some communications to the "Archæologia," vols. IV. and V. In 1759, on the resignation of Dr. Francklin, he was appointed Greek professor at Cambridge, and in 1761 he took the degree of B. D. and was appointed chaplain to Dr. Terrick, then bishop of Peterborough. In January 1771 he was collated by Dr. Cornwallis, archbishop of Canterbury, to the rectory of St. Matthew, Friday-street, on which he resigned his Greek professorship; and in August 1779 he was appointed chaplain to the archbishop, and in the same year commenced D.D. In April 1780, the archbishop gave him a prebend of St. Paul's (his grace's option) and he continued at Lambeth till 1783, when he married Susanna Norfolk, one of the two daughters of alderman Norfolk, of Cambridge. On the death of Dr. Ducarel, in 1785, he was appointed by archbishop Moore, librarian to the archiepiscopal library at Lambeth. He was also for some years librarian to the duke of Devonshire. In April 1789, he was presented by Dr. Porteus, bishop of London, to the sinecure rectory of Fulham, in Middlesex; and in the same year was instituted to the rectory of Mile-end, near Colchester. He died Nov. 5, 1790, at his house in Savile-row; his death was occasioned by a fall from a chaise while riding near Colchester, which injured his kidnies, and was followed by a paralytic stroke. He was buried at his church in Friday-street, of which he had been rector nineteen years. A

monumental tablet was put up to his memory, which also records the death of his widow, about fifteen months afterwards. They had no issue.

Dr. Lort was well known to the learned of this and other countries, as a man of extensive literary information, and a collector of curious and valuable books, at a time when such articles were less known and in less request than at present. He was very generally and deservedly esteemed by his numerous acquaintance. An artless simplicity formed the basis of his character, united to much kindness and liberality. With talents and learning that might have appeared to great advantage from the press, Dr. Lort was rather anxious to assist the labours of others than ambitious of appearing as the author of separate publications. Except a few occasional sermons, a poem on the peace of Aix-la-Chapelle among the Cambridge congratulations, and some anonymous contributions to the Gentleman's Magazine, and other literary journals and newspapers, we can only mention, as an original work, "A Short Commentary on the Lord's Prayer; in which an allusion to the principal circumstances of our Lord's temptation is attempted to be shewn;" printed in 8vo, 1790. In this ingenious tract, he adopts the translation taken by Dr. Doddridge from the fathers, and given in his "Family Expositor." Mr. Nichols has printed, from the pen of Dr. Lort, a curious "Inquiry into the author, or rather who was not the author, of The Whole Duty of Man." The same gentleman acknowledges his obligations to Dr. Lort for assistance in some of his valuable labours. To Granger also Dr. Lort communicated much information. Biography had been always his study, and most of his books were filled with notes, corrections, and references of the biographical kind. He had likewise compiled many MS lives, which were dispersed at his death. Of some of these the editor of this Dictionary has been enabled to avail himself. His library was not remarkable for external splendour, but it contained a great number of rare and valuable articles, and formed a sale of twenty-five days, at Messrs. Leigh and Sotheby's, in 1791. The produce was 1269*l.*; and his prints sold for 401*l.*[1]

LOTICH (PETER), surnamed SECUNDUS, a distinguished modern Latin poet, was nephew to a celebrated abbot of the monastery of Solitaire, in the county of Hanau, in

[1] Nichols's Bowyer.—Nichols's Poems.—Gent. Mag. LX. LXI.—Lysons's Environs, vol. II.—Granger's Letters by Malcolm, p. 192.

Germany, who in 1543 established the protestant religion in his society, and died in 1567. He was born Nov. 2, 1528, at Solitaire, received the early part of his education at a convent in his native place, and pursued his maturer studies at Francfort, Marpurg, and Wittemburg, at which last place he contracted an intimacy with Melancthon and Camerarius. During the war in Saxony in 1546, when Melancthon and his colleagues were obliged to leave Wittemburg, Lotich being in great perplexity what to do, at length entered, among the troops of John Frederic, elector of Saxony, with some of his fellow-students; but in 1548 we find him again at Erfurth, and afterwards at Wittemburg, pursuing his studies. In 1550 he visited France with some young persons to whom he was governor, and he continued there nearly four years. He afterwards went to Italy, where he had nearly been destroyed by poison prepared for another purpose: he recovered from the effects of it, but was subject to frequent relapses, one of which carried him off in the year 1560. He had taken his degree of doctor of physic at Padua, and in 1557 was chosen professor in that science at Heidelberg. In this situation he was honoured with the friendship of the elector-palatine, and by the excellence of his disposition, and the singular frankness and sincerity of his character, rendered himself universally beloved. A collection of his Latin poems was published in 1561, the year after his decease, with a dedicatory epistle by Joachim Camerarius, who praises him as the best poet of his age. This has been often reprinted, but a complete and correct edition of all his works was published at Amsterdam in 1754, 2 vols. 4to, by Peter Burman, nephew of the celebrated writer of those names. Lotich had a younger brother Christian, likewise a poet, and educated by his uncle, the abbot. A collection of his poems was published in 1620, along with those of his relation John-Peter Lotich, a physician of eminence, and grandson of the above-mentioned Christian, who exercised his profession at Minden and at Hesse, and became professor of medicine at Rintlen in Westphalia. He died very much regretted in 1652. His principal works are, "Conciliorum et Observationum Medicinalium;" "Latin Poems;" "A Commentary on Petronius," and "A History of the Emperors Ferdinand II. and III." in four volumes, is attributed to him.[1]

[1] Gen. Dict.—Niceron, vol. XXVI.—Chaufepie.—Month. Rev. vol. XVI.

LOUBERE (SIMON DE LA), a French poet, was born in 1642, of a respectable family at Toulouse. He was originally secretary of the embassy to M. de St. Romain, ambassador in Switzerland, and went to Siam, 1687, as envoy extraordinary from the French king. On his return to France, he was entrusted with a secret commission in Spain and Portugal, supposed to have had for its object the detachment of those two courts from the alliance which had produced the revolution in England; but his design transpiring, he was arrested at Madrid, and with difficulty obtained his liberty. M. de la Loubere attached himself afterwards to the chancellor de Pontchartrain, and travelled with his son. He was admitted into the French academy in 1693, and that of the belles lettres in 1694; and retired at last to Toulouse, where he married at sixty, established the Floral Games, and died March 26, 1729, aged eighty-seven. His works are, Songs, Vaudevilles, Madrigals, Sonnets, Odes, and other poetical pieces; an account of his voyage to Siam, 2 vols. 12mo, and a treatise "de la Resolution des Equations," 1729, 4to. &c. Of his voyage to Siam, there is an English translation, published in 1693, folio. It is the only one of his productions now in request. There is reason to think he was not much admired by some of the academicians. It being by means of M. de Pontchartrain that he was admitted into the French academy, Fontaine said,

"C'est un impot que Pontchartrain
Veut mettre sur l'Academie."[1]

LOUIS (ANTHONY), an eminent French surgeon, was born at Metz, February 13, 1723. He attained to great reputation in his profession, and was honoured with the numerous appointments of secretary of the royal academy of surgery at Paris, consulting surgeon to the king's forces, surgeon-major to the hospital La Charité, doctor in surgery of the faculty of Halle, in Saxony, honorary member of the royal college of physicians of Nancy, and member of many of the learned societies, not only in France, but in foreign countries. He died, May 20, 1792, and desired to be interred among the poor in the burial-ground of the hospital de la Salpetriere. In addition to the surgical part of the "Encyclopédie," which M. Louis wrote, and to several interesting papers presented to the academy of surgery, he

[1] Niceron, vol. XXVI.—Chaufepie.—Dict. Hist.

was author of a great number of works on medical, chirurgical, and anatomical subjects, the principal of which we shall mention: 1. "Observations sur l'Electricité," &c. Paris, 1741, 12mo. 2. "Essai sur la Nature de l'Ame, où l'on tache d'expliquer son union avec le corps," ibid. 1746, 12mo. 3. "Cours de Chirurgie pratique sur les plaies d'armes à feu," ibid. 1746, 4to. 4. "Observations et Remarques sur les effets du virus cancereux," &c. ibid. 1748. 5. "Positiones Anatomico-chirurgicæ de capite ejusque vulneribus," ibid. 1749. 6. "Lettre sur la certitude des signes de la mort, avec des observations et des experiences sur les noyés," ibid. 1749, 12mo. In this he fell into the mistake of attributing the death of persons drowned to the entrance of water into the lungs. 7. "Experiences sur la Lithotomie," 1757. 8. "Memoire sur une question anatomique, relatif à la jurisprudence," &c. 1763. This memoir, written after the shocking affair of Calas, was intended to establish the distinction of the appearances after voluntary death by hanging, and after murder by that mode; and although he has not resolved the difficulty, the performance is ingenious, and the advice given to surgeons excellent. 9. "Memoire sur la légitimité des naissances prétendues tardives," 1764, in 8vo; to which he published a supplement in the same year. 10. "Recueil d'Observations d'Anatomie et de Chirurgie, pour servir de base à la Theorie des lèsions de la tête par contrecoup," 1766. 11. "Histoire de l'Academie Royale de Chirurgie depuis son établissement jusqu'en 1743," printed in the fourth volume of the memoirs. His last publication was a translation of M. Astruc's work "De Morbis Venereis," into French. In addition to these works, M. Louis also translated Boerhaave's Aphorisms of Surgery, with Van Swieten's Commentary; and wrote several eulogies on deceased members of the academy of surgery, and various controversial tracts, especially concerning the disputes between the physicians and surgeons of Paris, in 1748, &c.[1]

LOUVET (Peter), an able advocate in the seventeenth century, and master of requests to queen Margaret, was born at Reinville, a village two leagues from Beauvais. He died in 1646. His works are, 1. "L'Histoire et les Antiquités de Beauvais," vol. I. 1609, and 1631, 8vo; vol. II. Rouen, 1614, 8vo. The first treats of the ecclesiastical

[1] Dict. Hist.—Rees's Cyclopædia, from Eloy.

affairs of Beauvais; the second, of the civil affairs. 2. "Nomenclatura et Chronologia rerum Ecclesiasticarum Diœcesis Bellovacensis," Paris, 1618, 8vo. 3. "Hist. des Antiquités du Diocése de Beauvais," Beauvais, 1635, 8vo. 4. "Anciennes Remarques sur la Noblesse Beauvoisine, et de plusieurs Familles de France," 1631, and 1640, 8vo. This work is very scarce; it is in alphabetical order, but has only been printed from A to M inclusively, with one leaf of N. Father Triboulet, prior of the Dominicans at Beauvais, and afterwards procurator-general of his order, being authorised to establish a college in the Dominican convent of Beauvais, and to enforce the observance of the rules and statutes of reformation respecting studies there, was imprisoned by his brethren. On this occasion Louvet published, "Abrégé des Constitutions et Reglemens..... pour les Etudes et Réformes du Convent des Jacobins de Beauvais," and addressed it to the king, in 1618, by an epistle dedicatory, in which he petitioned that Triboulet might be set at liberty.—There was another French historian of the same names, who was born at Beauvais. His father was a native of Amiens, and not related to the preceding. He studied physic at Montpellier; also the belles lettres and geography; taught rhetoric with reputation in Provence during a considerable time; and geography at Montpellier; and published several works from 1657 to 1680, respecting the history of Languedoc, Provence, &c. under the following titles: 1. "Remarques sur l'Histoire de Languedoc," 4to. 2. "Abrégé de l'Histoire d'Aquitaine, Guienne, et Gascogne, jusqu'à present," Bourdeaux, 1659, 4to. 3. "La France dans sa Splendeur," 2 vols. 12mo. 4. "Abrégé de l'Histoire de Provence," 2 vols. 12mo, with additions to the same history in 2 vols. folio. 5. "Projet de l'Histoire du Pays de Beaujolois," 8vo. 6. "Hist. des Troubles de Provence depuis 1481 jusqu'en 1598," 2 vols. 12mo. 7. "Le Mercure Hollandois, ou les Conquêtes du Roi, depuis 1672, jusqu'à la fin de 1679," 10 vols 12mo. This last may be useful, and is the best of Peter Louvet's works; but none of the rest are much esteemed.[1]

LOVE (CHRISTOPHER), a presbyterian divine of considerable fame in the time of Cromwell, was born at Cardiff in Glamorganshire, in 1618. In his earlier days he was of a dissipated turn; and his religious education, at least,

[1] Moreri.—Dict. Hist.

must have been neglected by his parents, if what his biographer says be true, that he was fifteen years of age before he ever heard a sermon. The effect of this sermon, however, preached by Mr. Erbery, was such that he became not only reformed, but so strict and precise in his religious duties, as to give offence to his father, who at length placed him as an apprentice in London. His son, who was averse to this measure, earnestly intreated that he might be sent to the university; to which having obtained a very reluctant consent, he became a servitor of New Inn, Oxford, in 1635. Here, however, as his father denied him a proper support, he subsisted by the help of the above-mentioned Mr. Erbery, and such supplies as his mother could afford. After taking a bachelor's degree in arts, he went into holy orders, and preached frequently at St. Peter in the Bayley, but his principles were so unacceptable, that after he had taken his master's degree, and had refused to subscribe the canons enjoined by archbishop Laud, relative to the prelates and the Book of Common Prayer, he was expelled the congregation of masters.

On leaving Oxford, he went to London, where his fixed aversion to the hierarchy prevented his promotion to any living, and procured his being silenced, on which he went to Scotland to obtain presbyterian ordination; but, according to the laws of that church, he could not be ordained without settling there. On his return to England, he preached occasionally at various places, always introducing sentiments of the bitterest hostility to the church of England. At length, when his wishes were accomplished, by the establishment of the presbyterian government in England, he was ordained, according to their method, in Aldermanbury church, London, in January 1644. Next year he gave proof that he had as little prudence as moderation, by going to Uxbridge, when the commissioners for the treaty of peace were there, and preaching a sermon, in which he inveighed with great violence against his majesty's commissioners, who complained of the insult to those of the parliament. He was, in consequence, sent for to London, and although acquitted by order of the House of Commons, yet, according to Neal, was confined to his house during the treaty, and then discharged. That language must have been very gross which induced the parliament to act thus towards one of their greatest favourites.

He was next appointed one of the Assembly of Divines,

and minister of St. Lawrence Jury, and is said also to have been chosen minister of St. Anne's, Aldersgate-street. He was one of the London ministers who signed a declaration against the king's death. He was afterwards engaged in a plot, which cost him his life, and was known at the time by the name of Love's plot, either because he was a principal agent, or a principal sufferer. Mr. Love, we have already noticed, was a presbyterian, and when he found that the independents were gaining the ascendancy, he united with various gentlemen and ministers of his own way of thinking to assist the Scotch (before whom Charles II. had taken the covenant, and by whom he had been crowned,) in their endeavours to advance that sovereign to the crown of England. Cromwell, however, was too watchful for the success of such a design in London; and the chief conspirators being apprehended, Mr. Love and a Mr. Gibbons were tried and executed, the rest escaping by interest, or servile submission. Mr. Love appears on his trial to have used every means to defeat its purpose, and was certainly more tenacious of life, than might have been expected from the boldness of his former professions. Great intercessions were made to the parliament for a pardon: his wife presented one petition, and himself four; several parishes also, and a great number of his brethren interceded with great fervour; but all that could be obtained was the respite of a month. It is said that the affairs of the commonwealth being now at a crisis, and Charles II. having entered England with 16,000 Scots, it was thought necessary to strike terror in the presbyterian party, by making an example of one of their favourite ministers. Some historians say that Cromwell, then in the north, sent a letter of reprieve and pardon for Mr. Love, but that the post-boy was stopped on the road by some persons belonging to the late king's army, who opened the mail, and finding this letter, tore it in pieces, exclaiming that "he who had been so great a firebrand at Uxbridge, was not fit to live." Whatever truth may be in this, he was executed, by beheading, on Tower-hill, Aug. 22, 1651. He was accompanied at his death by the three eminent nonconformists, Simeon Ashe, Edmund Calamy, and Dr. Manton. The latter preached a funeral sermon for him, in which, while he avoids any particular notice of the cause of his death, he considers him, as the whole of his party did, in the light of a saint and martyr. The piety of his

life, indeed, created a sympathy in his favour which did no little harm to the power of Cromwell. Thousands began to see that the tyranny of the republic would equal all they had been taught to hate in the monarchy. The government, we are told, expressed some displeasure at Dr. Manton's intention of preaching a funeral sermon, and their creatures among the soldiers threatened violence, but he persisted in his resolution, and not only preached, but printed the sermon. The loyalists, on the other hand, considered Love's death as an instance of retributive justice. Clarendon says that he "was guilty of as much treason as the pulpit could contain;" and his biographers have so weakly defended the violence of his conduct during the early period of the rebellion, as to leave this fact almost indisputable. His works consist of sermons and pious tracts, on various subjects, mostly printed after his death, and included in three volumes, 8vo. They were all accompanied by prefaces from his brethren, of high commendation.[1]

LOVE (JAMES), an actor and dramatic writer, assumed this name (from his wife's, De L'Amour) when he first attached himself to the stage. He was one of the sons of Mr. Dance the city surveyor, whose memory will be transmitted to posterity on account of the clumsy edifice which he erected for the residence of the city's chief magistrate. Our author received, it is said, his education at Westminster school, whence he removed to Cambridge, which, it is believed, he left without taking any degree. About that time a severe poetical satire against sir Robert Walpole, then minister, appeared under the title of "Are these things so?" which, though written by Mr. Miller, was ascribed to Pope. To this Mr. Love immediately wrote a reply called "Yes, they are, what then?" which proved so satisfactory to Walpole that he made him a handsome present, and gave him expectations of preferment. Elated with this distinction, with the vanity of a young author, and the credulity of a young man, he considered his fortune as established, and, neglecting every other pursuit, became an attendant at the minister's levees, where he contracted habits of indolence and expence, without obtaining any advantage. The stage now offered

[1] Neal's Puritans.—Brook's Lives of the Puritans.—Crosby's History of the Baptists.—MS Life in Ayscough's Catalogue in the British Museum.

itself as an asylum from the difficulties he had involved himself in, and, therefore, changing his name to Love, he made his first essays in strolling companies. He afterwards performed both at Dublin and Edinburgh, and at the latter place resided some years as manager. At length he received, in 1762, an invitation to Drury-lane theatre, where he continued during the remainder of his life. In 1765, with the assistance of his brother, he erected a new theatre at Richmond, and obtained a licence for performing in it; but did not receive any benefit from it, as the success by no means answered his expectations. He died about the beginning of 1774. He neither as an actor or author attained any great degree of excellence. His performance of Falstaff was by much the best, but the little reputation which he acquired by it was entirely eclipsed by the superiority of genius which his successor, Mr. Henderson, displayed in the representation of the same character. As an author, he has given the world "Pamela, a Comedy," 1742, and some other dramatic pieces, enumerated in the "Biographia Dramatica."[1]

LOVELACE (RICHARD), an elegant poet of the seventeenth century, was the eldest son of sir William Lovelace, of Woolwich, in Kent, and was born in that county about 1618. He received his grammar-learning at the Charter-house; and, in 1634, became a gentleman-commoner of Gloucester hall, Oxford, being then, as Wood observes, "accounted the most amiable and beautiful person that eye ever beheld; a person also of innate modesty, virtue, and courtly deportment, which made him then, and especially after, when he retired to the great city, much admired and adored by the female sex." In 1636 he was created M. A. and, leaving the university, retired, as Wood phrases it, in great splendour to the court; where being taken into the favour of lord Goring he became a soldier, and was first an ensign, and afterwards a captain. On the pacification at Berwick he returned to his native country, and took possession of his estate, worth about five hundred pounds per annum; and, about the same time, was deputed by the county to deliver the Kentish petition to the House of Commons, which giving offence, he was ordered into custody, and confined in the Gate-house, whence he was released on giving bail of 40,000*l.* not to go beyond the

[1] Biog. Dram.

lines of communication without a pass from the Speaker. During the time of his confinement to London he lived beyond the income of his estate, chiefly to support the credit of the royal cause; and, in 1646, he formed a regiment for the service of the French king, was colonel of it, and wounded at Dunkirk. In 1648 he returned to England with his brother, and was again committed prisoner to Peter-house in London, where he remained till after the king's death. At that period he was set at liberty, but, "having then consumed all his estate he grew very melancholy, which at length brought him into a consumption, became very poor in body and purse, was the object of charity, went in ragged cloaths (whereas when he was in his glory he wore cloaths of gold and silver), and mostly lodged in obscure and dirty places, more befitting the worst of beggars and poorest of servants." He died in a very poor lodging in Gunpowder-alley, near Shoe-lane, in 1658, and was buried at the west end of St. Bride's church. His pieces, which are light and easy, had been models in their way, were their simplicity but equal to their spirit; but they were the offspring of gallantry and amusement, and seldom received a requisite degree of polish. Under the name of Lucasta, which is the title to his poems, contained in two volumes (the latter published by his brother Dudley Posthumus Lovelace, in 1659), he compliments a Miss Lucy Sacheverel, a lady, according to Wood, of great beauty and fortune, whom he was accustomed to call "Lux Casta." On the report of Lovelace's death of his wounds, at Dunkirk, she married. Winstanly has, and not improperly, compared him to sir Philip Sidney. He wrote also two plays, "The Scholar," a comedy, and "The Soldier," a tragedy.[1]

LOVIBOND (EDWARD), a modern poet whose personal history has been neglected, was, according to the preface to his poems, "a gentleman of fortune, who passed the greater part of his years in the neighbourhood of Hampton, in Middlesex, where he lived greatly beloved by those who best knew him. He was an admirable scholar, of very amiable manners, and of universal benevolence, of which all his writings bear strong testimony. The little pieces which compose (his works) were chiefly written on such

[1] Life, in Gent. Mag. vols. LXI. and LXII.—Biog. Dram.—Ellis's Specimens. —Headley's Beauties, &c.

incidents as occasionally arose in those societies of intimate acquaintance which he most frequented. After his death, which happened in 1775, his poems being dispersed in the hands of different friends, to whom they had been given by himself, many people expressed to his only brother, Anthony Lovibond Collins, esq. a wish to have them collected together, and preserved. This gentleman, equally zealous for the reputation of a brother he affectionately loved, hath put into the editor's hands those pieces he hath selected for that purpose."

Of a man of so many virtues, and so greatly beloved, the public might reasonably have expected a more detailed account.—His father, we are told, was a director of the East India company, and died in 1737, leaving him probably that fortune on which he was enabled to pass his days in the quiet enjoyment of the pleasures of rural life. He died September 27, 1775, at his house at Hampton, but the register of that parish is silent on his interment. We have been informed also that he was married, and not very happily.

When the "World" was conducted by Edward Moore, and his many noble and learned contributors, Mr. Lovibond furnished five papers; of which Nos. 93 and 94 contain some just remarks on the danger of extremes, and the impediments to conversation. In Nos. 132 and 134 he opposes the common erroneous notions on the subject of Providence with considerable force of argument, and concludes with some ironical remarks, not ill applied. In No. 82 he first published "The Tears of Old May Day," the most favourite of all his poems. The thoughts are peculiarly ingenious and happy, yet it may be questioned whether it is not exceeded by his "Mulberry Tree," in which the distinguishing features of Johnson's and Garrick's characters are admirably hit off—the frivolous enthusiasm of the one, and the solid and sturdy veneration of the other for our immortal bard, are depicted with exquisite humour. Julia's printed letter appears to have been a favourite with the author. There are some bursts of genuine passion, and some tenderness displayed occasionally, but it wants simplicity. It was probably suggested by Pope's Eloisa, and must suffer in proportion as it reminds us of that inimitable effort. His "Lines on Rural Sports" are both poetical and moral, and contain some interesting pictures sweetly persuasive to a humane treatment of the brute

creation. His love verses, some of which are demi-platonic, are tender and sprightly. The Miss K— P— was Miss Kitty Phillips, a relation of the family, now ennobled by the title of Milford. The "Tale of the Hitchin Convent;" the "Lines to a young Lady," a very good actress; the "Verses to Mr. Woodeson," and those on converting that gentleman's house into a poor-house, are all distinguished by original turns of thought. His pieces were generally circulated *in* private, as he had not the ambition of an author, and was contented to please those whom he intended to please; yet he never attempted any subject which he did not illustrate by novelty of manner, and upon the whole may be considered as among the most successful of that class who are rather *amateurs*, than professional poets.[1]

LOW (GEORGE), a clergyman of Scotland, and an ingenious natural historian, was born at Edzal in Forfarshire, in 1746. He was educated at the colleges of Aberdeen and St. Andrew's, and afterwards was tutor in the family of Graham, at Stromness in Orkney. During his residence at this place, Mr. (now sir Joseph) Banks and Dr. Solander arrived at the island on their return from the last voyage of discovery, in which capt. Cook lost his life; and Mr. Low, having early acquired a taste for natural history, was much noticed by those distinguished philosophers, and was requested to accompany them in their excursions through the Orkneys, and also to the Shetland islands, which he accordingly did.

In 1774 he was ordained minister of Birsay and Haray, a parish in Pomona, or main-land of Orkney, and from this time devoted himself to the duties of his charge, which he continued to fulfil for the remainder of his life. He employed his leisure chiefly in the study of nature, and his success was highly creditable, considering the many disadvantages of a remote situation. Sir Joseph Banks, with his accustomed zeal for the promotion of science, introduced him to Mr. Pennant, by whose advice he engaged to undertake a "Fauna Orcadensis," and a "Flora Orcadensis," the first of which was published in 1813, 4to, from a MS. in the possession of William Elford Leach, M. D. F. L. S. &c.; but the "Flora" has not been discovered. A tour through the islands of Orkney and Shetland,

[1] Johnson and Chalmers's Poets, 1810.

containing hints relating to their ancient, modern, and natural history, was also prepared by Mr. Low for the press, and previous to his decease, he made a translation of Torfæus's "History of Orkney." The MSS. of the "Fauna," the tour and the translation just mentioned, with his zoological collections, came into the possession of Mr. George Paton, an eminent antiquary of Edinburgh, after whose decease they were purchased by different persons. Mr. Low died in 1795. His "Fauna" forms a very interesting and valuable addition to the natural history of the British islands.[1]

LOWE (PETER), a surgeon of the sixteenth century, was born in Scotland. In a work entitled "A Discourse on the whole Art of Chirurgery," published at Glasgow in 1612, he acquaints his readers, that he had practised twenty-two years in France and Flanders; that he had been two years surgeon-major to the Spanish regiment at Paris; and had then followed his master, the king of France (Henry IV.) six years in his wars. In the title-page of his book, he calls himself doctor in the faculty of surgery at Paris, and ordinary surgeon to the king of France and Navarre. It does not appear how long he had resided at Glasgow; but he mentions that, fourteen years before the publication of his book, he had complained of the ignorant persons who intruded into the practice of surgery, and that in consequence the king (of Scotland) granted him a privilege, under his privy seal, of examining all practitioners in surgery in the western parts of Scotland. He refers to a former work of his own, entitled "The Poor Man's Guide," and speaks of an intended publication concerning the diseases of women. He died in 1612. The "Discourse on Chirurgery" appears to have been in esteem, as it reached a fourth edition in 1654, but it is founded more on authority than observation. Ames mentions another work of his with the title "An easy, certain, and perfect method to cure and prevent the Spanish Sickness; by Peter Lowe, doctor in the Faculties of Chirurgerie at Paris, chirurgeon to Henry IV." London, 1596, 4to.[2]

LOWER (RICHARD), an eminent physician and anatomist, was born at Tremere, in Cornwall, about 1631. He

[1] Advertisement by Mr. Leach, prefixed to the "Fauna."
[2] Aikin's Biog. Memoirs of Medicine.—Rees's Cyclopædia.

was descended from a good family, and received a liberal education, being admitted as king's scholar at Westminster school, and thence elected to Christ-church college, Oxford, in 1649, where he took the degree of M. A. in 1655, and then studied medicine. The celebrated Dr. Willis, who employed him as coadjutor in his dissections, found him so able an assistant, that he afterwards became his steady friend and patron, and introduced him into practice. In 1665, Lower took the degree of M. D.; and in the same year published a defence of Dr. Willis's work on fevers, entitled "Diatribæ Thomæ Willisii M. D. et Prof. Oxon. de Febribus Vindicatio adversus Edm. de Meara Ormondiensem Hibern. M. D." 8vo, a work of considerable learning and force of argument, but not without some fallacies, as he afterwards himself admitted. But his most important work was, his "Tractatus de Corde, item de motu et calore Sanguinis, et Chyli in eum transitu," which was first printed in London in 1669. In this work the structure of the heart, the origin and course of its fibres, and the nature of its action, were pointed out with much accuracy and ingenuity. He likewise demonstrated the dependance of its motions upon the nervous influence, referred the red colour of the arterial blood to the action of the air upon it in the lungs, and calculated the force of the circulation, and the quantity and velocity of the blood passing through it. The work excited particular notice, in consequence of the chapter on the transfusion of blood from the vessels of one living animal to those of another, which the author had first performed experimentally at Oxford, in February 1665, and subsequently practised upon an insane person before the royal society. Lower claims the merit of originality in this matter; but the experiment had certainly been suggested long before by *Libavius* (see LIBAVIUS), and experience having soon decided, that the operation was attended with pernicious consequences, it was justly exploded. Lower had removed to London soon after the commencement of these experiments, and in 1667 had been a fellow of the royal society, and of the college of physicians. The reputation acquired by his publications brought him into extensive practice; and after the death of Dr. Willis, he was considered as one of the ablest physicians in London. But his attachment to the Whig party, at the time of the Popish plot, brought him into discredit at court, so that his practice

declined considerably before his death, Jan 17, 1690-91. He was buried at St. Tudy, near his native place, in Cornwall, where he had purchased an estate. In addition to the writings above-mentioned, he communicated some papers containing accounts of anatomical experiments to the royal society; a small tract on catarrh, which was added, as a new chapter, to the edition of the treatise de Corde of 1680; and a letter on the state of medicine in England. He is said to have been the first discoverer of Astrop Wells.[1]

LOWER (SIR WILLIAM, KNT.), was a noted cavalier in the reign of king Charles I. He was born at a place called Tremare in Cornwall. During the heat of the civil wars he took refuge in Holland, where, being strongly attached to the Muses, he had an opportunity of enjoying their society, and pursuing his study in peace and privacy. He died in 1662. He was a very great admirer of the French poets, particularly Corneille and Quinault, on whose works he has built the plans of four out of the six plays which he wrote. The titles of his dramatic works are, 1. "Phœnix in her Flames." 2. "Polyeuctes; or, The Martyr." 3. "Horatius." 4. "Inchanted Lovers." 5. "Noble Ingratitude." 6. "Amorous Phantasm." All those, except the first, were written during the usurpation. He translated from the French the first and third volumes of "The Innocent Lady, or Illustrious Innocents." But the most considerable of his translations, was "A Relation in form of a Journal of the voyage and residence of Charles II. in Holland from May 25, to June 2, 1660," fol. finely printed, with good engravings of the ceremonies, and several copies of bad verses by the translator.[2]

LOWMAN (MOSES), a learned dissenting clergyman, was born in 1680. He was originally destined for the law, and in 1697 entered as a student in the Middle-Temple, but in about two years he changed his purpose and determined to study divinity. With this view he went over to Holland in 1699, where he studied partly at Utrecht and partly at Leyden. In 1710, after being admitted to the ministry among the dissenters, he settled with the congregation at Clapham, as assistant to Mr. Grace, whom he succeeded as their pastor, and was ordained in 1714. In

[1] Biog. Brit.—Ath. Ox. vol. II.—Rees's Cyclopædia.
[2] Ath. Ox. vol. II.—Biog. Dram.—Cole's MS Athenæ in Brit. Mus.

this situation he continued to his death, preaching twice each Sunday until within a few weeks of that event. He distinguished himself, from the period of his academical studies, in metaphysics and divinity: and, to the close of his life, he was an indefatigable reader, and acquired an extraordinary stock of useful knowledge, particularly in Jewish learning and antiquities, to which last he was much devoted. The result of this application appeared in the learned works he published, and which constituted his chief fame; for as a pulpit orator, it does not appear that he was much admired. Dr. Chandler, who preached his funeral sermon, gives him a very high personal character. He died May 3, 1752, in the seventy-third year of his age.

His pen was first employed, in 1716, in a kind of periodical work, called the "Occasional Papers," which now form three volumes, 8vo, and in which he wrote, No. I. (vol. II.) "On Orthodoxy;" and No. VI. "On the danger of the Church." His colleagues in this paper were Mr. Simon Brown, Dr. Grosvenor, Dr. Evans, and others. The subjects are in general on points in controversy with the church. In 1718, he wrote a treatise against Collins, the title of which, says his biographer, is forgotten, but it is mentioned by the accurate Leland, as "The Argument from prophecy, in proof that Jesus is the Messiah, vindicated, in some considerations on the prophecies of the Old Testament, as the grounds and reasons of the Christian religion." It was not printed, however, until 1733. In 1735, he was one of the preachers at Salter's-Hall, against popery: the subject of his sermon, "The Principles of Popery schismatical." He had published before this, two occasional sermons. Another of his pamphlets, entitled "An Argument to prove the Unity and Perfections of God *à priori*," was more admired for its novelty and ingenuity than usefulness: but the works of Mr. Lowman on which his reputation is most securely founded, are, 1. "A Dissertation on the Civil Government of the Hebrews," in answer to Morgan's "Moral Philosopher." This, which appeared in 1740, was esteemed a very judicious performance, and was highly approved of by bishop Sherlock and other clergymen of the established church. The second edition, in 1745, has an appendix. 2. "A rationale of the Ritual of the Hebrew Worship: in which the design and usefulness of that ritual are explained and vindicated from objections," 1748. 3. "A Paraphrase and Notes upon the Revelation

of St. John," 4to, twice, and 8vo, lately. 4. "Three (posthumous) Tracts," on the Schechina, the Logos, &c.[1]

LOWTH (WILLIAM), a distinguished divine, was the son of William Lowth, apothecary and citizen of London, and was born in the parish of St. Martin's Ludgate, Sept. 11, 1661. His grandfather Mr. Simon Lowth, rector of Tylehurst in Berks, took great care of his education, and initiated him early in letters. He was afterwards sent to Merchant-Taylors' school, where he made so great a progress that he was elected thence into St. John's-college in Oxford in 1675, before he was fourteen. Here he regularly took the degrees of master of arts, and bachelor in divinity. His eminent worth and learning recommended him to Dr. Mew, bishop of Winchester, who made him his chaplain, and in 1696 conferred upon him a prebend in the cathedral-church of Winchester, and in 1699 presented him to the rectory of Buriton, with the chapel of Petersfield, Hants. His studies were strictly confined within his own province, and solely applied to the duties of his function; yet, that he might acquit himself the better, he acquired an uncommon share of critical learning. There is scarcely any ancient author, Greek or Latin, profane or ecclesiastical, especially the latter, whose works he had not read with accuracy, constantly accompanying his reading with critical and philological remarks. Of his collections in this way, he was, upon all occasions, very communicative. His valuable notes on "Clemens Alexandrinus" are to be met with in Potter's edition of that father; and his remarks on "Josephus," communicated to Hudson for his edition, are acknowledged in his preface; as also those larger and more numerous annotations on the "Ecclesiastical Historians," inserted in Reading's edition of them at Cambridge. The author also of the "Bibliotheca Biblica" was indebted to him for the same kind of assistance. Chandler, late bishop of Durham, while engaged in his defence of Christianity from the prophecies of the Old Testament, against Collins's discourse of the "Grounds and Reasons of the Christian Religion," and in his vindication of the "Defence," in answer to "The Scheme of Literal Prophecy considered," held a constant correspondence with him, and consulted him upon many difficulties that occurred in the course of that work. But the most

[1] Chandler's Funeral Sermon.—Prot. Dissenter's Magazine, vols. I. and II.

valuable part of his character was that which least appeared in the eyes of the world, the private and retired part, that of the good Christian, and the useful parish-priest. His piety, his diligence, his hospitality, and beneficence, rendered his life highly exemplary, and greatly enforced his public exhortations. He married Margaret daughter of Robert Pitt, esq. of Blandford, by whom he had three daughters and two sons, one of whom was the learned subject of our next article. He died May 17, 1732, and was buried, by his own orders, in the church-yard at Buriton, near the South side of the chancel; and on the inside wall is a plain monument with an inscription.

He published, 1. "A Vindication of the Divine Authority, and Inspiration of the Old and New Testament, 1692," 12mo. And a second edition with "amendments, and a new preface, wherein the antiquity of the Pentateuch is asserted, and vindicated from some late objections, 1699." 2. "Directions for the profitable reading of the Holy Scriptures; together with some observations for confirming their Divine Authority, and illustrating the difficulties thereof, 1708," 12mo. This useful tract has gone through several editions. 3. "Two Sermons preached in the cathedral church of Winchester, at the assizes in 1714, entitled "Religion the distinguishing Character of Human Nature, on Job xxviii. 28," and, "The Wisdom of acknowledging Divine Revelation, on Matt. xi. 10." 4. "A Commentary on the Prophet Isaiah, 1714." 5. "On Jeremiah, 1718." 6. "On Ezekiel, 1723." 7. "On Daniel and the Minor Prophets, 1726." These, originally published in 4to, were afterwards republished together, with additions, in one vol. folio, as a continuation of bishop Patrick's "Commentary on the other parts of the Old Testament, in which form it has had several editions. 8. "The Characters of an Apostolical Church fulfilled in the Church of England, and our obligations to continue in the Communion of it." 9. "A Sermon preached in the Church of Petersfield, in the county of Southampton, 1752." This drew him unwillingly into some controversy with John Norman, a dissenter, of Portsmouth; but he soon dropped it, thinking him an unfair adversary, for his more useful studies and duties.[1]

LOWTH, (ROBERT), a very learned and eminent prelate, and second son to the preceding, was born Nov. 27,

[1] Biog. Brit. communicated by his Son, afterwards bishop of London.

1710. He received his education at Winchester-school, and while there gave the first specimen of his great abilities, in a poem, entitled "The Genealogy of Christ, as it is represented on the East window of Winchester-college chapel," since inserted in Pearch's Collection of Poems. He also, as an exercise, in 1729, wrote another poem, entitled "Catharine Hill," the place where the Winchester scholars are allowed to play on holidays. From Winchester he was elected to New-college, Oxford, in 1730, where he took his degree of M. A. June 8, 1737. At Oxford he was not more distinguished for proficiency in his studies, than for the excellence of his taste, and the politeness of his manners: and being now more immediately under Wykeham's roof, he conceived the design, which he afterwards so ably accomplished, of investigating the history of his college, and writing the life of that wise and munificent founder. The first distinction he obtained in the university was the office of professor of poetry, which was conferred upon him in 1741, on the resignation of his friend Mr. Spence. In performing the duties of this office he struck out a new path, by giving a course of lectures on Hebrew poetry, which have since added so much to his reputation.

In 1746, Mr. Lowth published "An Ode to the people of Great Britain, in imitation of the sixth ode of the third book of Horace;" a spirited performance, severely reproving the vices of the times. This was afterwards inserted in Dodsley Collection, vol. III. and was followed by his "Judgment of Hercules," in his friend Mr. Spence's "Polymetis *." His first preferment in the church was to the rectory of Ovington, in Hampshire, which he received from bishop Hoadly. In 1748, he accompanied Mr. Legge, afterwards chancellor of the Exchequer, to Berlin, who went to that court in a public character; and with whom, from his earliest years, Mr. Lowth lived on terms of the most intimate and uninterrupted friendship. In the following year he became acquainted with the duke of Devonshire, in consequence of his attending his brothers

* Shenstone in 1740 published *his* "Judgment of Hercules." Dr. Lowth, when young, had written a poem on the same subject. On seeing Shenstone's advertisement, therefore, he immediately set out for London, supposing that his work had, by some means or other, got into a bookseller's hand, and was surreptitiously printed. "Recollection of Particulars in the Life of Shenstone," by Mr. Greaves, who adds, "Dr. Lowth's poem is written in a more chaste, Mr. Shenstone's in a more florid style."

lord George and lord Frederic Cavendish, on their travels, and especially at Turin, which place was their principal residence during their absence from this country. The duke was so amply satisfied with the conduct of Mr. Lowth, as the travelling tutor of his brothers, that he afterwards proved his steady friend and patron. In 1750, bishop Hoadly conferred on him the archdeaconry of Winchester, and in 1753, the rectory of East Woodhay, in Hampshire.

In this last mentioned year he published his Poetry-lectures, under the title of "De Sacra Poesi Hebræorum Prælectiones academicæ," 4to, of which he gave the public an enlarged edition in 1763, 2 vols. 8vo. The second volume consists of additions made by the celebrated Michaelis. To this work, as we have already noticed, the duties of his professorship gave occasion; and the choice of his subject, which lay out of the beaten paths of criticism, and which was highly interesting, not only in a literary, but a religious view, afforded ample scope for the poetical, critical, and theological talents of the author. In these prelections, the true spirit and distinguishing character of the poetry of the Old Testament are more thoroughly entered into, and developed more perfectly, than ever had been done before. Select parts of this poetry are expressed in Latin composition with the greatest elegance and force; the general criticism which pervades the whole work is such as might be expected from a writer of acknowledged poetical genius and literary judgment; and the particular criticism applied to those passages of the original Hebrew, which he has occasion to introduce, in order either to express the sense, or correct the words of it, is a pattern for that kind of sacred literature: nor are the theological subjects which occur in the course of the work, and are necessarily connected with it, treated with less ability. To the "Prelections" is subjoined a "Short Confutation of bishop Hare's system of Hebrew Metre," in which he shows it to be founded on false reasoning, on a *petitio principii*, that would equally prove a different and contrary system true. This produced the first and most creditable controversy in which Mr. Lowth was engaged. The Harian metre was defended by Dr. Thomas Edwards, of Cambridge, (see his life,) who published a Latin letter to Mr. Lowth, to which the latter replied in a "Larger Confutation," addressed to Dr. Edwards in 1766. This "Larger Confuta-

tion," which from the subject may be supposed dry and uninteresting to the majority of readers, is yet, as a piece of reasoning, extremely curious; for there never was a fallacy more accurately investigated, or a system more completely refuted, than that of bishop Hare.

In July 1754, probably as a reward for the distinguished ability displayed in his "Prælectiones," he received the degree of D. D. conferred by the university in the most honourable manner in their power, by *diploma*; and in 1755 he went to Ireland as first chaplain to the marquis of Hartington (afterwards duke of Devonshire, and then) lord lieutenant. In consequence of this appointment he had the offer of the bishopric of Limeric, but this* he exchanged with Dr. Leslie, prebendary of Durham, and rector of Sedgefield, near that place, for these preferments, which were accordingly given to him by Dr. Trevor, bishop of Durham, who was not a little pleased to rank among his clergy a gentleman of such rare accomplishments.

In 1758 he published that admirable specimen of recondite biography, his "Life of William of Wykeham," 8vo, founder of Winchester and New colleges. It is collected from authentic evidences, and affords the most certain information of the manners of the times, and of many of the public transactions in which Wykeham was concerned, with such an account of the origin and foundation of his college, as was scarcely to be supposed recoverable at so remote a period. This work has gone through three editions. In the dedication to bishop Hoadly, Dr. Lowth gives the sanction of his approbation to a decision which Hoadly, as visitor, had recently made respecting the wardenship of Winchester college. This produced a sarcastic address to him, which he replied to in a pamphlet entitled "An Answer to an anonymous Letter to Dr. Lowth concerning the late Election of a Warden of Winchester college." This was written in his usual masterly manner.

The next work of importance with which he favoured

* On one occasion our author happened to meet with the celebrated Rev. Philip Skelton, in London. Mr. Lowth was then, he said, a tall, thin, remarkably grave man. When he perceived Mr. Skelton was a clergyman from Ireland, he told him he could have been highly promoted in the Irish church, but he refused it, as he did not wish to live in that country.—Skelton, with all the world, had a high opinion of that learned and ingenious prelate, and said "Lowth on the Prophecies of Isaiah is the best book in the world next to the Bible."—Burdy's Life of Skelton, p. 94.

the public was his "Short Introduction to English Grammar," first published in 1762, and which has since gone through numerous editions. It was originally designed only for domestic use; but its utility in recommending a greater attention to grammatical form and accuracy in our language than had hitherto been observed in it, and the many judicious remarks which occur, fully justified the publication, as well as the favourable reception it has met with.

In 1765 Dr. Lowth was elected a fellow of the royal societies of London and Gottingen; and in the same year was involved in a controversy with bishop Warburton. On this subject we shall be brief, but we cannot altogether agree with former biographers of Lowth and Warburton, in considering them as equally blameable, and that the contest reflected equal disgrace on both. In all contests the provoking party has more to answer for than the provoked. We lament that it was possible for Warburton to discover in the amiable mind of Lowth that irritability which has in some measure tainted the controversy on the part of the latter; and we lament that Lowth was not superior to the coarse attack of his antagonist; but all must allow that the attack was coarse, insolently contemptuous, and almost intolerable to any man who valued his own character. Lowth had advanced in his Prelections an opinion respecting the Book of Job, which Warburton considered as aimed at his own peculiar opinions. This produced a private correspondence between them in 1756, and after some explanations the parties seem to have retired well satisfied with each other. This, however, was not the case with Warburton, who at the end of the last volume of a new edition of his "Divine Legation," added "An appendix concerning the Book of Job," in which he treated Dr. Lowth with every expression of sneer and contempt, and in language most grossly illiberal and insolent. This provocation must account for the memorable letter Dr. Lowth published entitled "A Letter to the right rev. author of the Divine Legation of Moses demonstrated, in answer to the Appendix to the fifth volume of that work; with an appendix, containing a former literary correspondence. By a late professor in the university of Oxford," 8vo. Few pamphlets of the controversial kind were ever written with more ability, or more deeply interested the public than this. What we regret is the strong tendency to personal satire; but the public at the time found an apology even for that

in the overbearing character of Warburton, and the contemptuous manner in which he, and his *under-writers*, as Hurd and others were called, chose to treat a man in all respects their equal at least. It was, therefore, we think, with great justice, that one of the monthly critics introduced an account of this memorable letter, by observing, that "when a person of gentle and amiable manners, of unblemished character, and eminent abilities, is calumniated and treated in the most injurious manner by a haughty and over-bearing colossus, it must give pleasure to every generous mind to see a person vindicating himself with manly freedom, resenting the insult with proper spirit, attacking the imperious aggressor in his turn, and taking ample vengeance for the injury done him. Such is the pleasure which every impartial reader, every true republican in literature, will receive from the publication of the letter now before us." *

This was followed by "Remarks on Dr. Lowth's Letter to the bishop of Gloucester," anonymous, but now known to have been written by Mr. Towne, archdeacon of Stow in Lincolnshire; to which is annexed "The second epistolary Correspondence" between Warburton and Lowth, in which Warburton accuses Lowth of a breach of confidence in publishing the former correspondence. A more petty controversy arose from Dr. Lowth's letter, between him and Dr. Brown, author of "Essays on the Characteristics," who fancied that Lowth had glanced at him as one of the servile admirers of Warburton. He therefore addressed "A Letter to the Rev. Dr. Lowth," which was answered in "A Letter to the Rev. Dr. Brown," written in a polite and dispassionate manner. It was followed by two anonymous addresses to Dr. Brown, censuring him for having introduced himself and his writings into a dispute which had nothing to do with either †.

* "The real merit of Warburton was degraded by the pride and presumption with which he pronounced his infallible decrees. In his polemic writings he lashed his antagonists without mercy or moderation; and his servile flatterers exalted the master-critic far above Aristotle and Longinus, assaulted every modern dissenter who refused to consult the oracle, and to adore the idol. In a land of liberty, such despotism must provoke a general opposition, and the zeal of opposition is seldom candid or impartial. A late professor of Oxford (Dr. Lowth) in a pointed and polished epistle (Aug. 31, 1765) defended himself, and attacked the bishop; and whatsoever might be the merits of an insignificant controversy, his victory was clearly established by the silent confession of Warburton and his slaves."—Gibbon's Memoirs, 4to, p. 136.

† We have not thought it necessary to notice all the petty antagonists of Dr. Lowth; among these was Richard Cum-

In June 1766 Dr. Lowth was promoted to the see of St. David's, and about four months after was translated to that of Oxford. In this high office he remained till 1777, when he succeeded Dr. Terrick in the see of London. In 1778 he published the last of his literary labours, entitled "Isaiah: a new Translation, with a preliminary dissertation, and notes, critical, philological, and explanatory." His design in this work was not only to give an exact and faithful representation of the words and sense of the prophet, by adhering closely to the letter of the text, and treading as nearly as may be in his footsteps; but to imitate the air and manner of the author, to express the form and fashion of the composition, and to give the English reader some notion of the peculiar turn and cast of the original. For this he was eminently qualified, by his critical knowledge of the original language, by his understanding more perfectly than any other writer of his time the character and spirit of its poetry, and by his general erudition, both literary and theological. In the preliminary dissertation the form and construction of the poetical compositions of the Old Testament are examined more particularly, and at large, than even in the "Prelections" themselves; and such principles of criticism are established as must be the foundation of all improved translations of the different, and especially of the poetical books of the Old Testament. In this instance the translation of the evangelical prophet, who is almost always sublime or elegant, yet often obscure notwithstanding all the aids of criticism, was executed in a manner adequate to the superior qualifications of the learned prelate who undertook it; and marked out the way for other attempts of a like kind, at a time when the hopes of an improved version was cherished by many, and when sacred criticism was cultivated with ardour. In our account of Michael Dodson we have mentioned an attempt to censure some part of this admired translation, which was ably repelled by the bishop's relative, Dr. Sturges.

When archbishop Cornwallis died, the king made an offer of the archiepiscopal see to Dr. Lowth; but this dignity he declined. He was now advanced in life, and was

berland, who wrote a pamphlet afterwards in defence of his relation Bentley; of which he gives, in his own life, so good an account, that were we disposed to flatter him, no language of ours could go beyond it. For other forgotten pamphlets respecting Dr. Lowth's writings, see the Index to the Monthly Review, or Gentleman's Magazine.

tormented by a cruel and painful disorder, the stone, and had recently experienced some severe strokes of domestic calamity. Mary, his eldest daughter, of whom he was passionately fond, died in 1768, aged thirteen. On her mausoleum the doctor placed the following exquisitely beautiful and pathetic epitaph:

Cara, vale, ingenio præstans, pietate, pudore,
Et plusquam natæ nomine, cara, vale!
Cara Maria, vale! at veniet felicius ævum,
Quando iterum tecum, sim modo dignus, ero.
Cara redi, læta tum dicam voce, paternos
Eja age in amplexus, cara Maria, redi.

Which has been thus translated by Mr. Duncombe:

Dearer than daughter, parallel'd by few
In genius, goodness, modesty,—adieu!
Adieu! Maria—till that day more blest,
When, if deserving, I with thee shall rest.
Come, then thy sire will cry, in joyful strain,
O! come to my paternal arms again.

His second daughter, Frances, died as she was presiding at the tea-table, in July 1783; she was going to place a cup of coffee on the salver. "Take this," said she, "to the bishop of Bristol;" immediately the cup and her hand fell together upon the salver, and she instantly expired. His eldest son also, of whom he was led to form the highest expectations, was hurried to the grave in the bloom of youth. Amid these scenes of distress, the venerable bishop, animated by the hopes which the religion of Jesus alone inspires, viewed, with pious resignation, the king of terrors snatching his dear and amiable children from his fond embrace, and at length met the stroke with fortitude, and left this world in full and certain hope of a better. He died Nov. 3, 1787, aged seventy-seven, and was buried at Fulham.

Dr. Lowth married, in 1752, Mary, the daughter of Lawrence Jackson, of Christ Church, in the county of Southampton, esq. by whom he had two sons and five daughters, of whom two only, a son and daughter, survived him. Mrs. Lowth died March 14, 1803.

Several occasional discourses, which the bishop was by his station at different times called upon to deliver, were of course published, and are all worthy of his pen. That "On the Kingdom of God," preached at a visitation at Durham, was most admired for liberality of sentiment, and

went through several editions. Some of his poetical effusions have been already mentioned, and others appear in Dodsley's and Nichols's Collections, the Gentleman's Magazine, &c. With such various abilities, equally applicable either to elegant literature or professional studies, bishop Lowth possessed a mind that felt its own strength, and decided on whatever came before it with promptitude and firmness; a mind fitted for the high station in which he was placed. He had a temper, which, in private and domestic life, endeared him in the greatest degree to those who were most nearly connected with him, and towards others produced an habitual complacency and agreeableness of manners; but which, as we have seen, was susceptible of considerable warmth, when it was roused by unjust provocation or improper conduct.[1]

LOWTH (SIMON), an English clergyman, was born in Northamptonshire about 1630, and is supposed to have been the son of Simon Lowth, a native of Thurcaston in Leicestershire, who was rector of Dingley in that county in 1633, and was afterwards ejected by the usurping powers. This, his son, was educated at Clare Hall, Cambridge, where he took his master's degree in 1660. He was afterwards rector of St. Michael Harbledown in 1670, and vicar of St. Cosmus and Damian on the Blean in 1679, both in Kent. On Nov. 12, 1688, king James nominated him, and he was instituted by bishop Sprat, to the deanery of Rochester, on the death of Dr. Castillon, but never obtained possession, owing to the following circumstances. The mandate of installation had issued in course, the bishop not having allowed himself time to examine whether the king's presentee was legally qualified; which happened not to be the case, Mr. Lowth being only a master of arts, and the statute requiring that the dean should be at least a bachelor of divinity. The bishop in a day or two discovering that he had been too precipitate, dispatched letters to the chapter clerk, and one of the prebendaries, earnestly soliciting that Mr. Lowth might not be installed; and afterwards in form revoked the institution till he should have taken the proper degree. On Nov. 27 Mr. Lowth attended the chapter, and produced his instruments, but the prebendaries present refused to obey them. He was admitted to the degree of D. D. Jan. 18 following, and on March

[1] Annual Register (Dodsley's) for 1788.—Gent. Mag. LVII. and LVIII, &c. &c.

19 again claimed instalment, but did not obtain possession, for which, in August of this year, another reason appeared, viz. his refusing to take the oaths of allegiance; in consequence of which he was first suspended from his function, and afterwards deprived of both his livings in Kent. He lived very long after this, probably in London, as his death is recorded to have happened there on July 3, 1720, when he was buried in the new cemetery belonging to the parish of St. George the Martyr, Queen Square. He published, 1. "Letters between Dr. Gilbert Burnet and Mr. Simon Lowth," 1684, 4to, respecting some opinions of the former in his "History of the Reformation." 2. "The subject of Church Power, in whom it resides," &c. 1685, 8vo. 3. "A Letter to Edward Stillingfleet, D. D. in answer to the Dedicatory Epistle before his ordination-sermon, preached at St. Peter's Cornhill, March 15, 1684, with reflections on some of Dr. Burnet's letters on the same subject," 1687, 4to, and 8vo. This was answered by Dr. Stillingfleet in a short letter to the bishop of London, "an honour," bishop Nicolson says, "which he (Lowth) had no right to expect." Lowth had submitted this letter both to Stillingfleet and Tillotson, who was then dean of Canterbury, but, according to Birch, "the latter did not think proper to take the least public notice of so confused and unintelligible a writer." Dr. Hickes, however, a suffering nonjuror like himself, calls Lowth "a very orthodox and learned divine," and his book an excellent one. His only other publication was "Historical Collections concerning Deposing of Bishops," 1696, 4to. From the sameness of name we should suppose him related to the subjects of the two preceding articles, but have not discovered any authority for more than a conjecture on the subject.[1]

LOYOLA (IGNATIUS OF), the founder of the order of Jesuits, was born in 1491, of a considerable family, at the castle of Loyola, in the province of Guipuscoa in Spain. He was educated in the court of Ferdinand and Isabella, and entered very early into the military profession. He was addicted to all the excesses too common in that line of life, but was at the same time a good officer, and one who sought occasions to distinguish himself. His valour was conspicuous at Pampeluna in 1521, when it was besieged by the French, and there he had his leg broken by a can-

[1] Nicolson's Letters, Vol. I. p. 71.—Birch's Life of Tillotson, p. 224.

non-shot. During the confinement occasioned by this wound, he formed a resolution of renouncing the world, of travelling to Jerusalem, and dedicating his life to the service of God. He is said to have imbibed his ardour of zeal by reading the legends of the saints, as Don Quixote began his errantry by reading the old romances; though some have denied that Loyola knew the use of letters. But whether he read, or had these things read to him, he certainly conceived an ardour of religious activity, which has not often been equalled.

He had no sooner been restored to health than he went to hang up his arms over the altar of the blessed virgin at Montserrat, to whom he devoted his services on March 24, 1522; for he carried the laws of chivalry to his religious observances. In his way he disputed with a Moor on the perpetual virginity of the blessed virgin, and after his antagonist left him, was seized with such a fit of enthusiasm as to pursue the Moor in order to put him to death, but could not find him. Having watched all night at Montserrat, sometimes standing, and sometimes kneeling, and having devoted himself most earnestly to the virgin, he set out before day-break in a pilgrim's habit to Manresa. Here he took his lodging among the poor of the town hospital, and he practised mortifications of every kind for above a year. He suffered his hair and nails to grow; begged from door to door; fasted six days in the week; whipped himself thrice a day; was seven hours every day in vocal prayer; lay without any bedding upon the ground, and all to prepare himself for his adventures to Jerusalem. It was here also that he wrote his book of "Spiritual Exercises," in Spanish; a Latin translation of which, by Andrew Frusius, he published at Rome in 1548, when it was favoured with the approbation of pope Paul III. As it has been commonly reported that Loyola could not read, which, however, we think improbable, as he was of a good family, educated at court, and an officer in the army, Allegambe, in his lives of the Jesuits, gives the following solution: "Lewis de Ponte, a person of undoubted credit, relates how faithful tradition had handed it down to father Lainez, general of the Jesuits, that these exercises were revealed to our holy father (Ignatius of Loyola) by God himself; and that Gabriel the archangel had declared to a certain person, in the name of the blessed virgin, how she had been their patroness, their

founder, and helper; had prompted Loyola to begin this work, and had dictated to him what he should write." Perhaps the truth was, that Loyola either took his materials from other works, or was assisted in composing his book by some other person.

Having embarked at Barcelona, in order to go to Jerusalem, he arrived at Cajeta in five days; but, as he would not proceed in his enterprise till he had received the pope's benediction, he went to Rome on Palm-Sunday, in 1523; and after paying his respects to Hadrian VI. departed for Venice. He embarked there on the 14th of July, 1523, arrived at Joppa the last of August, and at Jerusalem the 4th of September. Having gratified his devout curiosity in that country, he returned to Venice, where he embarked for Genoa; and from thence came to Barcelona, where he stopped, as at the most convenient place with respect to the design he had of studying the Latin tongue. The miraculous adventures, the extatic visions, which he had during this voyage, were innumerable; and it would be endless to transcribe, from his historians, on these occasions. Bishop Stillingfleet has drawn a good proof from them, that the institution of the Jesuits, as well as other monks, is founded originally in fanaticism. Loyola began to learn the rudiments of grammar in 1524, and soon came to read the "Enchiridion militis Christiani" of Erasmus; a work of great purity of style and morals; but Loyola soon laid it aside, and applied himself to the study of Thomas à Kempis. It was, he thought, like so much ice, which abated the fervour of his devotion, and cooled the fire of divine love in him; for which reason he took an aversion to it, and would never read the writings of Erasmus, nor even suffer his disciples to read them.

Loyola was thought in two years to have made a progress sufficient for being admitted to the lectures of philosophy; upon which he went to Alcala de Henares, in 1526. His mendicant life, his apparatus, and that of four companions, who had already espoused his fortune, together with the instructions he gave to those who flocked about him, brought him at length under the cognizance of the inquisition. Inquiries were made concerning his life and doctrines; and it being observed, that a widow with her daughter had undertaken a pilgrimage on foot, as beggars, under his direction, he was thrown into prison. He obtained his release upon promising not to vent his opinions for four

years; but, this restraint not suiting at all with his design, he determined not to comply with it; and, therefore, going to Salamanca, he continued to discourse on religious matters, as before. He was thrown again into prison, and was not discharged till he had made some promises, as at Alcala de Henares. He then resolved to go to Paris, where he arrived in Feb. 1528, with a firm resolution to pursue his studies vigorously; but the wretched circumstances to which he was reduced, being forced to beg about the streets, and to retire to St. James's hospital, were great obstacles to his design; not to mention, that he was then impeached before the inquisition. Notwithstanding these difficulties, he went through a course of philosophy and divinity, and prevailed over a certain number of companions, who bound themselves by a vow to enter upon his new way of life. They did this in the church of Montmartre, on the 15th of August, 1534; and renewed their vow twice in the same place, and on the same day, with the same ceremonies. At first they were but seven in number, including Loyola; but were at last increased to ten. They agreed, that Loyola should return to Spain to settle some affairs, that afterwards he should proceed to Venice, and that they should all set out from Paris, Jan. 25, 1537, to meet him. Ribadeneira says that Loyola came a-begging to England in 1531, and found his account in it.

He went to Spain in 1535, preached repentance there, and drew together a prodigious crowd of auditors. He exclaimed, among other things, against the licentious lives of the priests. After transacting the affairs which his associates had recommended to his care, he went by sea to Genoa; and travelled from thence to Venice, where they met him, Jan. 8, 1537. This was somewhat sooner than the time agreed on; yet he was there before them, and had employed his time in making converts; and what was of much greater consequence to the forwarding his grand scheme, he had got acquainted with John Peter Caraffa, who was afterwards pope, by the name of Paul III. As they had bound themselves by a vow to travel to Jerusalem, they prepared for that expedition; but were first determined to pay their respects to the pope, and obtain his benediction and leave. Accordingly they went to Rome, and were gratified in their desires. Having returned to Venice, in order to embark, they found no opportunity; the war with the grand seignior having put an entire stop

to the peregrination of pilgrims by sea. They resolved, however, not to be idle, and therefore dispersed themselves among the towns in the Venetian territories. It was resolved at length, that Loyola and two others, Faber and Laynez, should go to Rome, and represent to the pope the intentions of the whole company; and that the rest, in the mean time, should be distributed into the most famous universities of Italy, to insinuate piety among the young students, and to increase their own number with such as God should call in to them. But, before they separated, they established a way of life, to which they were all to conform; and bound themselves to observe these following rules: "First, that they should lodge in hospitals, and live only upon alms. Secondly, that they should be superiors by turns, each in his week, lest their fervour should carry them too far, if they did not prescribe limits to one another for their penances and labour. Thirdly, that they should preach in all public places, and every other place where they could be permitted to do it; should set forth in their sermons the beauty and rewards of virtue, with the deformity and punishments of sin, and this in a plain, evangelical manner, without the vain ornaments of eloquence. Fourthly, that they should teach children the Christian doctrine, and the principles of good manners: and, Fifthly, that they should take no money for executing their functions; but do all for the glory of God, and nothing else." They all consented to these articles; but, as they were often asked, who they were, and what was their institute, Ignatius declared to them in precise terms what they were to answer: he told them that being united to fight against heresies and vices, under the standard of Jesus Christ, the only name which answered their design was, "The Society of Jesus."

Ignatius, Faber, and Laynez, came to Rome about the end of 1537, and at their first arrival had an audience of his holiness Paul III. They offered him their service; and Loyola undertook, under his apostolical authority, the reformation of manners, by means of his spiritual exercises, and of Christian instructions. Being dismissed for the present, with some degree of encouragement, Loyola proposed soon after to his companions the founding of a new order; and, after conferring with Faber and Laynez about it, sent for the rest of his companions, who were dispersed through Italy. The general scheme being agreed on, he

next conferred with his companions about his institute; and at several assemblies it was resolved, that to the vows of poverty and chastity, which they had already taken, they should add that of obedience; that they should elect a superior general, whom they must obey as God himself; that this superior should be perpetual, and his authority absolute; that wheresoever they should be sent, they should instantly and cheerfully go, even without any viaticum, and living upon alms, if it should be so required; that the professed of their society should possess nothing, either in particular or in common; but that in the universities they might have colleges with revenues and rents, for the subsistence of the students. A persecution in the mean time was raised against Loyola at Rome, who, however, went on with his great work, in spite of all opposition. Some of his companions were employed upon great occasions by the pope; and two of them, Simon Rodriguez and Francis Xavier, were sent to the Indies, with no less than the title of "Apostles of the new world."

Loyola had already presented the pope with the plan of his new society; and he now continued his application with more warmth than ever, that it might be approved by the holy see. Accordingly Paul III. confirmed it in 1540, on condition that their number should never exceed threescore; and again in 1543, without any restrictions. Loyola was created general of this new order in 1541, and made Rome his head-quarters, while his companions dispersed themselves over the whole earth. He employed himself in several occupations, as the conversion of the Jews, the reforming of lewd women, and the assisting of orphans. Rome was at that time full of Jews, who were, many of them, ready to embrace Christianity, if they had not feared poverty; upon which, Paul III. at Loyola's request, enacted, that they should preserve all their possessions; and that if any of them, who might be well born, should turn Christians, contrary to their parents' consent, the whole substance of the family should devolve to them. Julius III. and Paul IV. added a new ordinance, namely, that all the synagogues in Italy should be taxed every year at a certain sum, to be applied to the maintenance of the proselytes. There was at that time a convent of Magdalenes, into which such dissolute women as were desirous of leaving their infamous course of life, were admitted, provided they would oblige themselves to lead a conventual life for the

rest of their days, and take all the vows of their order. But Loyola, thinking this condition, and some others, too severe, founded a new community of this kind of penitents, into which maids and married women might be indifferently admitted. It was called "The community of the grace of the blessed Virgin." He caused apartments to be built in St. Mary's church; and he frequently conducted them thither himself. He was sometimes told, that he lost his time, for that such women were never heartily converted; to which he replied, "If I should hinder them but one night from offending God, I should think my time and labour well employed."

Calumny levelled all her artillery at him from every quarter; notwithstanding which, he employed his utmost endeavours to heighten the glory of his order, and settle it on a firm foundation. Some women would have submitted to his discipline; but the great trouble, which the spiritual direction of three of that sex had given him, obliged him to free his society for ever from that perplexing task. Having got his order confirmed by pope Julius III. in 1550, he would have resigned his employment of general; but, the Jesuits not permitting him, he continued in it till his death, which happened July 31, 1556, in his sixty-sixth year. He died thirty-five years after what has been called his conversion, and sixteen after his society was founded, and had lived to see his followers spread over the face of the whole earth, and giving laws, under him, to almost all nations. He was of a middle stature, rather low than tall; of a brown complexion, bald-headed, his eyes deep set and full of fire, his forehead large, and his nose aquiline. He halted a little, in consequence of the wound he received at the siege of Pampeluna; but he managed himself so well in walking, that it was hardly perceived. It was not pretended at first, that Loyola wrought any miracles; but when his canonization began to be talked of, his miracles became innumerable, and were confirmed by all sorts of witnesses. Paul V. beatified him in 1609; Gregory XV. inserted him in the catalogue of saints in 1622; Innocent X. and Clement IX. increased the honours that were paid him.

But whatever honours might be paid to Loyola, nothing can be more surprising in his history, than the prodigious power which his order acquired, in so few years, in the old world, as well as in America, and the rapidity with which it multiplied after it was once established. In 1543, the

suits were but eighty in all; in 1545, they had ten houses; in 1549, they had two provinces, one in Spain, another in Portugal, and twenty-two houses. In 1556, when Loyola died, they had twelve great provinces; in 1608, Ribadeneira reckons twenty-nine provinces, two vice-provinces, twenty-one professed houses, 293 colleges, thirty-three houses of probation, ninety-three other residences, and 10,581 Jesuits. But in the last catalogue, which was printed at Rome in 1679, they reckoned thirty-five provinces, two vice-provinces, thirty-three professed houses, 578 colleges, forty-eight houses of probation, eighty-eight seminaries, 160 residences, 106 missions, and in all 17,655 Jesuits, of whom 7870 were priests. What contributed chiefly to the prodigious increase of this order, in so short a time, was the great encouragement they received from the popes, as well as from the kings of Spain and Portugal, on account of the service it was supposed they might render to these several powers. Various sects of religion were at that time combining against popery; in Germany especially, where Lutheranism was prevailing. The Jesuits were thought a proper order to oppose these incursions; and so far might be useful to the pope. The Spaniard found his account in sending them to the Indies, where, by planting Christianity, and inculcating good manners, they might reduce barbarous nations into a more civilized form, and by such means make them better subjects; and the Jesuits were not unlikely to succeed in these employments, whether we consider their manners, discipline, or policy. They carried a great appearance of holiness, and observed a regularity of conduct in their lives and conversations, which gave them great influence over the people; who, on this account, and especially as they took upon them the education of youth without pay or reward, conceived the highest opinion of, and reverence for them. Their policy, too, within themselves, was wisely contrived, and firmly established. They admitted none into their society that were not perfectly qualified in every respect. Their discipline was rigid, their government absolute, their obedience most submissive and implicit.

They experienced, however, from time to time, the strongest opposition in several countries; in Spain, and particularly in France. No society ever had so many enemies as the Jesuits have had; the very books which have been written against them, would form a considerable

library. Nor has this opposition been without the justest foundation. However serviceable they were to the see of Rome, to which they were always most devoutly attached, they were very pernicious in other countries, by propagating doctrines which have exposed sovereign princes to slaughter, and states to revolutions; and by corrupting religion and morality by mental reserves and logical distinctions to such a degree, that, according to them, the vilest and most profligate wretches in the world might do what they pleased, yet not offend against their rules; and for this they have often been thoroughly exposed, especially in the "Provincial Letters" of M. Pascal. They also became merchants, thinking by their riches to make dependents in every court, and, by that means to have absolute sway; while the individuals who, without gaining any particular advantage, laboured to aggrandize the body, were the victims of the infatuation of their superiors. The king of Portugal, persuaded that they instigated the assassins who attempted his life in 1758, drove them from his dominions in 1759. The king of France, considering this institution, which had been only tolerated in that kingdom, as being incompatible with its laws, suppressed it in 1763; and the king of Spain, for reasons which he concealed, for fear of raising troubles in his dominions, drove them out in 1767. The king of Naples, the duke of Parma, and the grand master of Malta followed his example in 1768; and pope Clement XIV. obliged to yield to the united power of the house of Bourbon, issued a bull for their final suppression, dated July 21, 1773.[1]

LUBBERT (SIBRAND), a learned protestant divine, was born at Langoworde, in Friesland, about 1556, and studied at Bremen, Wittemberg, and Geneva, where he diligently attended the lectures of Beza, Casaubon, and Francis Portus. At Newstadt also he heard the lectures of the learned Zachary Ursinus, who had so high an opinion of him as to recommend him as his own successor in the chair of logic; but this honour he declined. Soon after he became pastor of a congregation at Embden, the duties of which office he discharged with singular fidelity and zeal. In 1584 he was appointed preacher to the governor and deputies of the states of Friesland, and professor of divinity in the new

[1] Gen. Dict.—Life, by Bouhours—and by Ribadeneira.—Dupin.—Robertson's Charles V.—Mosheim.—Butler's Lives of the Saints.

university of Franeker, which offices he filled with reputation nearly forty years, and was in that time often employed in very important affairs. He died at Franeker, Jan. 21, 1625, at the age of sixty-nine. He was author of many learned pieces against Bellarmin, Socinus, Arminius, Vorstius, Grotius, and the other defenders of the cause of the remonstrants. One of his best works is that "De Papa Romano," 1594, 8vo. [1]

LUBIENIETSKI (STANISLAUS), in Latin Lubieniecius, a celebrated Socinian divine, was descended from a very noble family, related to the house of Sobieski, and born at Racow in that kingdom, in 1623. His father, a minister, bred him up with great care under his own eye; and, even while he was a school-boy, brought him into the diet of Poland, in order to introduce him to the acquaintance of the grandees, and instruct him in knowledge suitable to his birth. In 1644 he sent him to Thorn in Saxony, where, young as he was, he joined the two Socinian deputies at the conference then held in that city, for the re-union of different religions among the reformed, drew up a diary of the conference, and then attended a young nobleman as travelling tutor through Holland and France, where he acquired the esteem of several learned men, with whom he conferred on subjects of religion, and on the death of his father, in 1648, he returned to Poland.

In 1652 he married the daughter of a zealous Socinian, and was appointed coadjutor to John Ciachovius, minister of Siedlieski; and the synod of Czarcow having admitted him into the ministry, he was appointed pastor of that church; but, on the Swedish invasion in 1655, he retired to Cracow with his family, where he employed himself in offices of devotion with the Hungarian Unitarians, who were come thither with prince Ragotski. At the same time he insinuated himself much into the king of Sweden's favour; and the city reverting again to the dominion of Poland in 1657, he followed the Swedish garrison, with a view to obtain of that prince, that the Unitarians, who had put themselves under his protection, might be comprehended in the general amnesty, by the treaty of peace with Poland. On his arrival at Wolgast in October this year, he was well received by the Swedish monarch, and conversed intimately upon his religion with some Swedish

[1] Gen. Dict.—Moreri.—Burigny's Life of Grotius.—Saxii Onomast.

lords; but when the peace was concluded at Oliva, he was disappointed in his object, and the Unitarians were excepted out of the general amnesty granted to all other dissenters from popery.

On this, instead of returning into Poland, he embarked for Copenhagen, in order to seek a settlement there for his exiled brethren, and arrived in that city in Nov. 1660, where he made himself very acceptable to the Danish nobility. He had an extensive epistolary correspondence, which furnished him with many particulars from foreign countries. With this news he entertained the nobility; and, when it was read to the king (Frederic III.) he was so delighted with it, that he created a new place for him, that of secretary for transcribing these news-letters for his majesty's use, and he was promised an annual pension for it. The king, who never received him at court, but often heard him discourse on religious subjects, engaged his confessor in a controversy with Lubienietski in the royal presence. But this giving umbrage to the Lutheran divines, Frederick found it necessary to tell him privately that all he could grant him was to connive at his followers settling at Altena. On this he returned, in 1661, to Stetin, in Pomerania, but his principles being equally obnoxious there, he was obliged to go to Hamburgh, whither he sent his family the next year, 1662. He had now three several conferences with queen Christina, upon points of Socinianism, in the presence of some princes; and the king endeavoured to persuade the magistrates to suffer him to live quietly, but his intercession did not prove sufficient; and being several times commanded to retire, he went to the king at Copenhagen, in 1667.

His next remove was to Fredericksburg, where he obtained leave to settle with his banished brethren, and a promise not to be disturbed in the private exercises of their religion. He acquainted the brethren with this news, and spared no pains nor cost, even to the impairing of his own estate, that he might settle them there; he also supported them at his own expence. But neither did they enjoy this happiness long. The duke of Holstein-Gottorp, without whose knowledge the above permission had been granted, at the persuasion of John Reinboht, one of his chaplains, and the Lutheran superintendant, banished them both from that city, and from all his dominions. In this exigence he returned to Hamburgh, by the advice of his

friends, who had also procured him the title of secretary to the king of Poland, in hopes to oblige the magistrates to let him live quietly in that city; the king of Denmark likewise interceded again for him, all which prevailed for a considerable time, but at last the magistrates sent him positive orders to remove. Before, however, he could obey this order, he had poison given him in his meat, of which he died May 18, 1675, having lamented in verse the fate of his two daughters, who fell a sacrifice to the same poison two days before *. His body was buried at Altena, against all the opposition that the Lutheran ministers could make. He had obtained a retreat for his banished brethren at Manheim, in the Palatinate, that elector being a prince of latitudinarian principles in matters of religion.

Lubienietski was composing his History of the Reformation of Poland at the time of his death, and all that was found among his manuscripts was printed in Holland, in 1685, 8vo, with an account of his life prefixed, whence the materials of this memoir are taken. He wrote several books, the greater part of which, however, have not been printed: the titles of them may be seen in "Bibliotheca Antitrinitariorum," p. 165. The most considerable of those which have been published is his "Theatrum Cometicum," printed at Amsterdam, 1667, folio. This contains, among other things, the "History of Comets from the flood to 1665," an elaborate work, containing a minute historical account of every single comet that had been seen or recorded. On the subject of comets, it appears he had corresponded with the most celebrated astronomers in Europe. They who had the care of the impression committed so many rogueries, that he was obliged to take a journey to Holland on the occasion.

The Socinians, who look upon him as a saint, if not a martyr, pretend that he was favoured with a very remarkable revelation during the siege of Stetin; and the following story is told in his life: "Two powerful reasons engaged Lubienietski to pray that God would be pleased to cause this siege to be raised: his wife and children were in the town; and there was a Swedish count, who promised that

* His wife also, who had eaten but very little of the meat, very narrowly escaped death. Bibl. Ant. fol. 6. It is said the poison was put into his meat by his maid servant, suborned for the purpose. Hist. Reform. Polon. lib. iii. cap. 17. p. 278.

he would turn Socinian, in case Lubienietski could by his prayers prevent the taking of it. This minister, animated by the private interest of his family, and by the hopes of gaining an illustrious proselyte to his religion, continued three weeks fasting and praying; after which he went to meet the count, and assured him that the town would not be taken. The count, and the persons about him, treated this as the effect of a delirium; and were the more confirmed in that opinion, as Lubienietski fell sick the moment he left them. But they were all extremely surprised, when, at the end of six days, there came news that the siege was raised; since it was impossible that any person should have acquainted Lubienietski with that good news, when he first told it. However, when the count was called upon to perform his promise, he answered, 'That he had applied to God in order to know whether he should do well to embrace that minister's religion, and that God had confirmed him in the Augsburg confession.'"[1]

LUBIN (AUGUSTIN), an Augustine friar, and geographer to the French king, was born at Paris, Jan. 29, 1624, took the monk's habit early, passed through all the offices of his order, became provincial-general of the province of France, and at last assistant-general of the Augustine monks of France at Rome. He applied himself particularly to the subject of the benefices of France, and of the abbies of Italy, and acquired that exact knowledge which enabled him to compose, both in France and at Rome, "The Geographical Mercury;" "Notes upon the Roman Martyrology, describing the places marked in it;" "A history of the French Abbeys;" "The present state of the Abbeys of Italy;" "Orbis Augustinianus, or an account of all the houses of his order;" with a great number of maps and designs, engraved by himself, a very curious work in oblong quarto. He also wrote notes upon "Plutarch's Lives;" and we have geographical tables of his, printed with the French translation of Plutarch by the abbé Tallemant. He also prepared for the press notes to archbishop "Usher's Chronology;" "A Description of Lapland;" and several other works; especially "A Geography of all the places mentioned in the Bible," which is prefixed to "Usher's Annals." He likewise wrote notes upon "Stephanus de urbibus." He died in the convent of

[1] Gen. Dict.—Moreri.—Hutton's Dict.

the Augustine fathers in St. Germain, at Paris, March 17, 1695, aged seventy-one. [1]

LUBIN (EILHARD), one of the most learned protestants of his time, was born at Westersted, in the county of Oldenburg, March 24, 1556, of which place his father was minister, who sent him first to Leipsic, where he prosecuted his studies with great success, and for further improvement went thence to Cologne. After this he visited the several universities of Helmstadt, Strasburg, Jena, Marpurg, and, last of all, Rostock, where he was made professor of poetry in 1595. Having there read lectures with great applause for ten years, he was advanced to the divinity chair in the same university, in 1605. In 1620 he was seized with a tertian ague, under which he laboured for ten months before it put a period to his life in June 1621. He has the character of having been a good Greek scholar, and was well skilled in the Latin language, in which he made good verses, and he had much reputation as an orator, a mathematician, and a divine. He published several books, namely, 1. "Antiquarius, sive priscorum et minus usitatorum vocabulorum brevis et dilucida interpretatio." 2. "Clavis Græcæ linguæ." 3. "Anacreon, Juvenal, and Persius, with notes." 4. "Horace and Juvenal, with a paraphrase." 5. "The Anthologia, with a Latin version," 1604, 4to. 6. "Epistolæ veterum Græcorum, Græcè et Latinè, cum methodo conscribendarum epistolarum." 7. "Commentaries upon some of the Epistles of St. Paul." 8. "Monotessaron, sive historia evangelica," &c. &c. i. e. a harmony of the four Evangelists. 9. "Nonni Dionysiaca," in Greek and Latin, at Francfort, 1605, 8vo. 10. "Latin Poems," inserted in the third volume of "Deliciæ Poetarum Germanorum."

But that which attracted most attention, though not very deservedly, was his, 11. "Phosphorus, de prima causa et natura mali, tractatus hypermetaphysicus," &c. printed at Rostock in 1596, and reprinted there in 8vo and 12mo, in 1600. "Phosphorus; or an hypermetaphysical treatise concerning the origin and nature of Sin." In this piece he established two co-eternal principles (not matter and a vacuum, or void, as Epicurus did, but) God and the nihilum, or nothing. God, he supposed, is the good principle, and nothing the evil principle. He added, that sin was nothing

[1] Niceron, vol. XXXI.—Moreri.

else but a tendency towards nothing; and that sin had been necessary in order to make known the nature of good; and he applied to this *nothing* all that Aristotle says of the first matter. This being answered by Grawer in his "Anti-Lubinus," in 1608, 4to, the author published a reply, entitled, 12. "Apologeticus quo Alb. Graw. calumniis respondetur, &c." printed at Rostock, and reprinted there in 1605. To this also Grawer published an answer, in an appendix to his "Anti-Lubinus." Lubin likewise published the next year, 13. "Tractatus de causa peccati, ad theologos Augustinæ confessionis in Germania." But, notwithstanding all these works, posterity has justly considered him as better acquainted with polite literature than with divinity.[1]

LUCA (JOHN BAPTIST), a learned cardinal, was born in 1617, of an obscure family at Venozza in the Basilicate, and raised himself by his learning and merit. He died February 5, 1683, aged sixty-six. He left Notes on the Council of Trent, in Latin; a curious "Account of the Court of Rome," in Italian, Rome, 1680, 4to; and an elaborate work on the ecclesiastical law, entitled "Theatrum justitiæ et veritatis." The best edition of this last is that printed at Rome, 21 vols. fol. bound in 12.[2]

LUCAN (MARCUS ANNÆUS), a celebrated Roman poet, was a native of Cordova, in Spain, where he was born Nov. 11, in the year 37. His father Annæus Mela, a Roman knight, a man of distinguished merit and interest in his country, was the youngest brother of Seneca the philosopher; and his mother, Acilia, was daughter of Acilius Lucanus, an eminent orator, from which our author took his name. When only eight months old he was carried to Rome and carefully educated under the ablest masters in grammar and rhetoric, a circumstance which renders it singular that critics have endeavoured to impute the defects in his style to his being a Spaniard; but it is certain that his whole education was Roman. His first masters were Palæmon, the grammarian, and Flavius Virginius, the rhetorician. He then studied under Cornutus, from whom he imbibed the sentiments of the stoic school, and probably derived the lofty and free strain by which he is so much distinguished. It is said he completed his education at Athens. Seneca, then tutor to the emperor Nero,

[1] Gen. Dict.—Moreri.—Saxii Onomast. [2] Moreri.—Dict. Hist.

obtained for him the office of quæstor: he was soon after admitted to the college of augurs, and considered to be in the full career of honour and opulence. He gave proofs of poetical talents at a very early age, and acquired reputation by several compositions; a circumstance peculiarly unfortunate for him, as it clashed with the vanity of the emperor, who valued himself on his powers as a poet and musician. On one occasion Lucan was so imprudent as to recite one of his own pieces, in competition with Nero; and as the judges honestly decided in favour of Lucan, Nero forbad him to repeat any more of his verses in public, and treated him with so much indignity that Lucan no more looked up to him with the respect due to a patron and a sovereign, but took a part in the conspiracy of Piso and others against the tyrant; which being discovered, he was apprehended among the other conspirators. Tacitus and other authors have accused him of endeavouring to free himself from punishment by accusing his own mother, and involving her in the crime of which he was guilty. Mr. Hayley has endeavoured to rescue his name from so terrible a charge; and it is more likely that it was a calumny raised by Nero's party to ruin his reputation. Be this as it may, his confessions were of no avail, and no favour was granted him but the choice of the death he would die; and he chose the same which had terminated the life of his uncle Seneca. His veins were accordingly opened; and when he found himself growing cold and faint through loss of blood, he repeated some of his own lines, describing a wounded soldier sinking in a similar manner. He died in the year 65, and in the twenty-seventh year of his age. Of the various poems of Lucan, none but his Pharsalia remain, which is an account of the civil wars between Cæsar and Pompey, but is come down to us in an unfinished state. Its title to the name of an epic poem has been disputed by those critics, who, from the examples of Homer and Virgil, have maintained that machinery, or the intervention of supernatural agency, is essential to that species of composition. Others, however, have thought it rather too fastidious to refuse the epic name to a poem because not exactly conformable to those celebrated examples. Blair objects, that although Lucan's subject is abundantly heroic, he cannot be reckoned happy in the choice of it, because it has two defects, the one its being too near the times in which he lived, which deprived him of the assistance of fiction and machinery; the other,

that civil wars, especially when as fierce and cruel as those of the Romans, present too many shocking objects to be fit for epic poetry, gallant and honourable achievements being a more proper theme for the epic muse But Lucan's genius seems to delight in savage scenes, and he even goes out of his way to introduce a long episode of Marius and Sylla's proscriptions, which abounds with all the forms of atrocious cruelty. On the merits of the poetry itself there are various opinions. Considered as a school book, Dr. Warton has classed it with Statius, Claudian, and Seneca the tragedian, authors into whose works no youth of genius should ever be suffered to look, because, by their forced conceits, by their violent metaphors, by their swelling epithets, by their want of a just decorum, they have a strong tendency to dazzle and to mislead inexperienced minds, and tastes unformed, from the true relish of possibility, propriety, simplicity and nature. On the other hand it has been said, that although Lucan certainly possesses neither the fire of Homer, nor the melodious numbers of Virgil, yet if he had lived to a maturer age, his judgment as well as his genius would have been improved, and he might have claimed a more exalted rank among the poets of the Augustan age. His expressions are bold and animated; his poetry entertaining; and it has been asserted that he was never perused without the warmest emotions, by any whose minds were in unison with his own.

Lucan first appeared from the press of Sweynheym and Pannartz, in 1469, a folio, of which only 275 copies were printed, and not above three have been seen in this country, one at Dr. Askew's sale, one is in lord Spencer's collection, and a third in the Bodleian. The best editions of more modern times are: that of Grotius, Antwerp, 1614, 8vo, reprinted 1619 and 1626; the Variorum, Leyden, 1658, 8vo; that of Oudendorp, Leyden, 1728, 4to; of Burmann, ibid. 1740, 4to; of Bentley, at the Strawberry-hill press, 1760, 4to; and that by Didot, Paris, 1795, fol. edited by Renouard, a superb as well as accurate edition. We have three English translations by Gorges, May, and Rowe, all of indifferent merit, but the classical scholar will be better pleased to hear that there are in the British Museum, no less than five editions of this poet enriched with the MS notes of the celebrated Bentley.[1]

[1] Crusius's Lives of the Poets.—Dibdin's Classics.—Warton's Essay.—Blair's Lectures.—Saxii Onomast.

LUCAS (FRANCIS), surnamed BRUGENSIS, from being a native of that city, was a doctor of Louvain, and dean of the church of St. Omer. He studied under Arias Montanus, and acquired an extensive knowledge of the Greek, Hebrew, Chaldee, and Syriac languages. He has left, 1. "Critical notes on the Holy Scriptures," Antwerp, 3 vols. 4to, which are commended by Simon, in his Critical History. 2. Latin commentaries on the New Testament, in 3 vols. folio. 3. Concordances of the Bible, published at Cologne in 8vo, by Egmond, in 1684, which are convenient in size, and printed with correctness and beauty. He died Feb. 19, 1619.[1]

LUCAS (PAUL), a French traveller, was the son of a merchant at Rouen, and born there in 1664. From his youth he felt a strong inclination for travelling, which he gratified by several voyages to the Levant, Egypt, Turkey, and other countries. He brought home a great number of medals and other curiosities for the king's cabinet, who made him his antiquary in 1714, and ordered him to write the history of his travels. Louis XV. sent him again to the Levant in 1723, whence he brought abundance of curiosities for the king's library; particularly medals and manuscripts. His passion for travelling reviving again in 1736, he went to Madrid; and died there in 1737, after an illness of eight months. His travels, which were edited by Baudelot de Dairval, Fourmont, and Banier, are not ill written, and sufficiently amusing; yet not of the first authority, being supposed to contain some exaggerated, and some false representations. They consist of 7 vols. 12mo, published in 1699—1714.[2]

LUCAS VAN LEYDEN. See JACOBS.

LUCAS (RICHARD), a learned English divine, of Welch extraction, was son of Mr. Richard Lucas of Presteign in Radnorshire, and born in that county in 1648. After a proper foundation of school learning, he was sent to Oxford, and entered of Jesus college, in 1664. Having taken both his degrees in arts, he entered into holy orders about 1672, and was for some time master of the free-school at Abergavenny; but being much esteemed for his talents in the pulpit, he was chosen vicar of St. Stephen's, Coleman-street, London, and lecturer of St. Olave, Southwark, in 1683. He took the degree of doctor in divinity afterwards,

[1] Moreri.—Dict. Hist. [2] Moreri.—Dict. Hist.—Saxii Onomast.

and was installed prebendary of Westminster in 1696. His sight began to fail him in his youth, but he lost it totally about this time. He died in June 1715, and was interred in Westminster-abbey; but no stone or monument marks his grave. He was greatly esteemed for his piety and learning, and his writings will preserve his fame. He wrote "Practical Christianity;" "An Enquiry after Happiness;" "The Morality of the Gospel;" "Christian Thoughts for every Day of the Week;" "A Guide to Heaven;" "The Duty of Servants;" and several other "Sermons," in five volumes. He also wrote a Latin translation of the "Whole Duty of Man," which was published in 1680. He left a son of his own name, who was bred at Sydney-college, Cambridge, where he took his master of arts degree, and published some of his father's sermons.

Of Dr. Lucas, Mr. Orton has given the following character from Dr. Doddridge's MSS. "His style is very peculiar; sometimes exceedingly fine, nearly approaching conversation; sometimes grand and sublime; generally very expressive. His method not clear, but thoughts excellent; many taken from attentive observation of life; he wrote as entirely devoted to God, and superior to the world. His 'Practical Christianity' most valuable; and 'Enquiry after Happiness,' especially the second volume of it." Orton speaks of his reading the latter work for a fifth or sixth time. The "Practical Christianity" is earnestly recommended by sir Richard Steele in No. 63 of "The Guardian."[1]

LUCIAN, a Greek author, was born at Samosata, the capital of Comagene; the time of his birth is uncertain, though generally fixed in the reign of the emperor Trajan; but Mr. Moyle, who has taken some pains to adjust the age of Lucian, fixes the fortieth year of his age to the 164th year of Christ, and the fourth of Marcus Antoninus; and consequently, his birth to the 124th year of Christ, and the eighth of Adrian. His birth was mean; and his father, not being able to give him any learning, resolved to breed him a sculptor, and in that view put him apprentice to his brother-in-law; but, taking a dislike to the business, he applied himself to the study of polite learning and philosophy; being encouraged by a dream, which he relates in the beginning of his works, and which evidently

[1] Ath. Ox. vol. II.—Biog. Brit. Supplement.—Orton's Letters, 2 vols. 1808.—

was the product of his inclination to letters. He tells us also himself, that he studied the law, and practised some time as an advocate; but disliking the wrangling oratory of the bar, he threw off his gown, and took up that of a rhetorician. In this character he settled first at Antioch; and passing thence into Ionia in Greece, he travelled into Gaul and Italy, and returned at length into his own country by the way of Macedonia. He lived four and twenty years after the death of Trajan, and even to the time of Marcus Aurelius, who made him register of Alexandria in Egypt*. He tells us himself, that when he entered upon this office, he was in extreme old age, and had one leg in Charon's boat. Suidas asserts that he was torn to pieces by dogs. He died, however, in the year 214, aged 90.[1]

As Lucian made a figure in various employments, his works exhibit him sometimes as a rhetorician and panegyrist; in others he is distinguished chiefly as a pleader; in a few he assumes a more serious tone, and reasons on the subject before him in a vein of manly sense, united to deep observation and knowledge of mankind. Of far the greater part of his "Dialogues," however, the leading and prominent feature is ridicule, in dispensing which he is so often guilty of obscenity and impiety, that moralists in all ages have united in condemning him. In this country he has, notwithstanding, found many translators, Spence, Mayne, Hickes, Carr, and Francklin, who have doubtless bespoke attention to his wit by omitting the objectionable passages. The best editions of the original, which was first printed in 1496, at Florence, are those of Bourdelot, Paris, 1615, folio; of Grævius, Amst. 1687, 2 vols. 8vo; of Hemsterhusius, ibid. 1743, 4 vols. 4to, edit. opt. which has been followed by all subsequent editors.[1]

LUCIFER, bishop of Cagliari, the metropolis of Sardinia, is known in ecclesiastical history as the author of a schism, the occasion of which was, that Lucifer would not allow the decree made in the council of Alexandria, A. D.

* Valerius's notes on Marcellinus, p. 398; and on Eusebius, p. 147; his word in Latin is "hypomnematographus." This however is not absolutely certain; some say he was an assessor, others a procurator; and Mr. Dodwell, in his lectures, will have him to be præfectus augustalis, or governor of Egypt; but this last must be a mistake, since Lucian himself, in his "Apologia pro mercede conductis," says, that the post he was then in was a step to the government of a province.

[1] Vossius.—Moreri.—Brucker.—Crit. Rev. vol. I. p. 419.—Lardner's Works.—Saxii Onomast.

362, for receiving the apostate Arian bishops. This he opposed so resolutely, that, rather than yield, he chose to separate himself from the communion of the rest, and to form a new schism, which bore his name, and soon gained a considerable footing, especially in the West; several persons no less distinguished for piety than learning, and among the rest Gregory, the famous bishop of Elvira, having adopted his rigid sentiments. As Lucifer is honoured by the church of Rome as a saint, where his festival is kept on the 20th of May, Baronius pretends that he abandoned his schism, and returned to the communion of the church, before his death. But his contemporary, Ruffinus, who probably knew him, assures us, that he died in the schism which he had formed, A. D. 370. His works are written in a harsh and barbarous style. According to Lardner, they consist very much of passages of the Old and New Testament, cited one after another, which he quotes with marks of the greatest respect. He farther adds, that the works of this prelate have not yet been published with all the advantage that might be wished. The titles of those works are, "Ad Constantinum Imperatorem, lib. ii.;" "De Regibus Apostaticis;" "De non conveniendo cum Hereticis;" "De non parcendo Delinquentibus in Deum;" "Quod moriendum sit pro Filio Dei;" and "Epistola brevis ad Florentium." They were collected together, and published at Paris by John Till, bishop of Meaux, in 1568, and at Venice about 1780, in fol. with additions.[1]

LUCILIUS (Caius), an ancient Latin poet, and a Roman knight, was born at Suessa, in the county of the Aurunci, about the year 148 B. C. He served under Scipio Africanus in the war with the Numantines, and was very much esteemed by him and Lælius. He wrote thirty books of "Satires," in which he lashed several persons of quality by name, and with great severity; and if he was not the inventor of that kind of poem, he certainly was the first considerable satirist among the Romans. Horace says,

"Quid, cum est Lucilius ausus
Primus in hunc operis componere carmina morem?"

He died at Naples about the year 103 B. C.

There is nothing extant of all his works, but some fragments of his "Satires," which were first collected by

[1] Mosheim.—Lardner's Works.

Francis Dousa, Leyden, 1593, 4to, reprinted by the Vulpii, 1713, 8vo. They have also been printed with the fragments of Ennius, Accius, Publius Syrus, &c.[1]

LUCRETIUS (TITUS CARUS), a celebrated Roman poet and philosopher, born about the year 96 B. C. was sent at an early age to Athens, where, under Zeno and Phædrus, he imbibed the philosophical tenets of Epicurus and Empedocles, and afterwards explained and elucidated them in his celebrated work, entitled "De Rerum Natura." In this poem the writer has not only controverted all the popular notions of heathenism, but even those points which are fundamental in every system of religious faith, the existence of a first cause, by whose power all things were and are created, and by whose providence they are supported and governed. His merits, however, as a poet, have procured him in all ages, the warmest admirers; and undoubtedly where the subject admits of elevated sentiment and descriptive beauty, no Roman poet has taken a loftier flight, or exhibited more spirit and sublimity; the same animated strain is supported almost throughout entire books. His poem was written and finished while he laboured under a violent delirium, occasioned by a philtre, which the jealousy of his mistress or his wife had administered. The morality of Lucretius is generally pure, but many of his descriptions are grossly licentious. The best editions are those of Creech, Oxon. 1695, 8vo; of Havercamp, Lugd. Bat. 1725, 4to, and of the celebrated Gilbert Wakefield, Lond. 3 vols. 4to, which last is exceedingly rare, on account of the fire which destroyed the greater part of the impression. Mr. Good, the author of the best translation of Lucretius, published in 1805, has reprinted Wakefield's text, and has given, besides elaborate annotations, a critical account of the principal editions and translations of his author, a history of the poet, a vindication of his character and philosophy, and a comparative statement of the rival systems of philosophy that flourished in the time of Lucretius, to whom Mr. Good traces the inductive method of the illustrious Bacon, part of the sublime physics of sir Isaac Newton, and various chemical discoveries of our own days, perhaps a little too fancifully, but with great ingenuity and display of recondite learning.[2]

[1] Vossii Poet. Lat.—Saxii Onomast.—Gen. Dict.
[2] Good's Lucretius, as above.

LUDLOW (EDMUND), one of the chiefs of the republican party during the civil wars, was descended of an ancient and good family, originally of Shropshire, and thence removed into Wiltshire, in which county he was born, at Maiden-Bradley, about 1620. After a proper foundation in grammar, he was sent to Trinity-college in Oxford, where he took the degree of batchelor of arts in 1636, but removed to the Temple, to study the law, as a qualification for serving his country in parliament, his ancestors having frequently represented the county of Wiltshire. His father, sir Henry Ludlow, who was a member of the long parliament and an enemy to the measures of the court, encouraged his son to engage as a volunteer in the earl of Essex's life-guard. In this station he appeared against the king, at the battle of Edge-hill, in 1642; and, having raised a troop of horse the next summer, 1643, he joined sir Edward Hungerford in besieging Wardour-castle. This being taken, he was made governor of it, but being retaken the following year, 1644, by the king's forces, he was carried prisoner to Oxford. After remaining here some time, he was released by exchange, went to London, and was appointed high-sheriff of Wiltshire by the parliament. He then appears to have declined a command under the earl of Essex, but accepted the post of major in sir Arthur Haslerig's regiment of horse, in the army of sir William Waller, and marched to form the blockade of Oxford. From Oxford, however, he was immediately sent, with a commission from sir William, to raise and command a regiment of horse, and was so successful as to be able to join Waller with about five hundred horse, and was engaged in the second battle fought at Newbury. Upon new modelling the army, he was dismissed with Waller, and was not employed again in any post, civil or military, till 1645, when he was chosen in parliament for Wiltshire in the room of his father, who died in 1643.

Soon after the death of the earl of Essex, Sept. 1646, Ludlow had reason to suspect, from a conversation with Cromwell, who expressed a dislike to the parliament and extolled the army, that his ambition would lead him to destroy the civil authority, and establish his own; and therefore he gave a flat negative to the vote for returning Cromwell thanks, on his shooting Arnell, the agitator, and thereby quelling that faction in the army. In the same spirit of what has been called pure republicanism, he joined

in the vote for not addressing the king, and in the declaration for bringing him to a trial: and soon after, in a conference with Cromwell and the leaders of the army, he harangued upon the necessity and justice of the king's execution, and, after that, the establishment of an equal commonwealth, in which he differed from another pure republican, Lilburne, who was for new-modelling the parliament first, and then, as a natural consequence, putting the king to death. Ludlow induced the Wiltshire people to agree to the raising of two regiments of foot, and one of horse, against the Scots, when they were preparing to release the king from Carisbrook-castle. After which, he went to Fairfax, at the siege of Colchester, and prevailed with him to oppose entering into any treaty with the king; and when the House of Commons, on his majesty's answer from Newport, voted that his concessions were ground for a future settlement, Ludlow not only expressed his dissatisfaction, but had a principal share both in forming and executing the scheme of forcibly excluding all that party from the house by colonel Pride, in 1648. Agreeably to all these proceedings, he sat upon the bench at the trial and condemnation of the king, concurred in the vote that the House of Peers was useless and dangerous, and became a member of the council of state.

When Cromwell succeeded Fairfax, as captain-general of the army, and lord-lieutenant of Ireland, he, as an artful stroke of policy, nominated Ludlow lieutenant-general of horse in that kingdom, which being confirmed by the parliament, Ludlow went thither, and discharged the office with diligence and success, till the death of Ireton, lord-deputy, Nov. 1651, whom, in his "Memoirs," he laments as a staunch republican. He now acted as general, by an appointment from the parliament commissioners, but without that title, which Cromwell, of whose ambitious views he constantly expressed a jealousy, as constantly found one pretext or other to keep from being conferred on him; and in the following year, 1652, Fleetwood went thither with the chief command. Soon after this, the rebellion being suppressed, a considerable part of the army was disbanded, the pay of the general and other officers reduced, and necessary steps taken for satisfying the arrears due to them; which Ludlow says fell heavier upon him than others, as in supporting the dignity of the station he had spent upwards of 4500*l.* in the four years of his service here, out of his own estate, over and above his pay.

At home, in the mean time, Cromwell was become sovereign, under the title of protector. This being esteemed by Ludlow an usurpation, he endeavoured by every means in his power to hinder the proclamation from being read in Ireland; and being defeated in that attempt, he dispersed a paper against Cromwell, called "The Memento:" for which he was dismissed from his post in the army, and ordered not to go to London by Fleetwood, now deputy of Ireland. Soon after, being less narrowly watched by Henry Cromwell, who succeeded in that office, he found means to escape and cross the water to Beaumaris; but was there seized and detained till he subscribed an engagement, never to act against the government then established. But this subscription being made with some reserve, he was pressed, on his arrival in London, Dec. 1655, to make it absolute; which he refused to do, and endeavoured to draw major-general Harrison, and Hugh Peters, into the same opinion. Cromwell, therefore, after trying in vain, in a private conference, to prevail upon him to subscribe, sent him an order from the council of state, to give security in the sum of 5000*l.* not to act against the new government, within three days, on pain of being taken into custody. Not obeying the order, he was apprehended by the president's warrant; but the security being given by his brother Thomas Ludlow, though, as he says, without his consent, he went into Essex, where he continued till Oliver died. He was then returned in the new parliament called upon Richard's accession to the protectorate; and, either from connivance or cowardice on the part of the government, was suffered to sit in the house without taking the oath required of every member, not to act or contrive any thing against the protector. He was afterwards very active in procuring the restoration of the Rump parliament; in which, with the rest, he took possession of his seat again, and the same day was appointed one of the committee of safety. Soon after this, he obtained a regiment, by the interest of sir Arthur Haslerig; and in a little time was nominated one of the council of state, every member of which took an oath to be true and faithful to the commonwealth, in opposition to Charles Stuart, or any single person. He was likewise appointed by parliament one of the commissioners for naming and approving officers in the army.

But the Wallingford-house party, to remove him out of

the way, recommended him to the parliament, for the post of commander in chief of the forces in Ireland, in the room of Henry Cromwell, and he accordingly arrived, with that command, at Dublin, in August 1659; but in September, receiving Lambert's petition to parliament, for settling the government under a representative and select senate, he procured a counter petition to be signed by the officers of the army near Dublin, declaring their resolution of adhering closely to the parliament; and soon after, with the consent of Fleetwood, set out for England. On his arrival at Beaumaris, hearing that the army had turned the parliament out of the house, and resumed the supreme power, he hesitated for some time about proceeding on his journey, but at length resolved upon it; and on his arrival at Chester, finding an addition made to the army's scheme of government, by which all the officers were to receive new commissions from Fleetwood, and that a committee of safety was appointed, consisting of twenty-one members, of which he was one, and that he was also continued one of the committee for nomination of officers, he set out for London the next day, and arrived there Oct. 29, 1659. The Wallingford-house party prevailing to have a new parliament called, Ludlow opposed it with great fervour, in defence of the Rump, and proposed to qualify the power of the army by a council of twenty-one under the denomination of the Conservators of liberty; but being defeated in this, by the influence of the Wallingford-house party, he resolved to return to his post in Ireland, and had the satisfaction to know, before he left London, that it was at last carried to restore the old parliament, which was done two or three days after. In Ireland, however, he was far from being well received. Dublin was barred against him, and landing at Duncannon, he was blockaded there by a party of horse, pursuant to an order of the council of officers, who likewise charged him with several crimes and misdemeanors against the army. He wrote an answer to this charge; but, before he sent it away, received an account, that the parliament had confirmed the proceedings of the council of officers at Dublin against him; and, about a week after, he received a letter from them, signed William Lenthall, recalling him home.

Upon this, he embarked for England; and in the way, at Milford-Comb, found by the public news, that sir Charles Coote had exhibited a charge of high treason against him.

On his arrival at London, he took his place in the house; and, obtaining a copy of his charge, moved to be heard in his defence, but the approach of general Monk gave a new turn to public affairs. Ludlow, who waited upon him, was so far deceived as to believe that Monk was inclined to a republic. On learning Monk's real design, however, he first applied to sir Arthur Haslerig, to draw their scattered forces together to oppose Monk; and that proposal not being listened to, he endeavoured, with the other republicans, to prevent the dissolution of the Rump, by ordering writs to be issued to fill up the vacant seats; but the speaker refused to sign the warrants. He also pressed very earnestly to be heard concerning the charge of high treason, lodged against him from Ireland, to no purpose; so that when the members secluded in 1648 returned to the house, with Monk's approbation, he withdrew himself from it, until being elected for the borough of Hindon, (part of his own estate) in the convention parliament, which met the 24th of April, 1660, he took his seat in the House of Commons in pursuance of an order he had received, to attend his duty there. He now also sent orders to collect his rents, and dispose of his effects in Ireland; but was prevented by sir Charles Coote, who seized both, the stock alone amounting to 1500*l.*; and on the vote in parliament, to apprehend all who had signed the warrant for the king's execution, he escaped by shifting his abode very frequently. During his recess, the House was busy in preparing the bill of indemnity, in which he was, more than once, very near being inserted as one of the seven excepted persons; and a proclamation being issued soon after the king's return, for all the late king's judges to surrender themselves in fourteen days time, on pain of being left out of the said act of indemnity, he consulted with his friends, whether he should not surrender himself according to the proclamation. Several of these, and even sir Harbottle Grimston, the speaker, advised him to surrender, and engaged for his safety; but he chose to follow the more solid and friendly opinion of lord Ossory, son to the marquis of Ormond, and determined to quit England. He instantly took leave of his friends, and went over London bridge in a coach, to St. George's church, in the borough of Southwark; where he took horse, and travelling all night, arrived at Lewes, in Sussex, by break of day the next morning. Soon after, he went on board a small open vessel

prepared for him; but the weather being very bad, he quitted that, and took shelter in a larger, which had been got ready for him, but struck upon the sands in going down the river, and lay then a-ground. He was hardly got a-board this, when some persons came to search that which he had quitted, without suspecting any body to be in the boat which lay a-shore, so that they did not examine it, by which means he escaped; and waiting a day and a night for the storm to abate (during which the master of the vessel asked him, whether he had heard that lieutenant-general Ludlow was confined among the rest of the king's judges), the next morning he put to sea, and landed at Dieppe that evening, before the gates were shut.

Soon after his departure, a proclamation was published, for apprehending and securing him, with a reward of 300*l.*; one of these coming to his hands, in a packet of letters, in which his friends earnestly desired he would remove to some place more distant from England, he went first to Geneva; and after a short stay there, passing to Lausanne, settled at last at Vevay *, in Switzerland, though not without several attempts made to destroy him, or deliver him to Charles II. There he continued under the protection of those States till the Revolution in 1688, in which some thought he might have been usefully employed to recover Ireland from the Papists. With this design he came to England, and appeared so openly at London, that an address was presented by king William, from the House of Commons, Nov. 7, 1689, that his majesty would be pleased to put out a proclamation for the apprehending of colonel Ludlow, attainted for the murder of Charles I. upon which he returned to Vevay, where he died in 1693, in his 73d year. Some of his last words were wishes for the prosperity, peace, and glory of his country. His body was interred in the best church of the town, in which his lady erected a monument of her conjugal affection to his memory.

The friends of Ludlow have endeavoured to exalt his character by contrasting him with his antagonist Cromwell; and undoubtedly, in point of honesty, he has the advantage. "Ludlow," it has been said, "was sincerely and steadily

* Mr. Addison was shewn his house, over the door of which he read this inscription, "Omne solum forti patria, quia patris." "The first part," says Addison, "is a piece of verse in Ovid, as the last is a cant of his own." Travels, &c.

a republican; Cromwell not attached to any kind of government, but of all kinds liked that the least. Ludlow spoke his mind plainly, and was never taken for any other than he professed himself to be; Cromwell valued himself upon acting a part, or rather several parts, and all of them equally well: and when he performed that of a Commonwealth's-man, he performed it so admirably, that though Ludlow knew him to be a player by profession, yet he now thought he had thrown off the mask, and appeared what he really was. Ludlow was entirely devoted to the parliament, and would have implicitly obeyed their orders upon any occasion whatsoever, especially after it was reduced to the Rump; Cromwell never undertook any business for them, but with a view to his own interest." Warburton says of Ludlow, "he was a furious, mad, but I think apparently honest, republican and independent." After his death, came out the "Memoirs of Edmund Ludlow, esq." &c. Switzerland, printed at Vevay, in the canton of Bern, 1698, in 2 vols. 8vo, and there was a third volume, with a collection of original papers, published in 1699, 8vo. The same year a French translation of the first two volumes was printed in the same size at Amsterdam. Another edition of the whole was printed in folio, at London, 1751. The first edition was attacked in 1698, in a pamphlet, entitled, "A modest vindication of Oliver Cromwell;" the author of which published another piece, entitled, "Regicides not Saints," and, in 1691, "A letter from major-general Ludlow to E. S. (Edward Seymour), &c. Amsterdam." Mr. Wood observes, this was printed at London, and was written by way of preface of a larger work to come, to justify the murder of king Charles I. not by Ludlow, but by some malevolent person in England: in answer to which, there came out, "The Plagiary exposed, &c." Lond. 1691, 4to, said to be written by Butler, the author of Hudibras.[1]

LUDOLPH (JOB), a learned orientalist, was born at Erfurt in Thuringia, June 15, 1624, of one of the best families in the city, then in reduced circumstances. He began his studies at home, under very insufficient masters, and having acquired some knowledge of the Greek and Latin languages, applied himself to the French, Italian, and Spanish, and afterwards to those of the East. He also made some progress in physic and law, but without any view to a profession. In 1645 he went to Leyden, and

[1] Biog. Brit.—Wood's Fasti, vol. I.

studied the languages under Erpenius, Golius, and other eminent teachers, and likewise maintained some disputations in law. After residing here above a year, he was appointed travelling tutor to a young man of family, with whom he went to France, and at Caen contracted a friendship with Bochart, and taught him the elements of the Ethiopic language. He afterwards went with his pupil to England; but the rebellion being at its height at this time, he soon returned to Holland. The baron de Rosenhahn, ambassador from Christina queen of Sweden at the court of France, happened to have in his retinue a brother of Ludolf, who recommended our author to that nobleman so effectually, that he sent for him from Holland to Paris, to be preceptor to his two sons. Soon after, in 1649, he sent him to Rome, to search for papers and memoirs, which John Magnus, archbishop of Upsal, was said to have conveyed formerly to Rome, and which Christina was desirous to recover. Ludolph performed this journey in company with two Polish gentlemen, of whom he learned their language. At Rome he found no manuscripts relating to Sweden; but this journey was not useless to himself, for by his conversation with four Abyssinians, then at Rome, he perfected himself in the knowledge of the Ethiopic language. Immediately after his return to Paris he was obliged to go to Sweden with the ambassador, where he found a great many learned men at queen Christina's court, and had an opportunity of learning there the Portuguese, Moscovite, and Finland languages. In 1652, Ernest duke of Saxe-Gotha sent for him to his court, and made him his Aulic-counsellor, and governor to the princes his sons, and employed him in various political affairs and negociations. In 1678 he desired leave to retire, resolving upon a private life, and went to Francfort, where he had a commission from the dukes of Saxony to act in their names in the conferences held there in 1681 and 1682, in order to settle a pacification between the emperor, the empire, and France. The elector palatine likewise gave him the direction of some of his revenues; and the electors of Saxony honoured him with the titles of their counsellor and resident. But Abyssinia was the chief object of the attention of our author, who concerted measures to form an alliance between that remote nation and the powers of Europe. He had addressed himself for that purpose, in 1679, to the court of Vienna, who referred him to the English and Dutch, as more capa-

ble of contributing to that great design. He went, therefore, to England in 1683, but did not find any disposition there to execute his scheme for establishing a commerce with the Abyssinians, and although he found rather more encouragement in Holland, the scheme was defeated by the Abyssinians themselves. In 1684, Ludolph returned to Francfort, having passed through France, and began to apply himself vigorously to the writing of his "History of Ethiopia." In 1690 he was appointed president of an academy of history, which was established in that city. He lived several years after, and died April 8, 1704, aged almost eighty years.

He understood twenty-five languages: Hebrew, and that of the Rabbins; the Samaritan, Chaldee, Syriac, Arabic, learned, literal, and vulgar; Greek, learned and vulgar; Ethiopic, learned and vulgar, called Amharic; Coptic, Persian, Latin, French, Italian, Spanish, Portuguese, German, Flemish, English, Polish, Sclavonic, and the ancient language of Sclavonia, and of the Finnes. He was equally esteemed for his manners as for his talents; and was very communicative; hardy and indefatigable in business, and so much inured to study, that he had always a book open before him at his ordinary repasts. He left a son, Christian Ludolph, who was the only child he had, and was counsellor and secretary to the duke of Saxe-Eysenach.

His works are: 1. "Schola Latinitatis, &c." Gothæ, 1672, 8vo. 2. "Historia Ethiopica, &c." Franc. 1681, folio. 3. "Epistola Ethiopice scripta," 1685, in folio. This was the letter he wrote to persuade the Abyssinians to an alliance with the princes of Europe. 4. "De bello Turcico feliciter conficiendo, &c." Franc. 1686, 4to. 5. "Remarques sur les pensées enjouez & serieux, &c." Leipsic, 1689, 8vo. 6. "Epistolæ Samaritanæ Sichemitarum ad Jobum Ludolphum, &c." Leipsic, 1688, 4to. 7. "Specimen commentarii in historiam Ethiopicam," 1687. 8. "Comthentarius in historiam Ethiopicam, &c." Franc. 1691, folio. 9. "Appendix ad hist. Ethiopicam illiusque commentarium, &c." ibid. 1693, folio. 10. "Jugement d'un anonyme sur une lettre à un ami touchant une systeme d'etymologie Hebraique." 11. "Dissertatio de locustis, &c." Franc. 1694, folio. 12. "Grammatica Ambaricæ linguæ quæ est vernacula Habessinorum," ibid. 1698, folio. 13. "Lexicon Amharico-Latinum, &c." ibid. 1698, folio. 14. "Lexicon Ethiopico-Latinum, ibid. editio secunda,"

1699, folio. 15. "Grammatica linguæ Ethiopicæ, editio secunda," ibid. 1702, folio. 16. "Psalterium Davidis, Ethiopicè & Latinè, &c." ibid. 1701, 4to. 17. "Theatre historique de ce que s'est passé en Europe, pendant le xvii siécle," in German, "avec des figures de Romain de Hoog," ibid. 2 vols. folio. 18. "Confessio fidei Claudii Regis Ethiopicæ," &c. in 4to.[1]

LUDOLPH (HENRY WILLIAM), also a native of Erfurt, and born in 1655, was son to George Henry Ludolph, a counsellor of that city, and nephew to the preceding Job Ludolph, who had some share in the care of his education, and the regulation of his studies. He thus became qualified for the post he afterwards enjoyed, of secretary to Mr. Lenthe, envoy from Christian V. king of Denmark, to the court of Great Britain. This gentleman, for his faithfulness and ability, recommended him afterwards to prince George of Denmark, and in 1680 he became his secretary, which office he enjoyed for some years, until, being incapacitated by illness, he was discharged, with a handsome pension. After his recovery, he took a resolution to visit some foreign countries, particularly Russia, which then was hardly known to travellers; and, as he had some knowledge of the Russian language before he left England, he easily became acquainted with the principal men of that country. He also met with some Jews there, with whom he frequently conversed, and became so great a master of the Hebrew tongue, that he could talk with them in that language; and he gave such uncommon proofs of his knowledge, that the Russian priests took him for a conjuror. He also understood music, and had the honour to play before the czar at Moscow, who expressed the utmost surprise and delight at his performance. Ludolph returned to London in 1694, when he was cut for the stone. As soon as his health would permit, in gratitude for the civilities he had received in Russia, he undertook to write a grammar of their language; by which the natives might be taught their own tongue in a regular form. This book was printed by the university press at Oxford, and published in 1696. This essay, as he says in his preface, he hoped might be of use to traders and travellers; as it was an introduction to the knowledge of a language, which was spoken through a vast tract of country, from Archangel as

[1] Gen. Dict.—Niceron, vol. III.—Moreri.—Saxii Onomast.

far as Astracan, and from Ingermania as far as the confines of China.

Ludolph did not here conclude his travels. He had a great desire to go into the East, and to inform himself of the state of the Christian church in the Levant. He began this journey in March 1698, and in November following arrived at Smyrna. Hence he travelled to Jaffa, from Jaffa to Jerusalem, from Jerusalem to Cairo; and made many useful observations relating to the productions of nature and art, and the government and religion of the countries through which he passed. The conversation he had with the commander of a Turkish ship in his passage to Alexandria is not the least remarkable thing in his travels. While he was on board, he was reading our Saviour's sermon on the mount in the New Testament in Arabic, which was printed in that language at the charge of Mr. Boyle. The captain, having listened some time, asked, "what book that was?" to which Ludolph answering, "that it was the system of the Christian religion," he replied, "that could not possibly be, since they practised quite the contrary." To this Ludolph rejoined, "that he was mistaken; and that he did not wonder at it, as the Turks had little opportunity of conversing with any other than sailors and merchants, few of whom they reckoned to be good Christians," &c. The Turk seemed to be very well satisfied, and afterwards was extremely kind to him.

The deplorable state of Christianity, in the countries through which he travelled, undoubtedly moved him to undertake after his return the impression of the New Testament in vulgar Greek, with the ancient Greek in the opposite column, and to make a charitable present of it to the Greek church. He printed it from a copy in two volumes which had been published several years before in Holland. These two volumes were by the industry of Ludolph, and the generous contributions of the bishop of Worcester, and their friends, printed in one volume, 12mo, in London; and afterwards distributed among the Greeks by Ludolph, by means of his friendship and correspondence with some of the best-disposed among them. He often expressed his wishes, that the Protestant powers in Europe would settle a sort of college at Jerusalem; and in some degree imitate the great zeal of the papists, who spare neither cost nor pains to propagate their religion everywhere. He wished also, that such men as were designed for that

college, might be acquainted with the vulgar Greek, Arabic, and Turkish languages, and might by universal love and charity be qualified to propagate genuine Christianity: "for many," says he, "propagate their own particular systems, and take this to be the gospel of Christ."

In 1709, when a vast number of Palatines came over into England, Ludolph was appointed one of the commissioners by her majesty to manage the charities of her subjects to these unhappy strangers, and to find out ways to employ them to the best advantage. He died Jan. 25, 1710, aged 54.

His works, besides the Russian grammar already mentioned, are, 1. "Meditations on Retirement from the World." 2. Also "upon divers Subjects tending to promote the inward Life of Faith," &c. 3. "Considerations on the Interest of the Church Universal." 4. "A Proposal for promoting the Cause of Religion in the Churches of the Levant." 5. "Reflections on the present State of the Christian Church." 6. "A Homily of Macarius, done out of Greek." Some of these were printed singly, and all of them together in London, 1712, under the title of his "Remains," with his funeral sermon, by Mr. Boehm, chaplain to the late prince George of Denmark.[1]

LUDWIG (CHRISTIAN THEOPHILUS), a botanical writer, was born in Silesia in 1709, and educated for the medical profession. Having a strong bias towards natural history, he was appointed to accompany Hebenstreit in his expedition to the north of Africa, and soon after his return in 1733, became professor of medicine at Leipsic. In 1737 he published a "Programma" in support of the doctrine of the sexes of plants, from his own observations upon the date palm, but two years afterwards advanced some objections to the Linnæan system of arrangement by the organs of impregnation, under the title of "Observationes in Methodum Plantarum Sexualem Cel. Linnæi," in which he very unjustly attempts to deprive him of the merit of originality, by insinuating that this system had been "indicated by others;" without saying by whom. In other dissertations he betrays an uncommon propensity to find fault with Linnæus; but, as his late biographer observes, such critics are useful to science, as they promote inquiry and

[1] Lives and Characters of the most illustrious Persons British and Foreign who died in 1710, Lond. 8vo.

examination; and it must be allowed that Ludwig justly blames Linnæus for confounding the bulbous *Fumariæ* as one species, and he may also be correct in some other remarks. The late lord Bute has well observed, that Ludwig, like Haller, was only a Linnæan in disguise, having frequently applied principles in unison with his, if not imbibed from him, to build systems, and to exercise criticism, against him.

Ludwig published in 1737 his "Definitiones Plantarum," in 8vo, for the use of his pupils. In this the genera of plants are arranged in a method supposed to be natural, founded on the corolla in the first place, the subordinate characters being taken from the fruit. The generic distinctions are derived from the herbage, flower, smell, taste, colour, or any thing that came in the author's way; certainly with no advantage whatever over the laws and practice of Linnæus, but rather evincing, at every step, the superiority of the latter to the vague scheme of his opponent. In another little volume of Ludwig, the "Aphorismi Botanici," published in 1738, the assertion of his being "a Linnæan in disguise" is strongly justified. In vain does the writer try to forget the "Philosophia Botanica," and to seek originality, at any rate, by wandering from its light. In vain does he extol the system of Rivinus in preference to all others. He is brought back by his own judgment, in spite of himself, at every step; and as he could never give the least degree of popularity to the system he extolled, the slightest study of his works will show it to have been a mill-stone about his own neck. Boehmer gave a new and improved edition of the "Definitiones Plantarum" in 1760. Whether any use is made of this work at present, among the various botanical schools on the continent, we have never heard, but we believe it has fallen into oblivion.

In 1742, and again in 1757, our author published his "Institutiones Historico-Physicæ Regni Vegetabilis," in 8vo. In this work, which shews him still in pursuit of novelty rather than of truth, even the disguise of a Linnæan is almost laid aside, a system of arrangement being proposed in which the stamens and styles make an essential, if not a leading, feature. The favourite old system of Rivinus still takes precedence, though it serves only as an additional impediment in the way of natural affinities, which defect is in some measure concealed by the primary cha-

racters not being strictly followed. This volume may therefore be considered as a tacit tribute of respect to the illustrious Swede, arising from its author's progress in judgment and experience. He had no motive to withhold this tribute, as Linnæus never resented nor repelled his attacks. Ludwig began, in 1760, to publish impressions, chiefly of medicinal plants, taken from the dried specimen with printer's ink, or with smoked paper, in folio, under the title of "Ectypa Vegetabilium," which he continued from time to time. Such impressions give undoubtedly a correct outline, at least if the plant be fully displayed, but the rest is a mass of confusion; especially as the more elevated parts, which should be light, are necessarily the darkest. He wrote also occasionally on medico-botanical subjects, as on the effects of extract of *Stramonium*, and of the *Belladonna*, or deadly nightshade, in the epilepsy. His opinion seems not to have been favourable to either. He died at Leipsic in 1773, aged sixty-four. He left a son named CHRISTIAN FREDERICK, born in 1751, who became professor of natural history in the same university, and is the author of various tracts on botany, anatomy, and physiology.[1]

LUGO (JOHN), a Spanish Jesuit and cardinal, was born Nov. 28, 1583, at Madrid. His talents began to appear so early, that it is said he was able, at three years of age, to read not only printed books, but manuscripts. He maintained theses at fourteen, and was sent to study the law, soon after, at Salamanca; where he entered into the order of the Jesuits in 1603, against his father's wish. After finishing his course of philosophy among the Jesuits of Pampeluna, and of divinity at Salamanca, he was sent to Seville by his superiors, on his father's death, to take possession of his patrimony, which was very considerable, and which he divided among the Jesuits of Salamanca. He then taught philosophy five years; after which, he was professor of divinity at Valladolid. The success with which he filled this chair, convinced his superiors that he was worthy of one more eminent: accordingly he received orders, in the fifth year of his professorship, to go to Rome, to teach divinity there. He set out in March 1621, and arrived at Rome in June the same year, having met with many dangers in travelling through the provinces of France.

[1] Rees's Cyclopædia, by Sir J. Smith.

He taught divinity at Rome for twenty years, and attended wholly to that employ, without making his court to the cardinals, or visiting any ambassadors.

The publication of his works was in consequence of an order which his vow of obedience would not suffer him to refuse: he published accordingly, seven large volumes in folio *, the fourth of which he dedicated to Urban VIII. Upon this occasion he went for the first time to pay his respects to the pope, by whom he was very graciously received; and from that time so highly respected, that Urban made him a cardinal, in Dec. 1643, without any previous notice or solicitation. To this promotion, however, he is said to have shown the greatest repugnance, and would not permit the Jesuits' college to discover any signs of joy, or grant the scholars a holiday. He looked upon the coach, which cardinal Barberini sent him, as his coffin; and when he was in the pope's palace, he told the officers who were going to put on his cardinal's robes, that he was resolved to represent first to his holiness, that the vows he had made as a Jesuit would not permit him to accept of a cardinal's hat. He was answered, that the pope had dispensed with those vows. "Dispensations," replied he, "leave a man to his natural liberty; and, if I am permitted to enjoy mine, I will never accept of the purple." Being introduced to the pope, he asked whether his holiness, by virtue of holy obedience, commanded him to accept the dignity: to which the pontiff answering, that he did; Lugo acquiesced, and bowed his head to receive the hat. Yet he constantly kept a Jesuit near his person, to be a perpetual witness of his actions. He continued to dress and undress himself; he would not suffer any hangings to be put up in his palace; and established so excellent an order in it, that it was considered as an useful seminary. He died Aug. 20, 1660, leaving his whole estate to the Jesuits' college at Rome; and was interred, by his own

* The first, which treats "De incarnatione dominica," was printed at Lyons, in 1633 and 1653. The second, "De sacramentis in genere & de eucharistiæ sacramento & sacrificio," ibid. 1636. The third, "De virtute & sacramento pœnitentiæ," ibid. 1638, 1644, and 1651. The fourth and fifth, "De justitia & jure," ibid. 1642, and 1652. The sixth, "De virtute divinæ fidei," ibid. 1646, and 1656. This is called an excellent piece by Maimbourg, in "Methode pacifique," p. 60, edit. 3, 1682. The seventh, which is a collection "Responsorum moralium," ibid. 1651, and 1660. He also wrote notes "In privilegia vivo vocis oraculo concessa societati," Rome, 1645, 12mo. And he translated out of Italian into Spanish, "The Life of the blessed Louis de Gonzaga."

directions, at the feet of Ignatius Loyola, the founder of the order.

While he was cardinal, he was very charitable; and bestowed the Jesuits' bark, which then sold for its weight in gold, very liberally to persons afflicted with agues. He was the first that brought this febrifuge specific into France in 1650, when it was called cardinal de Lugo's powder. He was undeniably a learned man, and had all that subtlety of genius which is the characteristic quality of the Spanish divines; and is said to be the first that discovered the philosophical sin, and the justice of punishing it eternally. His solution of this difficulty is somewhat extraordinary; for, having asserted that the savages might be ignorant of God inculpably, he observes that the Deity gave them, before their death, so much knowledge of himself as was necessary to be capable of sinning theologically, and prolonged their life till they had committed such sin, and thereby justly incurred eternal damnation. Among his other scholastic absurdities he has also the reputation of inventing the doctrine of inflated points, in order to remove the difficulties in accounting for the infinite divisibility of quantity, and the existence of mathematical points. It was a received opinion, that a rarefied body takes up a greater space than before, without acquiring any new matter; our cardinal applied this to a corpuscle, or atom, without parts or extension, which he supposes may swell itself in such a manner as to fill several parts of space.[1]

LUGO (Francis), elder brother of the preceding, was born at Madrid in 1580, and became a Jesuit at Salamanca in 1600, where he first employed himself in teaching the rudiments of grammar: but he afterwards was professor of philosophy, and was sent to the Indies. There he filled the divinity-chair in the town of Mexico, and also in Santa Fe. These posts, however, not being agreeable to the retirement in which he desired to live, he returned to Spain. In the voyage he lost the best part of his commentaries upon the "Summa" of T. Aquinas, and narrowly escaped being taken prisoner by the Dutch. He was afterwards deputed to Rome by the province of Castile, to assist at the eighth general assembly of the Jesuits; and, upon the conclusion of it, he was detained there by two employments, that of censor of the books published by the

[1] Gen. Dict.—Moreri.

Jesuits, and that of Theologue general. But finding himself to be courted more and more, from the time that his brother was made a cardinal, he went back into Spain, where he was appointed rector of two colleges, or of a college or school consisting of two divisions, as is that of Westminster. He died in 1652, after writing several books, the chief of which are, 1. "Commentarii in primam partem S. Thomæ de Deo, trinitate, & angelis," Lyons, 1647, 2 vols. folio. 2. "De sacramentis in genere, &c." Venice, 1652, 4to. 3. "Discursus prævius ad theologiam moralem, &c." Madrid, 1643, 4to. 4. "Quæstiones morales de sacramentis," Grenada, 1644, 4to.[1]

LUISINO, or LUISINI (FRANCIS), of Udina in the Venetian territory, was an eminent scholar in the sixteenth century. He was born in 1523, and was remarkable for the integrity of his life, part of which was employed in teaching Greek and Latin at Reggio: he was afterwards secretary to the duke of Parma, and died in 1568, at the age of forty-five. He wrote, 1. "Parergon libri tres," inserted in the third volume of Gruter's "Fax Critica;" and consisting of illustrations of various obscure passages in ancient authors. 2. A Latin commentary on Horace's Art of Poetry, published in 4to, at Venice, in 1544. 3. A treatise "de componendis Animi affectibus," Bale, 1562, in 8vo.[2]

LUISINUS (LOUIS), a physician, probably a relation of the preceding, was also born at Udina, and was not less distinguished by his acquisitions in literature, than by his medical skill. He was author of the following works: "Aphorismi Hippocratis hexametro carmine conscripti," Venice, 1552; "De compescendis animi affectibus per moralem philosophiam et medendi artem, Tractatus in tres Libros divisus," Basle, 1562; "Aphrodisiacus, sive de Lue Venerea, in duos Tomos bipartitus, continens omnia quæcumque hactenus de hac re sunt ab omnibus Medicis conscripta," Venice, 1566, folio. The first volume contained an account of the printed treatises on the lues up to that year; the second, published the year following, comprehended principally the manuscript works on the subject, which had not then been committed to the press.[3]

LUITPRANDUS, a celebrated Lombard historian of the tenth century, was born at Pavia. He was bred in the

[1] Moreri.—Gen. Dict. [2] Saxii Onomast.
[3] Rees's Cyclopædia from Eloy.

court of Hugo king of Italy, and was afterwards secretary to Berengarius II. by whom, in the year 948, he was sent ambassador to Constantine Porphyrogenitus. After having long served Berengarius, he was disgraced, merely, as it is said, because he censured some of the proceedings with which the latter years of that prince were dishonoured. His goods were confiscated, and he fled for refuge to Otho emperor of Germany. Otho amply avenged his cause by driving Berengarius from the throne; and in the year 963, advanced Luitprandus to the bishopric of Cremona. In the year 968 he sent him ambassador to the emperor Nicephorus Phocas. That emperor had taken great offence that Otho had assumed the style of Roman emperor, and Luitprandus, who undertook boldly to justify his master, irritated him so much, that he received very harsh treatment, and was even thrown for a time into prison, nor was he suffered to return into Italy till the expiration of the year. The precise time of his death is not known. He wrote the history of his own times in six books; the best edition of which is that of Antwerp, in folio, published in 1640. His style is harsh, but he throws great light on the history of the lower empire. He is among the "Scriptores rerum Italicarum," published by Muratori. Luitprandus was one of the bishops who subscribed the condemnation of pope John XII.; and in the last six chapters of his book, he gives a distinct account of all the transactions of that synod, which was held at Rome by the bishops of Italy. The lives of the popes, and the chronicle of the Goths, have been falsely ascribed to him.[1]

LULLI (JOHN BAPTIST), superintendant of music to Louis XIV. was born at Florence in 1634, of obscure parents; but an ecclesiastic, discovering his propensity to music, taught him the practice of the guitar. At ten years of age he was sent to Paris, in order to be a page of Mad. de Montpensier, a niece of Louis XIV. but the lady not liking his appearance, which was mean and unpromising, he was removed into the kitchen as her under-scullion. This degradation, however, did not affect his spirit, for he used, at his leisure, to scrape upon a scurvy fiddle; and, being heard by some person who had discernment, was mentioned to his mistress as a person of both talents and a hand for music. She then employed a master to teach him the violin; and in a few months he became so good a pro-

[1] Morori.—Saxii Onomast.

ficient, that he was removed from the kitchen to the chamber, and ranked among the musicians.

Being for some offence dismissed from the princess's service, he got himself entered among the king's violins; and in a little time became able to compose. Some of his airs being noticed by the king, he called for the author; and was so struck with his performance of them on the violin, of which Lulli was now become a master, that in 1660 he created a new band, called "Les Petits Violons," and placed him at the head of it. He was afterwards appointed *sur-intendant de la musique de la chambre du Roy*; and upon this associated himself with Quinault, who was appointed to write the operas; and being now become composer and joint director of the opera, he not only detached himself from the former band, and instituted one of his own, but, what is more extraordinary, neglected the violin so much, that he had not even one in his house, and never played upon it afterwards, except to very few, and in private. On the other hand, to the guitar, a trifling instrument, he retained throughout life such a propensity, that for his amusement he resorted to it voluntarily; and to perform on it even before strangers, needed no incentive. The reason of this seeming perverseness of temper has been thus assigned: "The guitar is an instrument of small estimation among persons skilled in music, the power of performing on it being attained without much difficulty; and, so far as regards the reputation of the performer, it is of small moment whether he plays very well on it or not: but the performance on the violin is a delicate and an arduous energy; which Lulli knowing, set too high a value on the reputation he had acquired when in constant practice, to risk the losing of it."

In 1686, the king was seized with an indisposition which threatened his life; but, recovering from it, Lulli was required to compose a "Te Deum" upon the occasion, and produced one not more remarkable for its excellence, than for the unhappy accident which attended the performance of it. He had neglected nothing in the composition of the music, and the preparations for the execution of it; and, the better to demonstrate his zeal, he himself beat the time; but with the care he used for this purpose, he gave himself in the heat of action, a blow upon the end of his foot; and this ending in a gangrene, which baffled all the skill of his surgeons, put an end to his life, March 22, 1687.

The following story is related of this musician in his last illness. Some years before, he had been closely engaged in composing for the opera; from which his confessor took occasion to insinuate, that unless, as a testimony of sincere repentance, he would throw the last of his compositions into the fire, he must expect no absolution. He consented: but one of the young princes coming to see him, when he was grown better, and supposed to be out of danger, "What, Baptiste," says the prince, "have you thrown your opera into the fire? You were a fool for giving credit thus to a dreaming Jansenist, and burning good music." "Hush, my lord," answered Lulli, "I knew very well what I was about; I have a fair copy of it." Unhappily this ill-timed pleasantry was followed by a relapse: the gangrene increased, and the prospect of inevitable death threw him into such pangs of remorse, that he submitted to be laid upon an heap of ashes, with a cord about his neck. In this situation he expressed a deep sense of his late transgression; and, being replaced in his bed, he, further to expiate his offence, sung to an air of his own composing, the following words: *Il faut mourir, pécheur, il faut mourir.* Lulli is considered as the person who brought French music to perfection, and his great operas and other pieces were long held in the highest estimation. He was no less remarkable for his humourous talents, than for his musical genius; and even Moliere, who was fond of his company, would often say, "Now, Lulli, make us laugh."

Lulli, says Dr. Burney, was a fortunate man to arrive in a country where music had been so little cultivated, that he never had any rival, nor was there throughout the whole kingdom of France an individual who had the courage to doubt of his infallibility in his art. He was fortunate in so magnificent a patron, and still more fortunate in a lyric poet, who could interest an audience by all the powers of poetry, by the contexture of his fables, and variety and force of his characters. Lulli was rough, rude, and coarse in his manners, but without malice. His greatest frailties were the love of wine and money. There was found in his coffer 630,000 livres in gold, an exorbitant sum for the time in which he lived.[1]

[1] Hawkins and Burney's Hist. of Music.—Moreri.—Perrault Les Hommes Illustres.

LULLIER, CLAUDE EMANUEL. See CHAPELLE.

LULLY (RAIMOND), was a native of Majorca, born in 1236. He was considered in his own time as a prodigy of learning and sagacity, and honoured with the title of *Doctor illuminatus.* His logic, and his art of memory, have been particularly celebrated, but are not found to deserve the commendations they once received. After applying most diligently to almost all sciences, he lost his life in the character of a missionary. Having gone thither to preach the truths of the Gospel, he suffered great hardships in Africa, and died on his passage home, in March 1315, at the age of eighty. His body was carried to Majorca, where he was honoured as a martyr. His works were published collectively, within these few years, at Mentz; and treat of theology, morals, physic, chemistry, natural philosophy, law, &c. in a truly barbarous style, with much erudition and subtlety, but very little of sound judgment. There are few instances of a great fame so completely extinct as that of Raimond Lully. His art of memory, indeed, for which he was most celebrated, is a most ridiculous invention, wholly unworthy of notice, except, says Brucker, as a specimen of the artifice with which men, who have more ingenuity than honesty, frequently impose upon vulgar weakness and credulity.[1]

LUPSET (THOMAS), an eminent scholar, was the son of William Lupset, goldsmith and citizen of London. He was born in the parish of St. Mildred's, Bread-street, in 1498, and was educated at St. Paul's school under the celebrated Lily. After this he is supposed to have studied some time at Pembroke-hall, Cambridge, whence he went to Paris, and took his bachelor's degree in arts. On his return to England, he settled, about 1519, in Corpus Christi college, Oxford, and succeeded John Clement in the place of lecturer in rhetoric, founded by cardinal Wolsey; and such appears to have been his reputation, that the university publicly thanked the cardinal for his recommendation of so able a man. In 1521 he proceeded M. A. When Richard Pace was sent agent to Italy, Lupset accompanied him as his secretary, and in the course of his travels became acquainted with many of the most learned men of the time, particularly Pole, afterwards cardinal, sir Thomas More, and Erasmus. After returning to Eng-

[1] Moreri.—Bullart's Academie des Sciences, vol. II.—Saxii Onomast.

land, he was sent to France by cardinal Wolsey, as tutor to his natural son Thomas Winter. In 1529 he was presented to the living of St. Martin's Ludgate, and in 1530 was made prebend of Salisbury. He died in the flower of his age, Dec. 27, 1532, having scarcely completed his thirty-sixth year. He was reputed a man of very general learning, and of great piety, modesty, and candour, in all which respects Leland and sir Thomas More have celebrated his praises. Wood says that he left a wife named Alice, and that she died in 1545; but this Alice appears to have been his mother. Lupset, being in priest's orders, and a prebendary of Salisbury, could not have been married. Wood likewise doubts his having studied at Cambridge, because Dr. Caius, who mentions this circumstance, does not give his authority; but Caius was his contemporary at that university, and is therefore sufficient authority for the fact. Of his works, the following have been printed: 1. "A Treatise of Charity," 1546, 8vo. 2. "An Exhortation to young Men," 1540, 8vo. 3. "A treatise teaching how to die well," 1534. 4. "Epistolæ variæ," dated from Corpus Christi college, and printed in "Epist. aliquot eruditorum virorum," Basil, 1520. He also translated into English a homily of St. Chrysostom's, another of St. Cyprian's, Picus of Mirandula's Rules for a godly life, and the Councils of Isidorus, all printed at London in 1560, 8vo. Pits mentions other works by him, but of doubtful authority.[1]

LUPTON (Donald), whom Granger, by mistake, calls *Dr.* Lupton, was one of the earliest publishers of biographical collections in English, but with his own history we are almost totally unacquainted. We can only gather from one of his dedications that he had served in the army several years, and from the contents of his two principal publications, that he was a man of piety, and an admirer of the characters of those eminent fathers and divines who made the greatest figure in the church from the earliest periods to the reformation. The first of these is entitled "The History of the Moderne Protestant Divines, &c. faithfully translated out of Latin," Lond. 1637, a small 12mo. This is dedicated to sir Paul Pindar, sir John Wolstenholme, sir Abraham Dawes, sir John Jacob, "farmers of the cus-

[1] Ath. Ox. vol. I.—Knight's Life of Colet, p. 289.—Tanner.—Dodd's Church Hist. vol. I.

tom-house." It contains twenty-two foreign lives, and twenty-three English, translated from Holland's "Heroologia, and Verheiden's "Effigies," with each an engraved head copied, in small, from those in Holland and Verheiden. Mr. Churton has made particular mention of this curious and very scarce volume in the preface to his elaborate life of dean Nowell, and an account has since been published in the Bibliographer. The other biographical collection said to be by Lupton is a 4to volume, entitled "The Glory of their Times, or the Lives of the Primitive Fathers," &c. London, printed by J. Okes, 1640. This contains forty-four lives, with heads of the same scale as the other, but of less value, as being mostly imaginary. We know not on what authority this work is attributed to Lupton, as there is no mention of his name in any part of the copy now before us, and the preface, or address to the reader, is signed *Typographus*. From internal evidence, however, we should be inclined to think it was his compilation. Lupton's other productions were, "London and the countrey carbonadoed and quartered into several characters," 1632, 8vo; "Objectorum reductio; or daily employment for the soule," 1634, 8vo; "Emblems of Rarities; or choice Observations out of worthy Histories, &c." 1636, 18mo; and "England's command of the Seas; or the English Seas guarded," 1653, 12mo.[1]

LUPUS, or WOLF (CHRISTIAN), a learned Roman catholic writer, was born at Ypres, June 12, 1612, and at the early age of fifteen, joined the society of the hermits of St. Augustine. Having afterwards studied at Cologne, he was sent to Louvain to teach philosophy; in which he acquired such celebrity, as to secure the particular esteem of the learned Fabio Chigi, then the papal nuncio in Germany, afterwards pope Alexander VII. In 1655, Lupus was one of the deputies sent to Rome by the university of Louvain, on some matters of importance with the papal court; and on his return was appointed professor of divinity at Louvain. Pope Clement IX. would willingly have made him a bishop; and from Innocent XI. and the grand duke of Tuscany, he received repeated marks of esteem: the latter was desirous of settling upon him a considerable pension, that he might attach him to his court. He died July 10, 1681, at the age of seventy. Of his numerous Latin

[1] Granger.—Bibliographer, vol. I. and II.

works the principal are, "Commentaries on the History and Canons of the Councils," 1665, and 1673, 5 vols. 4to; a "Treatise on Appeals to the Holy See," according to the Ultramontane opinions, 4to; a "Treatise on Contrition," 12mo; a collection of "Letters and Memorials respecting the Councils of Ephesus and Chalcedon," 2 vols. 4to; a great number of "Dissertations" on various subjects; a "Commentary on Tertullian's Prescriptions;" "The Life and Letters of St. Thomas of Canterbury," &c. All the above were republished at Venice in 12 volumes, folio, the first of which appeared in 1724.[1]

LUSSAN (MARGARET DE), a female writer, very much admired in France for the romances which she produced, was the daughter of a coachman belonging to cardinal Fleury, and was born about 1682. Some have said that she was the daughter of prince Thomas of Savoy, the prince de Carignano's elder brother, because prince Eugene shewed her much kindness. She had, however, an education much above her birth, which enabled her to compose the various works which she has left us. M. Huet, to whom she accidentally became known, advised her to write romances, in which she succeeded tolerably well with the help of M. Ignatius Lewis de la Serre, sieur de Langlade (author of nine or ten operas,) who was her intimate friend, after having been her lover. This gentleman inherited an income of 25,000 livres, which he consumed by gaming, and died in 1756. Mademoiselle de Lussan was more admired for her mental than for her personal qualities, for she squinted, and had a very brown skin, with a masculine voice and gait; but she was gay, lively, extremely humane, constant in her friendships, liable to anger, but never to hatred. She died in 1758, aged seventy-five, in consequence of bathing during an indigestion. Her works are, "La Comtesse de Gondez," 2 vols. 12mo; "Anecdotes de Philippe Auguste," 6 vols. 12mo, attributed to the abbé de Boismorand. "Memoires de Charles VII." 12mo; "Anecdotes" of Francis I. 3 vols. 12mo; of Henry II. 2 vols. 12mo; of Mary of England, 12mo; "La Vie de Crillon," 2 vols. 12mo. She published also under her name a "History of Charles VI." 9 vols. 12mo; of Louis XI. 6 vols. and "L'Hist. de la derniere Revolution de Naples," 4 vols. but these three were written by M. Baudot de Juilly, as we have mentioned in

[1] Niceron, vol. VII.—Dict. Hist.

his life. Mademoiselle de Lussan gave this gentleman half of what she gained from these works, and half of her pension of 2000 livres. [1]

LUTHER (MARTIN), an illustrious German divine and reformer of the church, was the son of John Lotter, or Lauther, which our reformer changed to Luther, and of Margaret Lindeman, and born at Isleben, a town of Saxony, in the county of Mansfelt, November 10, 1483. His father's extraction and condition were originally but mean, and his occupation that of a miner; it is probable, however, that by his application and industry he improved the circumstances of his family, for we find him afterwards raised to the magistracy of a considerable rank and dignity in his province. Luther was initiated very early into letters; and, having learned the rudiments of grammar while he continued at home with his parents, was, at the age of thirteen, sent to a school at Magdeburg. Here, however, he remained only one year, for the circumstances of his parents were at that time so very low, and so insufficient to maintain him, that he was forced, as Melchior Adam relates, "Mendicato vivére pane," to beg his bread for support. From Magdeburg he was removed to a school at Eysenach, a city of Thuringia, for the sake of being among his mother's relations; for his mother was descended from an ancient and reputable family in that town. Here he applied himself diligently to study for four years; and began to discover all that force and strength of parts, that acuteness and penetration, that warm and rapid eloquence, which afterwards produced such wonderful effects.

In 1501 he was sent to the university of Erfurt, where he went through the usual courses of logic and philosophy. But Luther did not find his account in these studies; did not feel that use and satisfaction arising from such verbose and thorny sciences as logic and philosophy then were, which he wanted and wished to feel. He very wisely, therefore, applied himself to read the best ancient writers, such as Cicero, Virgil, Livy, &c. and from them laid in such a fund of good sense as enabled him to see through the defects in the systems of the schools, as well as the superstitions and errors of the church. He took a master's degree in the university when he was twenty; and then read lectures upon Aristotle's physics, ethics, and other

[1] Dict. Hist.

parts of philosophy. Afterwards, at the instigation of his parents, he studied the civil law, with a view of advancing himself to the bar; but was diverted from this pursuit by an event which he considered as admonitory, and which, by wonderful gradations, led to his future eminence. Walking out into the fields one day, he was struck with lightning, so as to fall to the ground, while a companion was killed by his side; and this affected him so sensibly, that, without communicating his purpose to any of his friends, he withdrew himself from the world, and retired into the order of the hermits of St. Augustine.

Here he employed himself in reading St. Augustine and the schoolmen; but, in turning over the books of the library, he found a copy of the Latin Bible, which he had never seen before. This raised his curiosity to a high degree; he read it over with great avidity, and was amazed to find what a small portion of the scriptures was allowed to reach the ears of the people. He made his profession in the monastery of Erfurt, after he had been a novice one year; and took priest's orders, and celebrated his first mass in 1507. The year after he was removed from the convent of Erfurt to the university of Wittemberg; which being just founded, nothing was thought more likely to bring it into immediate credit than the authority and presence of a man so celebrated for his great parts and learning as Luther. Here he read public lectures in philosophy for three years, not in that servile, dull, mechanical way in which lectures were usually read, but with so much active spirit and force of genius, as to make it presaged that a revolution might one day happen in the schools under his direction and management.

In 1512 seven convents of his order having a quarrel with their vicar-general, Luther was chosen to go to Rome to maintain their cause. He was indeed a proper person for such employments; for he was a man of a most firm and steady temper, with a share of natural courage which nothing could subdue. At Rome he saw the pope and the court, and had an opportunity of observing also the manners of the clergy, whose hasty, superficial, and impious way of celebrating mass he has severely noted. "I performed mass," says he, "at Rome; I saw it also performed by others, but in such a manner that I never think of it without the utmost horror." He often spoke afterwards with great pleasure of his journey to Rome; and

used to say that he "would not but have made it for a thousand florins." As soon as he had adjusted the dispute which was the business of his journey, he returned to Wittemberg, and was created doctor of divinity, at the expence of Frederic, elector of Saxony, who had often heard him preach, was perfectly acquainted with his merit, and reverenced him highly. Luther, it appears, at first declined the honour of this degree on account of his being, in his own opinion, too young, for he was only in his thirtieth year; but it was told him that "he must suffer himself to be dignified, for that God intended to bring about great things in the church by his means;" which, though it was certainly said in jest, proved at length a very serious truth.

He continued in the university of Wittemberg, where, as professor of divinity, he employed himself in the business of his calling. The university, as we have observed, had been lately founded by Frederic, elector of Saxony, who was one of the richest and most powerful princes at that time in Germany, as well as one of the most magnificent and bountiful; and who brought a great many learned men thither, by large pensions and other encouragements, and amongst the rest Luther. Here then he began in the most earnest manner to read lectures upon the sacred books: he explained the epistle to the Romans, and the Psalms, which he cleared up and illustrated in a manner so entirely new, and so different from what had been pursued by former commentators, that "there seemed, after a long and dark night, a new day to arise, in the judgment of all pious and prudent men." He settled the precise difference between the law and gospel, which before had been confounded; refuted many errors, commonly received both in the church and the schools; and brought many necessary truths to light, which might have been vainly sought in Scotus and Aquinas. The better to qualify himself for the task he had undertaken, he applied himself attentively to the Greek and Hebrew languages; to which, we are told, he was particularly excited by the writings of Erasmus; who, though he always remained in appearance a papist, or at least had nothing decided in his character, yet contributed much to the dispelling of monkish ignorance, and overthrowing the kingdom of darkness. In the mean time, Luther, while he was active in propagating truth and instruction by his lectures and ser-

mons, maintained an exemplary severity in his life and conversation, and was a most rigid observer of that discipline which he enjoined to others. This gained him vast credit and authority, and made all he delivered, however new or unusual, more readily accepted by those who heard him.

In this manner was he employed when the general indulgences were published in 1517. Leo X. who succeeded Julius II. in March 1513, formed a design of building the magnificent church of St. Peter's at Rome, which was, indeed, begun by Julius II. but still required very large sums to be finished. The treasure of the apostolic chamber was much exhausted, and the pope himself, though of a rich and powerful family, yet was far from being able to do it at his own proper charge, on account of the excessive debts he had contracted before his advancement to the popedom. There was nothing new in the method of raising money by indulgences. This had been formerly on several occasions practised by the court of Rome; and none had been found more effectual. Leo, therefore, in 1517, published general indulgences throughout all Europe, in favour of those who would contribute any sum to the building of St. Peter's; and appointed persons in different countries to preach up these indulgences, and to receive money for them. Albert of Brandenburg, archbishop of Mentz and Magdeburg, who was soon after made a cardinal, had a commission for Germany; and Luther assures us that he was to have half the money that was to be raised, which does not seem improbable, for Albert's court was at that time very luxurious and splendid; and he had borrowed 30,000 florins of that opulent family the Fuggers of Augsburg, to pay the pope for the bulls of his archbishopric, which sum he was bound to repay. Be this however as it will, Albert gave out this commission to John Tetzel, or Tecelius, a Dominican friar, and others of his order. These indulgences were immediately exposed to sale; and Tetzel boasted of "having so large a commission from the pope, that though a man should have deflowered the virgin Mary, yet for money he might be pardoned." He added further, that "he did not only give pardon for sins past, but for sins to come." A book came out also at the same time, under the sanction of the archbishop, in which orders were given to the commissioners and collectors to enforce and press the power of indulgences. These persons performed their offices with great

zeal indeed, but not with sufficient judgment and policy. They over-acted their parts, so that the people, to whom they were become very troublesome, saw through the cheat; being at length convinced, that under a pretence of indulgences they only meant to plunder the Germans; and that, far from being solicitous about saving the souls of others, their only view was to enrich themselves.

These strange proceedings gave great offence at Wittemberg, and particularly inflamed the pious zeal of Luther, who, being naturally warm and active, and in the present case unable to repress his indignation, was determined to declare against them, whatever might be the consequence*. Upon the eve of All Saints, therefore, in 1517, he publicly fixed up, at the church next to the castle of that town, a thesis upon indulgences; in the beginning of which he challenged any one to oppose it, either by writing or disputation. This thesis contained ninety-five propositions; in which, however, he did not directly oppose indulgences in themselves, nor the power of the church to grant them, but only maintained, "That the pope could release no punishments but what he inflicted, and indulgences could be nothing but a relaxation of eccle-

* It has been said by F. Paul, in his History of the Council of Trent, and after him by Mr. Hume, in his History of England, as well as by others, that the Austin friars had been usually employed in preaching indulgences in Saxony; and that Luther was prompted at first to oppose Tetzel and his associates, and to deny indulgences, by a desire of taking revenge for this injury offered to his order. Such was the representation of Bossuet; and other writers, misled by his authority, have circulated a similar opinion. It is proper, therefore, to observe, that the publication of indulgences in Germany was not usually committed to the Augustins: from 1229 that lucrative commission was principally intrusted with the Dominicans; and they had been employed in the same office a short time before the present period: the promulgation of them, at three different periods under Julius II. was granted to the Franciscans, and the guardian of the Franciscans was joined in the trust with Albert on this occasion, though he refused to accept it; and it is remarkable, that for half a century before Luther, viz. from 1450 to 1517, the name of an Austin friar employed in this service occurs but once. To these facts it may be added, that it is far from being probable that Luther would have been solicitous about obtaining for himself or his order, a commission of this kind, at a time when the preaching of indulgences was become very unpopular; when all the princes of Europe, and many bishops, as well as other learned men, abhorred the traffic; and even the Franciscans and Dominicans, towards the conclusion of the fifteenth century, opposed it publicly, both in their discourses and writings: nor was this commission given to the Dominicans in general, but solely to Tetzel. Finally, Luther was never accused of opposing the publication of indulgences from resentment or envy, either in the edicts of the pontiffs of his time, or in the reproaches of his contemporary writers, who defended the cause of Rome from 1517 to 1546, and who were far from being sparing of their invectives and calumnies. See on this subject Mosheim, and Robertson.

siastical penalties; that they affected only the living; that the dead were not subject to canonical penances, and so could receive no benefit by indulgences; and that such as were in purgatory could not by them be delivered from the punishment of their sins; that indeed the pope did not grant indulgences to the souls of the dead, by virtue of the power of the keys, but by way of suffrage; that indulgences seldom remit all punishment; that those who believe they shall be saved by indulgences only, shall be damned with their masters; that contrition can procure remission of the fault and punishment without indulgences, but that indulgences can do nothing without contrition; that, however, the pope's indulgence is not to be contemned, because it is the declaration of a pardon obtained of God, but only to be preached up with caution, lest the people should think it preferable to good works; that Christians should be instructed, how much better it is to abound in works of mercy and charity to the poor, than to purchase a pardon; and that it is a matter of indifference either to buy, or not to buy, an indulgence; that indulgences are not to be trusted to; that it is hard to say what that treasure of the church is, which is said to be the foundation of indulgences; that it is not the merits of Christ or his saints, because they produce grace in the inner man, and crucify the outward man, without the pope's interposing; that this treasure can be nothing but the power of the keys, or the gospel of the glory and grace of God; that indulgences cannot remit the most venial sin in respect of the guilt; that they remit nothing to them who by a sincere contrition have a right to a perfect remission; and that Christians are to be exhorted to seek pardon of their sins by the pains and labour of penance, rather than to get them discharged without reason."

This is the doctrine of Luther's thesis; in which, if he does not attack indulgences directly, he certainly represents them as useless and ineffectual. He also condemns in it several propositions which he attributes to his adversaries, and inveighs against several abuses of which he affirms them guilty, as for example, "The reserving ecclesiastical penances for purgatory, or commuting them into the pains of purgatory; teaching that indulgences free men from all the guilt and punishment of sin; preaching that the soul, which they please to release out of purgatory, flies immediately to heaven when the money is cast into

the chest; maintaining, that these indulgences are an inestimable gift, by which man is reconciled to God; exacting from the poor, contrary to the pope's intentions; causing the preaching the word of God to cease in other churches that they may have a greater concourse of people in those where indulgences are preached; advancing this scandalous assertion, that the pope's indulgences have such a virtue, as to be able to absolve a man though he has ravished the mother of God, which is a thing impossible; publishing, that the cross with the arms of the pope, is equal to the cross of Christ, &c. Such positions as these," says he, "have made people ask, and justly, why the pope, out of charity, does not deliver all souls out of purgatory, since he can deliver so great a number for a little money, given for the building of a church? Why he suffers prayers and anniversaries for the dead, which are certainly delivered out of purgatory by indulgences? Why the pope, who is richer than several Crœsuses, cannot build the church of St. Peter with his own money, but at the expence of the poor?" &c. In thus attacking indulgences, and the commissioners appointed to publish them, Luther seemed to attack Albert, the archbishop of Mentz, under whose name and authority they were published. Of this he was himself aware; and, therefore, the very eve on which he fixed up his thesis, he wrote a letter to him, in which, after humbly representing to him the grievances just recited, he besought him to remedy and correct them; and concluded with imploring pardon for the freedom he had taken, protesting that what he did was out of duty, and with a faithful and submissive temper of mind.

Luther's propositions concerning indulgences were no sooner published, than Tetzel, the Dominican friar and commissioner for selling them, maintained and published at Francfort, a thesis containing a set of propositions directly contrary to them. He also stirred up the clergy of his order against Luther; anathematized him from the pulpit as a most damnable heretic; and burnt his thesis publicly at Francfort. Eight hundred copies of Tetzel's thesis were also burnt in return by some persons at Wittemberg; but Luther himself disowned having had any hand in that procedure, and in a letter to Jodocus, a professor at Isenac, who had formerly been his master, asked him "If he thought Luther so void of common sense as to do a thing of that kind in a place where he had not any

jurisdiction, and against a divine of so great authority as Tetzel?" Luther, indeed, although he perceived that his propositions were very well liked, and entertained as perfectly sound and orthodox, yet behaved himself at first with great calmness and submission. He proposed them to be discussed only in the way of disputation, till the church should determine what was to be thought of indulgences. He wrote to Jerom of Brandenburg, under whose jurisdiction he was, and submitted what he had written to that bishop's judgment. He entreated him either to scratch out with his pen, or commit to the flames, whatever should seem to him unsound; to which, however, the bishop replied, that he only begged him to defer the publication of his propositions; and added, that he wished no discourse had been started about indulgences. Luther complied with the bishop's request; and declared that "it gave him more pleasure to be obedient, than it would to work miracles, if he was ever so able." And so much justice must be done to Luther, even by those who are not of his party, as to acknowledge that he was willing to be silent, and to say nothing more of indulgences, provided the same conditions might be imposed upon his adversaries.

But the spirit of peace deserted the church for a season; and a quarrel begun by two private monks, ended as we shall see, in a mighty revolution. Luther was now attacked by adversaries innumerable from all sides; three of the principal of whom were, John Eckius, divinity-professor and vice-chancellor of the university of Ingolstadt, who wrote notes upon his thesis, which Luther answered by other notes; Sylvester Prierius, or Prierio, a Dominican, and master of the holy palace; and one Jacob Hogostratus, a friar-preacher, who singled out some of his propositions, and advised the pope to condemn and burn him, if he would not immediately retract them. Luther contented himself with publishing a kind of manifesto against Hogostratus, in which he reproaches him with cruelty and ignorance; but as Prierius had drawn up his animadversions in the form of a dialogue, to which was prefixed a dedication to the pope; and built all he had advanced against Luther upon the principles of Thomas Aquinas, Luther, in an epistle to the reader, opposed Holy Scripture to the authority of this saint; and declared, among other things, that "if the pope and the cardinals were, like this Dominican, to set up any authority against that of Scripture, it

could no longer be doubted that Rome was itself the very seat of antichrist; and then happy would Bohemia and all other countries be, who should separate themselves from it as soon as possible."

In 1518, Luther, though dissuaded from it by his friends, yet, to shew his obedience to authority, went to the monastery of St. Augustine at Heidelberg, while the chapter was held; and here maintained, April 26, a dispute concerning "justification by faith," which Bucer, who was present, took down in writing, and afterwards communicated to Beatus Rhenanus, not without the highest commendations. Luther has given an account of this dispute, and says, that "the doctors there opposed him with such moderation and good manners, that he could not but think the better of them for it. And although the doctrine he maintained was perfectly new to them, yet they all acquitted themselves very acutely, except one of the juniors, who created much mirth and laughter by observing, that if the country people were to hear what strange positions were admitted, they would certainly stone the whole assembly."

In the mean time, the zeal of his adversaries grew every day more active against him; and he was at length accused to Leo X. as an heretic. As soon as he returned therefore from Heidelberg, he wrote a letter to that pope, in the most submissive terms; and sent him at the same time an explication of his propositions about indulgences. He tells his holiness in this letter, that "he was greatly troubled at being represented to him as a person who opposed the authority and power of the keys and pope; that this accusation amazed him, but that he trusted to his own innocency." Then he sets forth the matter of fact, and says, that the "preachers of the jubilee thought all things lawful for them under the pope's name, and taught heretical and impious propositions, to the scandal and contempt of the ecclesiastical power, and as if the decretals against the abuses of collectors did not concern them; that they had published books, in which they taught the same impieties and heresies, not to mention their avarice and exactions; that they had found out no other way to quiet the offence their ill conduct had given, than by terrifying men with the name of pope, and by threatening with fire, as heretics, all those who did not approve and submit to their exorbitances; that being animated with a zeal for Jesus Christ, and

pushed on by the heat of youth, he had given notice of these abuses to the superior powers; whose not regarding it had induced him to oppose them with lenity, by publishing a position which he invited the most learned to dispute with him. This," says he, "is the flame which they say has set the whole world on fire. Is it that I have not a right, as a doctor of divinity, to dispute in the public schools upon these matters? These theses were made only for my own country; and I am surprised to see them spread into all parts of the world. They were rather disputable points than decisions; some of them obscure, and in need of being cleared. What shall I do? I cannot draw them back, and yet I see I am made odious. It is a trouble to me to appear in public, yet I am constrained to do it. It is to appease my adversaries, and give satisfaction to several persons, that I have published explications of the disputes I have engaged in; which I now do under your holiness's protection, that it may be known how sincerely I honour the power of the keys, and with what injustice my adversaries have represented me. If I were such a one as they give out, the elector of Saxony would not have tolerated me in his university thus long." He concludes in the following words: "I cast myself, holy father, at your feet, with all I am and have. Give me life, or put me to death; confirm or revoke, approve or disapprove, as you please. I own your voice as that of Jesus Christ, who rules and speaks by you; and if I have deserved death I refuse not to die." This letter is dated on Trinity Sunday, 1518, and was accompanied with a protestation, in which he declared, that "he did not pretend to advance or defend any thing contrary to the Holy Scripture, or to the doctrine of the fathers, received and observed by the church of Rome, or to the canons and decretals of the popes; nevertheless, he thought he had the liberty, either to approve or disapprove the opinions of St. Thomas, Bonaventure, and other schoolmen and canonists, which are not grounded upon any text."

The emperor Maximilian was equally solicitous with the pope, about putting a stop to the propagation of Luther's opinions in Saxony; since the great number of his followers, and the resolution with which he defended them, made it evident beyond dispute that if he were not immediately checked he would become troublesome both to the church and empire. Maximilian therefore applied to Leo in a letter

dated Aug. 5, 1518, and begged him to forbid by his authority, these useless, rash, and dangerous disputes; assuring him also that he would strictly execute in the empire whatever his holiness should enjoin. The pope on his part ordered Jerom de Genutiis, bishop of Ascula, or Ascoli, auditor of the apostolic chamber, to cite Luther to appear at Rome within sixty days, that he might give an account of his doctrine to the auditor and master of the palace, to whom he had committed the judgment of that cause. He wrote at the same time to Frederick the elector of Saxony, to pray him not to protect Luther; and let him know that he had cited him, and had given cardinal Cajetan, his legate in Germany, the necessary instructions upon that occasion. He exhorts the elector to put Luther into the hands of this legate, that he might be carried to Rome; assuring him that, if he were innocent, he would send him back absolved, and if he were guilty, would pardon him upon his repentance. This letter to Frederic was dated Aug. 23, 1518, and it was by no means unnecessary; for though Luther had nothing to trust to at first but his own personal qualities, his parts, his learning, and his courage, yet he was afterwards countenanced and supported by this elector, a prince of great personal worth. At the same time also the pope sent a brief to cardinal Cajetan, in which he ordered him to bring Luther before him as soon as possible; and to hinder the princes from being any impediment to the execution of this order, he denounced the punishments of excommunication, interdiction, and privation of goods against all who should receive Luther, and give him protection; and promised a plenary indulgence to those who should assist in delivering him up.

In the mean time Luther, as soon as he understood what was transacting about him at Rome, used all imaginable means to prevent his being carried thither, and to obtain a hearing of his cause in Germany. The university of Wittemberg interceded for him, and wrote a letter to the pope, to excuse him from going to Rome, because his health would not permit it; and assured his holiness that he had asserted nothing contrary to the doctrine of the church, and that all they could charge him with was his laying down some propositions in disputation too freely, though without any view of deciding upon them. The elector also was against Luther's going to Rome, and desired of

cardinal Cajetan, that he might be heard before him, as his legate in Germany. Upon these addresses, the pope consented that the cause should be tried before cardinal Cajetan, to whom he had given power to decide it. Luther, therefore, set off immediately for Augsburg, poor, and on foot, as he says in his narrative, and carried with him letters from the elector*. He arrived here in October 1518, and upon an assurance of his safety, was admitted into the cardinal's presence. The legate told him that he did not intend to enter into any dispute with him, but should only propound three things to him, on the pope's behalf; and he did admonish him, "First, to become a sound member of the church, and to recant his error; secondly, to promise that he would not teach such pernicious doctrines for the future; and thirdly, to take care that the peace of the church was not broken by his means." Luther beseeched the legate to acquaint him what his errors were, who alleged to him a decretal of Clement VI. in which "the merits of Jesus Christ are affirmed to be a treasure of indulgences," which he the said Luther denied; and objected to him also his teaching, that "faith was necessary for all who should receive the sacrament, so as to obtain any benefit by it." Luther replied, that "he had read the decretal of Clement, which the legate alleged; but did humbly conceive that it was not of sufficient authority to retract any opinion which he believed to be conformable to Holy Scripture." The legate had then recourse to the authority of the pope, who, he said, "could only decide upon the sense of Scripture;" upon which Luther desired time to deliberate upon what the legate had proposed to him, and so the dispute ended for that day.

The next day, which was Oct. 12, Luther returned to a second conference with the legate, accompanied with four counsellors of the empire, and a notary; and brought with

* On the eve of his departure on this expedition, so hazardous to himself and so important in its consequences to the world, he wrote a short letter to his intimate friend Melancthon, which strongly marks the intrepidity of his character. "I know nothing new or extraordinary here," says he, "except that I am become the subject of conversation throughout the whole city, and that every one wishes to see the man who is to be the victim of such a conflagration. You will act your part properly, as you have always done; and teach the youth intrusted to your care. I go, for you, and for them, to be sacrificed if it should so please God. I rather choose to perish, and, what is more afflicting, to be for ever deprived even of your society, than to retract what I have already justly asserted, or to be the means of affording the stupid adversaries of all liberal studies an opportunity of accomplishing their purpose." Roscoe's Leo.

him a protestation, in which he declared that "he honoured and would obey the holy church of Rome in all things; that if he had said or done any thing contrary to its decisions, he desired it might be looked upon as never said or done;" and for the three propositions made to him by the legate, he declared, "That, having sought only the truth, he had committed no fault, and could not retract errors of which he had not been convinced, nor even heard; that he was firmly persuaded of his having advanced nothing contrary to Scripture and the doctrines of the fathers; that, nevertheless, being a man, and subject to error, he would submit himself to the lawful determination of the church; and that he offered, further, to give reasons in this place, and elsewhere, of what he had asserted, answer the objections, and hear the opinions of the doctors of the famous universities of Basil, Friburg, Louvain," &c. The legate only repeated what he had said the day before about the authority of the pope, and exhorted Luther again to retract. Luther answered nothing, but presented a writing to the legate, which, he said, contained all he had to answer. The legate received the writing, but paid no regard to it; he pressed Luther to retract, threatening him with the censures of the church, if he did not; and commanded him not to appear any more in his presence, unless he brought his recantation with him. Luther was now convinced that he had more to fear from the cardinal's power than from disputations of any kind; and therefore, apprehensive of being seized if he did not submit, withdrew from Augsburg upon the 20th. But, before his departure, he published a formal appeal to the pope, in which he declared, that "though he had submitted to be tried by cardinal Cajetan, as his legate, yet he had been so borne down and injured by him, that he was constrained at length to appeal to the judgment of his holiness." He wrote likewise a letter to the cardinal, and told him that "he did not think himself bound to continue any longer at Augsburg; that he would retire after he had made his appeal; that he would always submit himself to the judgment of the church; but for his censures, that as he had not deserved, so he did not value them."

Though Luther was a man of invincible courage, yet he was animated in some measure to these firm and vigorous proceedings by an assurance of protection from Frederic of Saxony; being persuaded, as he says in his letter

to the legate, that an appeal would be more agreeable to that elector, than a recantation. On this account, the first thing which the legate did, after Luther's departure, was to send an account to the elector of what had passed at Augsburg. He complained that Luther left him without taking leave, and without his knowledge; and although he had given him hopes that he would retract and submit, yet had retired without affording him the least satisfaction. He acquainted the elector that Luther had advanced and maintained several propositions of a most damnable nature, and contrary to the doctrine of the holy see. He prays him to discharge his conscience, and to keep unspotted the honour of his illustrious house, by either sending him to Rome, or banishing him from his dominions. He assured him that this matter could not continue long as it was at present, but would soon be prosecuted at Rome; and that, to get it out of his own hands, he had written to the pope about it. When this letter, Oct. 25, 1518, was delivered to the elector, he communicated it to Luther, who immediately drew up a defence of himself against it. In this defence he offers to the elector to leave his country, if his highness thought proper, that he might be more at liberty to defend himself against the papal authority, without bringing any inconveniences upon his highness by that means. But his friends advised him very wisely to remain in Saxony; and the university of Wittemberg presented an address to the elector, praying him to afford Luther so much favour and protection, that he might not be obliged to recant his opinions, till it was made appear that they ought to be condemned. But this address was needless; the elector was resolved not to desert Luther, and told the legate in an answer, Dec. the 18th, that he "hoped he would have dealt with Luther in another manner, and not have obliged him to recant before his cause was heard and judged; and that there were several men in his own and in other universities, who did not think Luther's doctrine either impious or heretical; that if he had believed it such, there would have been no need of admonishing him not to tolerate it; that Luther not being convicted of heresy, he could not banish him from his states, nor send him to Rome; and that, since Luther offered to submit himself to the judgment of the universities, he thought they ought to hear him, or at least shew him the errors which he taught in his writings." Luther, seeing himself

thus supported, continued to teach the same doctrines at Wittemberg, and sent a challenge to all the inquisitors to come and dispute with him; offering them not only a safe conduct from his prince, but assuring them also of good entertainment, and that their charges should be borne so long as they remained in Wittemberg.

While these things passed in Germany, Leo attempted to put an end to these disputes about indulgences, by a decision of his own; and for that purpose, November the 9th, published a brief, directed to cardinal Cajetan, in which he declared, that "the pope, the successor of St. Peter, and vicar of Jesus Christ upon earth, hath power to pardon, by virtue of the keys, the guilt and punishment of sin, the guilt by the sacrament of penance, and the temporal punishments due for actual sins by indulgences; that these indulgences are taken from the overplus of the merits of Jesus Christ and his saints, a treasure at the pope's own disposal, as well by way of absolution as suffrage; and that the dead and the living, who properly and truly obtain these indulgences, are immediately freed from the punishment due to their actual sins, according to the divine justice, which allows these indulgences to be granted and obtained." This brief ordains, that "all the world shall hold and preach this doctrine, under the pain of excommunication reserved to the pope; and enjoins cardinal Cajetan to send it to all the archbishops and bishops of Germany, and cause it to be put into execution by them." Luther knew very well that after this judgment made by the pope, he could not possibly escape being proceeded against, and condemned at Rome; and therefore, upon the 28th of the same month, published a new appeal from the pope to a general council, in which he asserts the superior authority of the latter over the former. The pope, foreseeing that he should not easily manage Luther so long as the elector of Saxony continued to support and protect him, sent the elector a golden rose, such an one as he used to bless every year, and send to several princes, as marks of his particular favour to them. Miltitius, or Miltitz, his chamberlain, who was a German, was intrusted with this commission; by whom the pope sent also letters in Jan. 1519, to the elector's counsellor and secretary, in which he prayed those ministers to use all possible interest with their master, that he would stop the progress of Luther's errors, and imitate therein the piety of his ancestors.

It appears by Seckendorf's account of Miltitz's negotiation, that Frederick had long solicited for this bauble from the pope; and that three or four years before, when his electoral highness was a bigot to the court of Rome, it had probably been a most welcome present. But it was now too late: Luther's contests with the see of Rome had opened the elector's eyes, and enlarged his mind; and therefore, when Miltitz delivered his letters, and discharged his commission, he was received but coldly by the elector, who valued not the consecrated rose, nor would receive it publicly and in form, but only privately, and by his proctor; and to the remonstrances of Miltitz respecting Luther, answered that he would not act as a judge, nor oppress a man whom he had hitherto considered as innocent. It is thought that the death of the emperor Maximilian, who expired on the 12th of this month, greatly altered the face of affairs, and made the elector more able to determine Luther's fate. Miltitz thought it best, therefore, to try what could be done by fair and gentle means, and to that end came to a conference with Luther. He poured forth many commendations upon him, and earnestly intreated him that he would himself appease that tempest which could not but be destructive to the church. He blamed at the same time the behaviour and conduct of Tetzel; whom he called before him, and reproved with so much sharpness, that he died of melancholy a short time after. Luther, amazed at all this civil treatment, which he had never before experienced, commended Miltitz highly, owned that, if they had behaved to him so at first, all the troubles occasioned by these disputes, had been avoided; and did not forget to cast the blame upon Albert archbishop of Mentz, who had increased these troubles by his severity. Miltitz also made some concessions; as, that the people had been seduced by false opinions about indulgences, that Tetzel had given the occasion, that the archbishop had employed Tetzel to get money, that Tetzel had exceeded the bounds of his commission, &c. This mildness and seeming candour on the part of Miltitz gained so wonderfully upon Luther, that he wrote a most submissive letter to the pope, on March 13, 1519. Miltitz, however, taking for granted that they would not be contented at Rome with this letter of Luther's, written, as it was, in general terms only, proposed to refer the matter to some other judgment; and it was agreed between them

that the elector of Triers should be the judge, and Coblentz the place of conference; but this came to nothing; for Luther afterwards gave some reasons for not going to Coblentz, and the pope would not refer the matter to the elector of Triers.

During all these treaties, the doctrine of Luther spread, and prevailed; and he himself received great encouragement at home and abroad. The Bohemians about this time sent him a book of the celebrated John Huss, who had fallen a martyr in the work of reformation; and also letters, in which they exhorted him to constancy and perseverance, owning, that the divinity which he taught was the pure, sound, and orthodox divinity. Many great and learned men had joined themselves to him: among the rest Philip Melancthon, whom Frederic had invited to the university of Wittemberg in August 1518, and Andrew Carolostadius, archdeacon of that town, who was a great linguist. They desired, if possible, to draw over Erasmus to their party; and to that end we find Melancthon thus expressing himself in a letter to that great man, dated Leipsic, Jan. 5, 1519: "Martin Luther, who has a very great esteem for you, wishes of all things that you would thoroughly approve of him;" and Luther himself wrote to Erasmus, in very respectful and even flattering terms. The elector of Saxony was desirous also to know Erasmus's opinion of Luther, and might probably think, that as Erasmus had most of the monks for his enemies, and some of those who were warmest against Luther, he might easily be prevailed on to come over to their party. It would, indeed, have been a considerable object, if they could have gained this point; for the reputation of Erasmus was so great, that if he had once declared for Luther, almost all Germany would have declared along with him.

But Erasmus, whatever he might think of Luther's opinions, had neither his impetuosity, nor his courage. He contented himself, therefore, with acting and speaking in his usual strain of moderation, and wrote a letter to the elector Frederic, in which he declared "his dislike of the arts which were employed to make Luther odious; that he did not know Luther, and so could neither approve nor condemn his writings, because indeed he had not read them; that however he condemned the railing at him with so much violence, because he had submitted himself to the judgment of those whose office it was to determine, and no

man had endeavoured to convince him of his error; that his antagonists seemed rather to seek his death, than his salvation; that they mistook the matter in supposing, that all error is heresy; that there are errors in all the writings of both ancients and moderns; that divines are of different opinions; that it is more prudent to use moderate, than violent means; that the elector ought to protect innocency, and that this was the intent of Leo X." Erasmus wrote also a friendly letter in answer to Luther's, and told him, that "his books had raised such an uproar at Louvain, as it was not possible for him to describe; that he could not have believed divines could have been such madmen, if he had not been present, and seen them with his eyes; that, by defending him, he had rendered himself suspected; that many abused him as the leader of this faction, so they call it; that there were many in England, and some at Louvain, no inconsiderable persons, who highly approved his opinions; that, for his own part, he endeavoured to carry himself as evenly as he could with all parties, that he might more effectually serve the interests of learning and religion; that, however, he thought more might be done by civil and modest means than by intemperate heat and passion; that it would be better to inveigh against those who abuse the pope's authority, than against the popes themselves; that new opinions should rather be promoted in the way of proposing doubts and difficulties, than by affirming and deciding peremptorily; that nothing should be delivered with faction and arrogance; but that the mind, in these cases, should be kept entirely free from anger, hatred, and vain-glory. I say not this," says Erasmus, "as if you wanted any admonitions of this kind, but only that you may not want them hereafter, any more than you do at present." When this letter was written, Erasmus and Luther had never seen each other: it is dated from Louvain, May 30, 1519; and it is hardly possible to read it without suspecting, that Erasmus was entirely in Luther's sentiments, if he had possessed the courage to declare it. He concludes in these words, which seem to imply as much: "I have dipped into your commentaries upon the Psalms; they please me prodigiously, and I hope will be read with great advantage. There is a prior of the monastery of Antwerp, who says he was formerly your pupil, and loves you most affectionately. He is a truly Christian man, and almost the only one of his society who preaches Christ, the rest being

attentive either to the fabulous traditions of men, or to their own profit. I have written to Melancthon. The Lord Jesus pour upon you his spirit, that you may abound more and more every day, to his glory in the service of the church. Farewell."

In 1519 Luther had a famous dispute at Leipsic with John Eckius. Eckius, as we have observed, wrote notes upon Luther's theses, which Luther first, and afterwards Carolostadius, answered. The dispute thus depending, a conference was proposed at Leipsic, with the consent of George duke of Saxony, who was cousin-german to Frederic the elector; and accordingly Luther went thither at the end of June, accompanied by Carolostadius and Melancthon. Melchior Adam relates that Luther could not obtain leave to dispute for some time, but was only a spectator of what passed between Carolostadius and Eckius, till Eckius got at last a protection for him from the duke. It is certain, however, that they disputed upon the most delicate points; upon purgatory, upon indulgences; and especially upon the authority of the pope. Luther objected to this last, as being an invidious and unnecessary subject; and that he would not have meddled with it, if Eckius had not put it among the propositions which they were to argue. Eckius answered, and it must be owned with some reason, that Luther had first given occasion to that question, by touching upon it himself, and teaching several things contrary to the authority of the holy see. In this dispute, after many texts of scripture, and many passages from the fathers, had been cited and canvassed by both sides, they came to settle the sense of the famous words, "Thou art Peter, and upon this rock will I build my church." Luther asserted, That by *rock* is to be understood either power or faith: if power, then our Saviour hath added to no purpose, "and I will give thee the keys, &c." if faith, as it ought, then it is also common to all other churches, and not peculiar to that of Rome. Eckius replied, That these words settled a supremacy upon St. Peter; that they ought to be understood of his person, according to the explication of the fathers; that the contrary opinion was one of the errors of Wickliff and John Huss, which were condemned; and that he followed the opinion of the Bohemians. Luther was not to be silenced with this, but said, That although all the fathers had understood that passage of St. Peter in the sense of Eckius, yet he would

oppose them with the authority of St. Paul and St. Peter himself; who say, that Jesus Christ is the only foundation and corner-stone of his church; and as to his following the opinion of the Bohemians, in maintaining a proposition condemned with John Huss, that "the dignity of the pope was established by the emperor," though he did not, he said, approve of the schism of the Bohemians, yet he should make no scruple to affirm, that, among the articles condemned with John Huss, there were some very sound and orthodox. This dispute ended at length like all others, the parties not the least nearer in opinions, but more at enmity with each other's persons. It seems, however, granted on all sides, that while Eckius made the best possible defence for his party, Luther did not acquire in this dispute that success and applause which he expected; and it is agreed also, that he made a concession to Eckius, which he afterwards retracted, that the pope was head of the church by human though not by divine right; which made George duke of Saxony say, after the dispute was over, "Sive Jure divino, sive humano sit papa, est tamen papa:" "Whether he be pope by divine right or human, he is nevertheless pope."

This same year 1519, Luther's books concerning indulgences were formally censured by the divines of Louvain and Cologne. The former having consulted with the cardinal of Tortosa, afterwards Adrian VI. passed their censure on the 7th of November; and the censure of the latter, which was made at the request of the divines of Louvain, was dated on the 30th of August. Luther wrote immediately against these censures, and declared that he valued them not: that several great and good men, such as Occam, Picus Mirandula, Laurentius Valla, and others, had been condemned in the same unjust manner; nay, he would venture to add to the list, Jerom of Prague and John Huss. He charged those universities with rashness, in being the first that declared against him; and accused them of want of proper respect and deference to the holy see, in condemning a book presented to the pope, on which judgment had not yet been passed. About the end of this year, Luther published a book, in which he contended for the communion being celebrated in both kinds. This was condemned by the bishop of Misnia, Jan. 24, 1520. Luther, seeing himself so beset with adversaries, wrote a letter to the new emperor, Charles V. of Spain,

who was not yet come into Germany, and another to the elector of Mentz; in both which he humbly implores protection, till he should be able to give an account of himself and his opinions; adding, that he did not desire to be defended, if he were convicted of impiety or heresy, but only that he might not be condemned without a hearing. The former of these letters is dated Jan. 15, 1520; the latter, Feb. 4. The elector Frederic fell about this time into a dangerous illness, which threw the whole party into great consternation, and occasioned some apprehensions at Wittemberg: but of this he happily recovered.

While Luther was labouring to excuse himself to the emperor and the bishops of Germany, Eckius had gone to Rome, to solicit his condemnation: which, it may easily be conceived, was not now very difficult to be obtained, as he and his whole party were had in abhorrence, and the elector Frederic was out of favour, on account of the protection which he afforded Luther. The elector excused himself to the pope, in a letter dated April 1; which the pope answered, and sent him at the same time a copy of a bull, in which he was required "either to oblige Luther to retract his errors, or to imprison him for the disposal of the pope." This peremptory proceeding alarmed at first the court of the elector, and many German nobles who were of Luther's party, but their final resolution was, to protect and defend him. In the mean time, though Luther's condemnation was determined at Rome, Miltitz did not cease to treat in Germany, and to propose means of accommodation. To this end he applied to the chapter of the Augustine friars there, and prayed them to interpose their authority, and to beg of Luther that he would endeavour to conciliate the pope by a letter, full of submission and respect. Luther consented to write, and his letter bears date April the 6th; but matters had been carried too far on both sides, ever to admit of a reconciliation. The mischief Luther had done, and continued to do, to the papal authority, was irreparable; and the rough usage and persecutions he had received from the pope's party had now inflamed his active spirit to that degree, that it was not possible to appease it, but by measures which the pope and the court of Rome could never be expected to adopt. At all events, the letter he wrote at this juncture could not be attended with any healing consequences; the style and sentiments were too irritating for a less degree of

pride than that which presided at Rome. In this epistle Luther says, "that among the monsters of the age, with whom he had been engaged for three years past, he had often called to mind the blessed father Leo: that now he began to triumph over his enemies, and to despise them: that, though he had been obliged to appeal from his holiness to a general council, yet he had no aversion to him: that he had always wished and prayed for all sorts of blessings upon his person and see: that his design was only to defend the truth: that he had never spoken dishonourably of his holiness, but had called him a Daniel in the midst of Babylon, to denote the innocence and purity he had preserved among so many corrupt men: that the court of Rome was visibly more corrupt than either Babylon or Sodom; and that his holiness was as a lamb among wolves, a Daniel among lions, and an Ezekiel among scorpions: that there were not above three or four cardinals of any learning or piety: that it was against these disorders of the court of Rome he was obliged to appear: that cardinal Cajetan, who was ordered by his holiness to treat with him, had shewn no inclinations to peace: that his nuncio Miltitz had indeed come to two conferences with him, and that he had promised Miltitz to be silent, and submit to the decision of the archbishop of Triers; but that the dispute at Leipsic had hindered the execution of this project, and put things into greater confusion: that Miltitz had applied a third time to the chapter of his order, at whose instigation he had written to his holiness: and that he now threw himself at his feet, praying him to impose silence upon his enemies: but that, as for a recantation on his part, he must not insist upon it, unless he would increase the troubles; nor prescribe him rules for the interpretation of the word of God, because it ought not to be limited. Then he admonishes the pope not to suffer himself to be seduced, by his flatterers, into a persuasion that he can command and require all things, that he is above a council and the universal church, that he alone has a right to interpret scripture; but to believe those rather who debase, than those who exalt him."

The continual importunities of Luther's adversaries with Leo caused him at length to publish a formal condemnation of him, in a bull dated June 15, 1520. In the beginning of this bull, the pope directs his speech to Jesus Christ, to St. Peter, St. Paul, and all the saints, invoking

their aid, in the most solemn expressions against the new errors and heresies, and for the preservation of the faith, peace, and unity of the church. Then he expresses his great grief for the late propagation of these errors in Germany; errors, either already condemned by the councils and constitutions of the pope, or new propositions heretical, false, scandalous, apt to offend and seduce the faithful. Then, after enumerating forty-one propositions collected from Luther's writings, he does, by the advice of his cardinals, and after mature deliberation, condemn them as respectively heretical; and forbids all Christians, under the pain of excommunication, and deprivation of all their dignities, which they should incur *ipso facto*, to hold, defend, or preach any of these propositions, or to suffer others to preach them. As to Luther, after accusing him of disobedience and obstinacy, because he had appealed from his citation to a council, though he thought he might at that instant condemn him as a notorious heretic, yet he gave him sixty days to consider; assuring him, that if in that time he would revoke his errors, and return to his duty, and give him real proofs that he did so by public acts, and by burning his books, he should find in him a true paternal affection: otherwise he declares, that he should incur the punishment due to heretics.

Luther, now perceiving that all hopes of an accommodation were at an end, no longer observed the least reserve or moderation. Hitherto he had treated his adversaries with some degree of ceremony, paid them some regard; and, not being openly separated from the church, did not quite abandon the discipline of it. But now he kept no measures with them, broke off all his engagements to the church, and publicly declared, that he would no longer communicate in it. The first step he took, after the publication of the pope's bull, was to write against it; which he did in very severe terms, calling it, "The execrable bull of antichrist." He published likewise a book called "The Captivity of Babylon:" in which he begins with a protestation, "That he became every day more knowing: that he was ashamed and repented of what he had written about indulgences two years before, when he was a slave to the superstitions of Rome: that he did not indeed then reject indulgences, but had since discovered, that they are nothing but impostures, fit to raise money, and to destroy the faith: that he was then content with denying the

papacy to be *jure divino*, but had lately been convinced that it was the kingdom of Babylon: that he then wished a general council would settle the communion in both kinds, but now plainly saw, that it was commanded by scripture: that he did absolutely deny the seven sacraments, owning no more than three, baptism, penance, and the Lord's supper," &c. About the same time also, he published another treatise in the German language, to make the court of Rome odious to the Germans; in which "he gives a history of the wars raised by the popes against the emperors, and represents the miseries Germany had suffered by them. He strives to engage the emperor and princes of Germany to espouse his party against the pope, by maintaining, that they had the same power over the clergy as they had over the laity, and that there was no appeal from their jurisdiction. He advised the whole nation to shake off the pope's power; and proposes a reformation, by which he subjects the pope and bishops to the power of the emperor, &c." Lastly, that he might not be wanting in any thing which should testify his abhorrence of the proceedings in the court of Rome, Luther determined to treat the pope's bull and decretals in the same manner as they had ordered his writings to be treated: and therefore, calling the students at Wittemberg together, he flung them into a fire prepared for that purpose; saying, "Because thou hast troubled the holy one of God, let eternal fire trouble thee." This ceremony was performed, Dec. 10, 1520.

The bull of Luther's condemnation was carried into Germany, and published there by Eckius, who had solicited it at Rome; and who, together with Jerom Aleander, a person eminent for his learning and eloquence, was intrusted by the pope with the execution of it. In the mean time, Charles V. of Spain, after he had adjusted the affairs of the Low Countries, went into Germany, and was crowned emperor, Oct. the 21st, at Aix-la-Chapelle. The plague preventing his remaining long in that city, he went to Cologne, and appointed a diet at Worms, to meet Jan. the 6th, 1521. Frederic, elector of Saxony, could not be present at the coronation, but was left sick at Cologne, where Aleander, who accompanied the emperor, presented him with a brief, which the pope had sent by him, and by which his holiness gave him notice of the decree he had made against the errors of Luther. Aleander told the

elector, that the pope had intrusted himself and Eckius with the affair of Luther, which was of the utmost consequence to the whole Christian world, and, if there were not a speedy stop put to it, would undo the empire: that he did not doubt, but that the elector would imitate the emperor, and other princes of the empire, who had received the pope's judgment respectfully. He informed his highness also, that he had two things to request of him in the name of the pope: "First, That he would cause all Luther's books to be burnt; and, secondly, that he would either put Luther to death, or imprison him, or send him to the pope." The pope sent also a brief to the university of Wittemberg, to exhort them to put his bull in execution against Luther: but neither the elector nor the university paid any regard to his briefs. Luther, at the same time, renewed his appeal to a future council, in terms very severe upon the pope, calling him tyrant, heretic, apostate, antichrist, and blasphemer; and in it prays the emperor, electors, princes, and lords of the empire, to favour his appeal, nor suffer the execution of the bull, till he should be lawfully summoned, heard, and convicted, before impartial judges. This appeal is dated Nov. 17. Erasmus, indeed, and other German divines, were of opinion that things ought not to be carried to this extremity, foreseeing, that the fire which consumed Luther's books would soon put all Germany into a flame. They proposed, therefore, to agree upon arbitrators, or to refer the whole cause to the first general council. But these pacific proposals came too late; and Eckius and Aleander pressed the matter so vigorously both to the emperor and the other German princes, that Luther's books were burnt in several cities of Germany. Aleander also earnestly importuned the emperor for an edict against Luther; but he found many and great obstacles. Luther's party was very powerful; and Charles V. was not willing to give so public an offence to the elector of Saxony, who had lately refused the empire, that he might have it.

To overcome these difficulties, Aleander gained a new bull from Rome, which declared, that Luther had incurred, by obstinacy, the penalty denounced in the first. He also wrote to the court of Rome for the assistance of money and friends, to be used at the diet of Worms: and, because the Lutherans insisted that the contest was chiefly about the jurisdiction of the pope, and the abuses of the

court of Rome, and that they were only persecuted for the sake of delivering up Germany to the tyranny of that court; he undertook to shew, That Luther had broached many errors relating to the mysteries of religion, and revived the heresies of Wickliff and John Huss. The diet of Worms was held in the beginning of 1521; where Aleander, in the absence of Luther, employed his eloquence and interest so successfully, that the emperor and princes of the empire were about to execute the pope's bull against Luther with severity, and without delay. The only way which the elector of Saxony and Luther's friends could invent to ward off the blow, was to say, "That it was not evident, that the propositions objected to were his; that his adversaries might attribute them to him falsely; that the books from which they were taken might be forged; and, above all, that it was not just to condemn him without summoning and hearing him." The emperor, therefore, with the consent of the princes of the diet, sent Sturmius, an officer, from Worms to Wittemberg, to conduct Luther safely to the diet. Sturmius carried with him a "safe-conduct" to Luther, signed by the emperor and princes of the diet; and also a letter from the emperor, dated March 21, 1521, and directed "To the honourable, beloved, devout doctor, Martin Luther, of the order of St. Augustine;" in which he summoned him to appear at the diet, and assured him, that he need not fear any violence or ill-treatment. Nevertheless, Luther's friends were much against his going; some telling him, that, by burning his books, he might easily know what censure would be passed on himself; others reminding him of the treatment they had, upon a like occasion, shewn to John Huss. But Luther despised all dangers; and, in a strain which is extremely characteristic of him, declared, that "If he knew there were as many devils at Worms as tiles upon the houses, he would go."

He arrived accordingly at Worms April 16, where a prodigious multitude of people were assembled, for the sake of seeing a man of whom so much had now been heard. When he appeared before the diet, he had two questions put to him by John Eckius: "First, whether he owned those books for his that went under his name; and, secondly, Whether he intended to retract or defend what was contained in them." These queries produced an altercation, which lasted some days; but which ended at length

in this single and peremptory declaration of Luther, that "unless he was convinced by texts of scripture or evident reason (for he did not think himself obliged to submit to the pope or his councils), he neither could nor would retract any thing, because it was not lawful for him to act against his conscience." This being Luther's final resolution, the emperor declared to the diet, That he was determined to proceed against him as a notorious heretic; but that he intended, nevertheless, he should return to Wittemberg, according to the conditions laid down in his "safe-conduct." Luther left Worms April the 26th, conducted by Sturmius, who had brought him; and being arrived at Friburg, he wrote letters to the emperor and princes of the diet, to commend his cause to them, and to excuse himself for not submitting to a recantation. These letters were conveyed by Sturmius, whom he sent back, on pretence that he was then out of danger; but in reality, as it is supposed, that Sturmius might not be present at the execution of a scheme which had been concerted before Luther set out from Worms; for, the elector of Saxony, foreseeing that the emperor was going to make a bloody edict against Luther, and finding it impossible to support and protect him any longer without involving himself in difficulties, resolved to have him taken away, and concealed. This was proposed to Luther, and accordingly when he went from Eysenac, May the 3d, through a wood, in his way to Wittemberg, he was suddenly set upon by some horsemen in disguise, deputed for that purpose, who pretended to take him by force, and carried him secretly into the castle of Wittemberg. Melchior Adam relates, that there were only eight nobles privy to this expedition, which was executed with so much address and fidelity, that no man knew what was become of him, or where he was. This contrivance produced two advantages to Luther: as, first, it caused people to believe that he was taken away by the intrigues of his enemies, which made them odious, and exasperated men's minds against them; and, secondly, it secured him against the prosecution which the pope and the emperor were making against him.

Before the diet of Worms was dissolved, Charles V. caused an edict to be drawn up, which was dated the 8th of May, and solemnly published on the 26th in the assembly of the electors and princes held in his palace. In this edict, after declaring it to be the duty of an emperor, not

only to defend the limits of the empire, but to maintain religion and the true faith, and to extinguish heresies in their original, he commands, That Martin Luther be, agreeably to the sentence of the pope, henceforward looked upon as a member separated from the church, a schismatic, and an obstinate and notorious heretic. He forbids all persons, under the penalty of high treason, loss of goods, and being put under the ban of the empire, to receive or defend, maintain or protect him, either in conversation or in writing; and he orders, that, after the twenty-one days allowed in his safe-conduct, he should be proceeded against according to the form of the ban of the empire, in what place soever he should be: or, at least, that he should be seized and imprisoned, till his imperial majesty's pleasure should be further known. The same punishments are denounced against all the accomplices, adherents, followers, or favourers of Luther; and also all persons are forbidden to print, sell, buy, or read any of his books: and, because there had been published several books concerning the same doctrines, without his name, and several pictures dispersed that were injurious to the pope, cardinal, and bishops, he commands the magistrates to seize and burn them, and to punish the authors and printers of those pictures and libels. Lastly, it forbids in general the printing of any book concerning matters of faith, which hath not the approbation of the ordinary, and some neighbouring university.

While the bull of Leo X. executed by Charles V. was thundering throughout the empire, Luther was safely shut up in his castle, which he afterwards called his Hermitage, and his Patmos. Here he held a constant correspondence with his friends at Wittemberg, and was employed in composing books in favour of his own cause, and against his adversaries. He did not however so closely confine himself, but that he frequently made excursions into the neighbourhood, though always under some disguise or other. One day he assumed the title and appearance of a nobleman: but it may be supposed that he did not act his part very gracefully; for a gentleman who attended him under that character, to an inn upon the road, was, it seems, so fearful of a discovery, that he thought it necessary to caution him against that absence of mind peculiar to literary men; bidding him "keep close to his sword, without taking the least notice of books, if by chance any

should fall in his way." He used sometimes even to go out a hunting with those few who were in his secret; which, however, we may imagine, he did more for health than for pleasure, as indeed may be collected from his own curious account of it. "I was," says he, "lately two days a hunting, in which amusement I found both pleasure and pain. We killed a brace of hares, and took some unhappy partridges; a very pretty employment, truly, for an idle man! However, I could not forbear theologizing amidst dogs and nets; for, thought I to myself, do not we, in hunting innocent animals to death with dogs, very much resemble the devil, who, by crafty wiles and the instruments of wicked priests, is perpetually seeking whom he may devour? Again: We happened to take a leveret alive, which I put into my pocket, with an intent to preserve it; yet we were not gone far, before the dogs seized upon it, as it was in my pocket, and worried it. Just so the pope and the devil rage furiously to destroy the souls that I have saved, in spite of all my endeavours to prevent them. In short, I am tired of hunting these little innocent beasts; and had rather be employed, as I have been for some time, in spearing bears, wolves, tigers, and foxes; that is, in opposing and confounding wicked and impious divines, who resemble those savage animals in their qualities."

Weary at length of his retirement, he appeared publicly again at Wittemberg, March 6, 1522, after he had been absent about ten months. He appeared indeed without the elector's leave, but immediately wrote him a letter, to prevent his being offended. The diet of Charles V. severe as it was, had given little or no check to Luther's doctrine; for the emperor was no sooner gone into Flanders, than his edict was neglected and despised, and the doctrine seemed to spread even faster than before. Carolostadius, in Luther's absence, had acted with even more vigour than his leader, and had attempted to abolish the use of mass, to remove images out of the churches, to set aside auricular confession, invocation of saints, the abstaining from meats; had allowed the monks to leave their monasteries, to neglect their vows and to marry, and thus had quite changed the doctrine and discipline of the church at Wittemberg: all which, though not against Luther's sentiments, was yet blamed by him, as being rashly and unseasonably done. The reformation was still confined to

Germany; it had not extended to France; and Henry VIII. of England made the most rigorous acts to prevent its entering his realm; and to shew his zeal for the holy see, wrote a treatise "Of the seven Sacraments," against Luther's book "Of the captivity of Babylon;" which he presented to Leo X. in Oct. 1521. The pope received it favourably, and complimented Henry with the title of "Defender of the Faith." Luther, however, paid no regard to his dignity, but treated both his person and performance in the most contemptuous manner. Henry complained of this rude usage to the princes of Saxony; and Fisher, bishop of Rochester, replied, in behalf of Henry's treatise: but neither the king's complaint, nor the bishop's reply, were attended with any visible effects.

Luther now made open war with the pope and bishops; and, that he might make the people despise their authority as much as possible, he wrote one book against the pope's bull, and another against the order falsely called "the order of bishops." The same year, 1522, he wrote a letter, July the 29th, to the assembly of the States of Bohemia, in which he assured them, that he was labouring to establish their doctrine in Germany, and exhorted them not to return to the communion of the church of Rome; and he published also this year, a translation of the "New Testament" in the German tongue, which was afterwards corrected by himself and Melancthon. This translation having been printed several times, and in general circulation, Ferdinand, archduke of Austria, the emperor's brother, made a very severe edict, to suppress its publication, and forbade all the subjects of his imperial majesty to have any copies of it, or of Luther's other books. Some other princes followed his example, which provoked Luther to write a treatise "Of the secular power," in which he accuses them of tyranny and impiety. The diet of the empire was held at Nuremberg, at the end of the year; to which Adrian VI. sent his brief, dated Nov. the 25th; for Leo X. died Dec. 2, 1521, and Adrian had been elected pope the 9th of Jan. following. In this brief, among other things, he informs the diet, that he had heard, with grief, that Martin Luther, after the sentence of Leo X. which was ordered to be executed by the edict of Worms, continued to teach the same errors, and daily to publish books full of heresies: that it appeared strange to him, that so

large and so religious a nation could be seduced by a wretched apostate friar: that nothing, however, could be more pernicious to Christendom: and that, therefore, he exhorts them to use their utmost endeavours to make Luther, and the authors of these tumults, return to their duty; or, if they refuse and continue obstinate, to proceed against them according to the laws of the empire, and the severity of the last edict.

The resolution of this diet was published in the form of an edict, March 6, 1523; but it had no effect in checking the Lutherans, who still went on in the same triumphant manner. This year Luther wrote a great many tracts: among the rest, one upon the dignity and office of the supreme magistrate; with which Frederic elector of Saxony is said to have been highly pleased. He sent, about the same time, a writing in the German language to the Waldenses, or Picards, in Bohemia and Moravia, who had applied to him "about worshipping the body of Christ in the eucharist." He wrote also another book, which he dedicated to the senate and people of Prague, "concerning the institution of ministers of the church." He drew up a form of saying mass. He wrote a piece entitled "An Example of Popish Doctrine and Divinity;" which Dupin calls a satire against nuns, and those who profess a monastic life. He wrote also against the vows of virginity, in his preface to his commentary on 1 Cor. vii.: and his exhortations here were, it seems, followed with effects; for, soon after, nine nuns eloped from a nunnery, and were brought to Wittemberg. Whatever offence this proceeding might give to the papists, it was highly extolled by Luther; who, in a book written in the German language, compares the deliverance of these nuns from the slavery of a monastic life, to that of the souls which Jesus Christ has delivered by his death. This year he had occasion to lament the death of two of his followers, who were burnt at Brussels, and were the first who suffered martyrdom for his doctrine. He wrote also a consolatory epistle to three noble ladies at Misnia, who were banished from the duke of Saxony's court at Friburg, for reading his books.

In the beginning of 1524, Clement VII. sent a legate into Germany to the diet which was to be held at Nuremberg. This pope had succeeded Adrian, who died in Oct. 1523, and had, a little before his death, canonized Benno, who was bishop of Meissen in the time of Gregory VII.

and one of the most zealous defenders of the holy see. Luther, imagining that this was done directly to oppose him, drew up a piece with this title, "Against the new Idol and Devil set up at Meissen;" in which he treats the memory of Gregory with great freedom, and does not spare even Adrian. Clement VII.'s legate, therefore, represented to the diet at Nuremberg the necessity of enforcing the execution of the edict of Worms, which had been strangely neglected by the princes of the empire; but, notwithstanding the legate's solicitations, which were very pressing, the decrees of that diet were thought so ineffectual, that they were condemned at Rome, and rejected by the emperor. It was in this year that the dispute between Luther and Erasmus began about free-will. Erasmus had been much courted by the papists to write against Luther; but had hitherto avoided the task, by saying, "that Luther was too great a man for him to write against, and that he had learned more from one short page of Luther, than from all the large books of Thomas Aquinas." Besides, Erasmus was all along of opinion, that writing would not be found an effectual way to end the differences, and establish the peace of the church. Tired out, however, at length with the importunities of the pope and the catholic princes, and desirous at the same time to clear himself from the suspicion of favouring a cause which he would not seem to favour, he resolved to write against Luther, though, as he tells Melancthon, it was with some reluctance; and he chose free-will for the subject. His book was entitled "A diatriba, or Conference about Free-will," and was written with much moderation, and without personal reflections. He tells Luther in the preface, "that he ought not to take his differing from him in opinion ill, because he had allowed himself the liberty of differing from the judgment of popes, councils, universities, and doctors of the church." Luther was some time before he answered Erasmus's book, but at last published a treatise "De servo arbitrio, or, Of the Servitude of Man's Will;" and though Melancthon had promised Erasmus, that Luther should answer him with civility and moderation, yet Luther had so little regard to Melancthon's promise, that he never wrote any thing more severe. He accused Erasmus of being careless about religion, and little solicitous what became of it, provided the world continued in peace; and that his notions were rather philosophical than Christian. Erasmus immediately re-

plied to Luther, in a piece called "Hyperaspistes;" in the first part of which he answers his arguments, and in the second his personal reflections.

In October 1524, Luther threw off the monastic habit; which, though not premeditated and designed, was yet a very proper preparative to a step he took the year after; we mean, his marriage with Catherine de Bore. Catherine de Bore was a gentleman's daughter, who had been a nun, and was one of those whom we mentioned as escaping from the nunnery in 1523. Luther had a design to marry her to Glacius, a minister of Ortamunden; but she did not like Glacius, and Luther married her himself, June 13, 1525. This conduct of his was blamed not only by the catholics, but, as Melancthon says, by those of his own party. He was even for some time ashamed of it himself; and owns, "that his marriage had made him so despicable, that he hoped his humiliation would rejoice the angels, and vex the devils." Melancthon found him so afflicted with what he had done, that he wrote some letters of consolation to him: he adds, however, that "this accident may possibly not be without its use, as it tends to humble him a little: for it is dangerous," says he, "not only for a priest, but for any man, to be too much elated and puffed up; great success giving occasion to the sin of a high mind, not only, as the orator says, in fools, but sometimes even in wise men." It was not so much the marriage, as the circumstances of the time, and the precipitation with which it was done, that occasioned the censures passed upon Luther. He married very suddenly, and at a time when Germany was groaning under the miseries of war, which was said at least to be owing to Lutheranism. It was thought also an indecent thing in a man of forty-two years of age, who was then, as he declared, restoring the gospel and reforming mankind, to involve himself in marriage with a woman of six and twenty, upon any pretext. But Luther, as soon as he had recovered himself a little from this abashment, assumed his former air of intrepidity, and boldly supported what he had done with reasons. "I took a wife," says he, "in obedience to my father's commands, and hastened the consummation, in order to prevent impediments, and stop the tongues of slanderers." It appears from his own confessions, that this reformer was very fond of Mrs. de Bore, and used to call her his Catherine; which occasioned some slanderous reflections: and

therefore, says he, "I married of a sudden, not only that I might not be obliged to hear the clamours which I knew would be raised against me, but to stop the mouths of those who reproached me with Catherine de Bore." Luther also gives us to understand, that he did it partly as concurring with his grand scheme of opposing the catholics. "See," says he, "because they are thus mad, I have so prepared myself, that, before I die, I may be found by God in the state in which I was created, and, if possible, retain nothing of my former popish life. Therefore let them rave yet more, and this will be their last farewell; for my mind presages, that I shall soon be called by God unto his grace: therefore, at my father's commands, I have taken a wife." In another letter he speaks thus: "I hope I shall live a little longer, and I would not deny this last obedience to my father, who required it in hopes of issue, and also to confirm the doctrines I have taught."

Luther, notwithstanding, was not himself altogether satisfied with these reasons. He did not think the step he had taken could be sufficiently justified upon the principles of human prudence; and therefore we find him, in other places, endeavouring to account for it from a supernatural impulse. "The wise men amongst us are greatly provoked," says he; "they are forced to own the thing to be of God, but the disguise of the persons under which it is transacted, namely, of the young woman and myself, makes them think and say every thing that is wicked." And elsewhere: "The Lord brought me suddenly, when I was thinking of other matters, to a marriage with Catherine de Bore, the nun." His party seem also to have favoured this supposition. Thus says Melancthon: "As for the unreasonableness and want of consideration in this marriage, on which account our adversaries will chiefly slander us, we must take heed lest that disturb us; for perhaps there is some secret, or something divine couched under it, concerning which it does not become us to inquire too curiously; nor ought we to regard the scoffs of those who exercise neither piety towards God, nor virtue towards men." But whether there was any thing divine in it or not, Luther found himself extremely happy in his new state, and especially after his wife had brought him a son. "My rib Kate," says he in the joy of his heart, "desires her compliments to you, and thanks you for the favour of your kind letter. She is very well, through God's

mercy. She is obedient and complying with me in all things, and more agreeable, I thank God, than I could have expected; so that I would not change my poverty for the wealth of Crœsus." He was heard to say, Seckendorf tells us, "that he would not exchange his wife for the kingdom of France, nor for the riches of the Venetians, and that for three reasons: first, because she had been given him by God, at the time when he implored the assistance of the Holy Ghost in finding a good wife: secondly, because, though she was not without faults, yet she had fewer than other women: and, thirdly, because she religiously observed the conjugal fidelity she owed him." There was at first a report, that Catherine de Bore was brought to bed soon after her marriage with Luther; but Erasmus, who wrote that news to one of his friends, acknowledged the falsehood of it a little after, in one of his letters, dated the 13th of March, 1526: "Luther's marriage is certain; the report of his wife's being so speedily brought to bed is false; but I hear she is now with child. If the common story be true, that antichrist shall be born of a monk and a nun, as some pretended, how many thousands of antichrists are there in the world already? I was in hopes that a wife would have made Luther a little tamer: but he, contrary to all expectation, has published, indeed, a most elaborate, but as virulent a book against me, as ever he wrote. What will become of the pacific Erasmus, to be obliged to descend upon the stage, at a time of life when gladiators are usually dismissed from the service; and not only to fight, but to fight with beasts!"

In the mean time the disturbances in Germany increased every day; and the war with the Turks, which brought the empire into danger, forced Charles V. at length to call a diet at Spires by his letters, May 24, 1525. After he had given the reasons why the diet was not held the year before, as it was appointed, he said, "That it was not because he thought that the imperial diets ought not to meddle with matters of religion; for he acknowledged, that, on the contrary, it was his duty to protect the Christian religion, to maintain the rights settled by their ancestors, and to prevent novelties and pernicious doctrines from arising and spreading; but that, being certified that the edict of Worms was not executed in some parts of Germany, that there had been commotions and rebellions in some places, that the princes and members of the empire had many

quarrels among themselves, that the Turk was ready to break in upon the territories of the empire, and that there were many disorders which needed a reformation, he had therefore appointed an imperial diet to meet at Augsburg upon the 1st of October." Few of the princes, however, being able to meet at Augsburg, on account of the popular tumults which prevailed, the diet was prorogued, and fixed again at Spires, where it was held in June 1526. The emperor was not present in person: but Ferdinand his brother, and six other deputies, acted in his name. The elector of Saxony, and the landgrave of Hesse, who were of Luther's party, came to it. At the opening of it, upon the 25th, the emperor's deputies proposed such things as were to be the subject of consultation, and said, "That it was the emperor's design, that the members of this diet should prescribe the means of securing the Christian religion, and the ancient discipline of the church derived to us by tradition; the punishments they should suffer, who did any thing contrary; and how the popish princes might assist each other best, in executing the edict of Worms." The deputies nominated to debate this matter, were, among others, the landgrave of Hesse, Sturmius deputy of Strasburg, and Cressy deputy of Nuremberg, who embraced Luther's doctrine; so that they could form no resolution conformable to the edict of Worms, but disputes ensued, and things were likely to end in a rupture. The elector of Saxony, landgrave of Hesse, and their party, were ready to withdraw; but Ferdinand, and the emperor's deputies, foreseeing that if the diet broke up with these animosities, and came to no conclusion, all Germany would be in danger of falling into quarrels, took pains to pacify them, and brought them at last to make the following resolution: viz. "That it being necessary, for the welfare of religion and the public peace, to call a national council in Germany, or a general one in Christendom, which should be opened within a year, deputies should be sent to the emperor, to desire him to return to Germany as soon as he could, and to hold a council; and that, in the mean time, the princes and states should so demean themselves concerning the edict of Worms, as to be able to give an account of their carriage to God and the emperor."

Before this resolution of the diet appeared, the elector of Saxony, and landgrave of Hesse, proposed to the deputies of Strasburg and Nuremberg, to make a league in the

defence of those who should follow the new doctrine, and to bring the cities of Francfort and Ulm into it; but the deputies could then give no other answer, than that they would consult their cities about it. Affairs were now in great confusion in Germany; and they were not less so in Italy; for a quarrel arose between the pope and the emperor, during which Rome was twice taken, and the pope imprisoned. While the princes were thus employed in quarrelling with each other, Luther persisted in carrying on the work of the Reformation, as well by opposing the papists, as by combating the anabaptists and other fanatical sects; which, having taken the advantage of his contest with the church of Rome, had sprung up and established themselves in several places. In 1527, Luther was suddenly seized with a coagulation of the blood about the heart, which had like to have put an end to his life; but recovering from this, he was attacked a second time with a spiritual temptation, which he calls, "Colaphum Satanæ, —a blow of Satan." He seemed, as he tells us, to perceive at his left ear a prodigious beating, as it were of the waves of the sea, and this not only within, but also without his head; and so violent withal, that he thought every moment he was going to expire. Afterwards, when he felt it only in the inner part of his head, he grew almost senseless, was all over chilly, and not able to speak: but, recovering himself a little, he applied himself to prayer, made a confession of his faith, and lamented grievously his unworthiness of martyrdom, which he had so often and so ardently desired. In this situation, he made a will, for he had a son, and his wife was again with child, in which he recommended his family to the care of heaven: "Lord God," says he, "I thank thee, that thou wouldst have me poor upon earth, and a beggar. I have neither house, nor land, nor possessions, nor money, to leave. Thou hast given me a wife and children; take them, I beseech thee, under thy care, and preserve them, as thou hast preserved me." He was, however, permitted to recover from this terrible condition; but he often spoke of it afterwards to his friends as one of the severest buffetings he had ever received from Satan. Perhaps our *medical* readers will be disposed to consider it in a very different light.

The troubles of Germany still continuing, the emperor was forced to call a diet at Spires in 1529, to require the assistance of the princes of the empire against the Turks,

who had taken Buda, and to find out some means of allaying the contests about religion, which increased daily. In this diet were long and violent debates, after which the decree of the former diet of Spires was again agreed to, in which it was ordered, that concerning the execution of the edict of Worms, the princes of the empire should act in such a manner, as that they might give a good account of their management to God and the emperor. But, because some had taken occasion from these general terms, to maintain all sorts of new doctrines, they made a new decree in this diet, to explain that of the former; by which it was appointed, "That in those places where the edict of Worms had hitherto been observed, they should still keep to the execution of it, till a council should be called by the emperor; that those, who had taken up new opinions, and could not be brought to quit them without the hazard of some sedition, should be quiet for the future, and not admit of any alterations till the meeting of the council; that the new doctrine about the eucharist, which had been started of late, should not be entertained; that the mass should not be left off, nor the celebration of it be hindered, even in those places where the reformed doctrine prevailed; that the anabaptists should be proscribed; that the ministers of the word of God should preach it according to the interpretation of the church, and should abstain from speaking of any other doctrines, till the council should meet; that all the provinces of the empire should live in peace, and not commit acts of hostility upon one another, under a pretence of religion; and that one prince should not protect the subjects of another."

The elector John of Saxony (for Frederic was dead), the elector of Brandenburg, Ernest and Francis dukes of Lunenburg, the landgrave of Hesse, and the prince of Anhalt, protested against this decree of the diet. Their reasons were, "That they ought not to do any thing to infringe upon the determination of the former diet, which had granted liberty in religion, till the holding of the council; that that resolution, having been taken by the unanimous consent of all the members of the empire, could not be repealed but by the like consent; that, in the diet of Nuremberg, the original cause of all the differences in religion was searched into, and that, to allay them, they had offered to the pope eighty articles, to which his holiness had given no answer; that the effect of their consul-

tations had always been, that the best way to end disputes and reform abuses was to hold a council; that they could not suffer opinions to be forced from them, which they judged true and agreeable to the word of God, before the council was held; that their ministers had proved, by invincible arguments taken out of Scripture, that the popish mass was contrary to the institution of Jesus Christ, and the practice of the apostles, so that they could not agree to what was ordered in the diet; that they knew the judgment of their churches concerning the presence of the body and blood of Christ in the eucharist; but that they ought not to make a decree against those who were of a contrary opinion, because they were neither summoned nor heard; that they could indeed venture to approve of the clause about preaching the gospel according to the interpretation received in the church, since that did not determine the matter, it being yet in dispute what was the true church; that there was nothing more certain than the word of God itself, which explains itself, and therefore they would take care, that nothing else should be taught but the Old and New Testament in their purity; that they are the only infallible rule, and that all human traditions are uncertain; that the decree of the former diet was made for the preservation of peace, but that this last would infallibly beget wars and troubles. For these reasons they could not approve of the decree of the diet, but yet would do nothing that should be blame-worthy, till a council, either general or national, should be held." Fourteen cities, viz. Strasburg, Nuremberg, Ulm, Constance, Retlingen, Windsheim, Memmingen, Lindow, Kempten, Hailbron, Isny, Weissemburg, Nortlingen, S. Gal, joined in this protestation, which was put into writing, and published the 19th of April, 1529, by an instrument, in which they appealed from all that should be done, to the emperor, a future council, either general or national, or to unsuspected judges; and accordingly they appointed deputies to send to the emperor, to petition that this decree might be revoked. This was the famous protestation, which gave the name of Protestants to the reformers in Germany.

After this, the protestant princes laboured to make a firm league among themselves, and with the free cities, that they might be able to defend each other against the emperor, and the catholic princes. This league had been several times proposed before; but, after the protestation

just related, they judged it necessary not to delay it any longer, and so drew up a form of it at Nuremberg. The deputies of the princes and cities being met at Swaback, the affair was there proposed; but the deputies of the elector of Saxony alledging, that since this league was made for the security of the true Christian doctrine, they ought all unanimously to agree about this doctrine; they ordered, therefore, that a summary of their doctrine, contained in several heads, should be read, that it might be received, and approved unanimously by the whole assembly. The deputies of the protestants at the diet of Spires soon after, viz. Sept. 12, waited upon the emperor at Placentia, where he stayed a little, as he returned from his coronation at Bologna; and assured him, that "their masters had opposed the decree of that diet for no other reason, but because they foresaw it would occasion many troubles; that they implored his imperial majesty not to think ill of them, and to believe, that they would bear their part in the war against the Turks, and other charges of the empire, according to their duty; that they begged his protection, and a favourable answer to the memorial they had presented him." The emperor, content with their submission, promised them an answer, when he had communicated it to his council: and Oct. 13, sent them word in writing, that "the decree of the diet seemed to prevent all innovations, and preserve the peace of the empire; that the elector of Saxony, and his allies, ought to approve of it; that he desired a council as much as they, though that would not have been necessary, if the edict of Worms had been duly executed; that what had been once enacted by the major part of the members of the diet could not be disannulled by the opposition of some of them; that he had written to the elector of Saxony and others, to receive and execute the decree of the diet; and hoped they would the sooner submit to his order, because an union and peace were necessary at this time, when the Turk was in Germany."

The deputies having received this answer, drew up an act of appeal, and caused it to be presented to the emperor; which enraged him so extremely, that he confined them to their lodgings, and forbade them to write into Germany upon pain of death. One of the deputies, who happened to be absent when this order was given, wrote immediately to the senate of Nuremberg an account of

what had passed; and this was transmitted to the elector of Saxony, the landgrave of Hesse, and other confederates, who met at Smalkald in November. Here it was first of all proposed, to agree upon a confession of faith; which accordingly was prepared, and afterwards offered at the diet of Augsburg, in June 1530. The emperor would not suffer it to be read in a full diet, but only in a special assembly of the princes and other members of the empire; after which the assembly was dismissed, that they might consult what resolutions should be formed. Some thought that the edict of Worms should be put in execution; others were for referring the matter to the decision of a certain number of honest, learned, and indifferent persons; a third party were for having it confuted by the catholic divines, and the confutation to be read in a full diet before the protestants; and these prevailed. The protestants afterwards presented an apology for their confession; but the emperor would not receive it; they were, however, both made public. This confession of faith, which was afterwards called "The confession of Augsburg," was drawn up by Melancthon, the most moderate of all Luther's followers, as was also the apology. He revised and corrected it several times, and, as Dupin tells us, could hardly please Luther at last. Maimbourg says, however, that Luther was exceedingly pleased with it, when Melancthon sent him a copy of it; and Seckendorf allows that Luther was very glad of the opportunity which was offered of letting the world know what he and his followers taught. It was signed by the elector of Saxony, the marquis of Brandenburg, Ernest and Francis dukes of Brunswick and Lunenburg, the landgrave of Hesse, the princes of Anhalt, and the deputies of the cities of Nuremberg and Retlingen.

Luther had now nothing else to do but to sit down and contemplate the mighty work he had finished; and the remainder of his life was spent in exhorting princes, states, and universities, to confirm the reformation which had been brought about through him, and in publishing from time to time such writings as might encourage, direct, and aid them. The emperor threatened temporal punishments with armies, and the pope eternal with bulls and anathemas; but Luther cared for none of their threats. His friend and coadjutor Melancthon was not so indifferent, owing to the moderation and diffidence of his temper; and hence we find many of Luther's letters, written on purpose

to comfort him under his anxieties. "I am," says he, in one of these letters, "much weaker than you in private conflicts, if I may call those conflicts private which I have with the devil; but you are much weaker than me in public. You are all diffidence in the public cause; I, on the contrary, am very sanguine, because I am confident it is a just and a true cause, the cause of God and of Christ, which need not look pale and tremble; whereas the case is very different with me in my private conflicts, who am a very miserable sinner, and therefore have great reason to look pale and tremble. Upon this account it is, that I can be almost an indifferent spectator amidst all the noisy threats and bullyings of the papists; for if we fall, the kingdom of Christ falls with us; and, if it should fall, I had rather fall with Christ, than stand with Cæsar." So again a little farther: "You, Melancthon, cannot bear these disorders, and labour to have things transacted by reason, and agreeable to that spirit of calmness and moderation which your philosophy dictates. You might as well attempt to be mad with reason. Do not you see that the matter is entirely out of your power and management, and that even Christ himself forbids your measures to take place?" This letter was written in 1530.

In 1533 Luther wrote a consolatory epistle to the citizens of Oschatz, who had suffered some hardships for adhering to the Augsburg confession of faith; in which, among other things, he says, "The devil is the host, and the world is his inn, so that wherever you come, you shall be sure to find this ugly host." He had also about this time a warm controversy with George duke of Saxony, who had such an aversion to Luther's doctrine, that he obliged his subjects to take an oath that they would never embrace it. Sixty or seventy citizens of Leipsic, however, were found to have deviated a little from the catholic doctrine, in some point or other, and they were known previously to have consulted Luther about it; on which George complained to the elector John, that Luther had not only abused his person, but also preached up rebellion among his subjects. The elector ordered Luther to be acquainted with this, and to be told at the same time, that if he did not clear himself of the charge, he could not possibly escape punishment. Luther, however, easily refuted the accusation, by proving that he had been so far from stirring up his subjects against him on the score of religion, that, on the contrary, he had

exhorted them rather to undergo the greatest hardships, and even to suffer themselves to be banished.

In 1534 the Bible translated by him into German was first printed, as the old privilege, dated at Bibliopolis, under the elector's own hand, shews, and was published the year after. He also published this year a book "against masses and the consecration of priests," in which he relates a conference he had with the devil upon those points; for it is remarkable in Luther's whole history, that he never had any conflicts of any kind within, which he did not attribute to the personal agency of the devil. In Feb. 1537, an assembly was held at Smalkald about matters of religion, to which Luther and Melancthon were called. At this meeting Luther was seized with so dangerous an illness, that there was no hope of his recovery. He was afflicted with the stone, and had a stoppage of urine for eleven days. In this condition he insisted on travelling, notwithstanding all his friends could do to prevent him: his resolution, however, was attended with a good effect, for the night after his departure he began to be better. As he was carried along he made his will, in which he bequeathed his detestation of popery to his friends and brethren; agreeably to what he often used to say, "Pestis eram vivus, moriens ero mors tua, papa;" that is, "I was the plague of popery in my life, and shall be its destruction in my death."

This year the court of Rome, finding it impossible to deal with the protestants by force, began to have recourse to stratagem. They affected therefore to think, that though Luther had indeed carried things to a violent extreme, yet what he had pleaded in defence of these measures was not entirely without foundation. They talked with a seeming shew of moderation; and Pius III. who succeeded Clement VII. proposed a reformation first among themselves, and even went so far as to fix a place for a council to meet at for that purpose. But Luther treated this farce as it deserved to be treated; unmasked and detected it immediately; and, to ridicule it the more strongly, caused a picture to be drawn, in which was represented the pope seated on high upon a throne, some cardinals about him with fox's tails, and seeming to evacuate upwards and downwards, "sursum deorsum repurgare," as Melchior Adam expresses it. This was fixed against the title-page, to let the readers see at once the scope and design of the

book; which was, to expose that cunning and artifice with which those subtle politicians affected to cleanse and purify themselves from their errors and superstitions. Luther published about the same time "A Confutation of the pretended grant of Constantine to Sylvester bishop of Rome," and also "Some letters of John Huss," written from his prison at Constance to the Bohemians.

In this manner he was employed till his death, which happened in 1546. That year, accompanied by Melancthon, he paid a visit to his own country, which he had not seen for many years, and returned again in safety. But soon after he was called thither again by the earls of Mansfelt, to compose some differences which had arisen about their boundaries. He had not been used to such matters; but because he was born at Isleben, a town in the territory of Mansfelt, he was willing to do his country what service he could, even in this way. Preaching his last sermon, therefore, at Wittemberg, Jan. 17, he set off the 23d; and at Hall in Saxony lodged with Justus Jonas, with whom he stayed three days, because the waters were out. The 28th he passed over the river with his three sons, and Jonas; and being in some danger, he said to the doctor, "Do not you think it would rejoice the devil exceedingly, if I and you, and my three sons, should be drowned?" When he entered the territories of the earl of Mansfelt, he was received by 100 horsemen or more, and conducted in a very honourable manner; but was at the same time so very ill that it was feared he would die. He said that these fits of sickness often came upon him when he had any great business to undertake: of this, however, he did not recover, but died Feb. 18, in his sixty-third year. A little before he expired he admonished those that were about him to pray to God for the propagation of the gospel; "because," said he, "the council of Trent, which had sat once or twice, and the pope, will devise strange things against it." Soon after, his body was put into a leaden coffin, and carried with funeral pomp to the church at Isleben, when Jonas preached a sermon upon the occasion. The earls of Mansfelt desired that his body should be interred in their territories; but the elector of Saxony insisted upon his being brought back to Wittemberg, which was accordingly done; and there he was buried with the greatest pomp that perhaps ever happened to any private man. Princes, earls, nobles, and students without num-

ber, attended the procession; and Melancthon made his funeral oration.

A thousand falsehoods were invented by the papists about his death. Some said that he died suddenly; others, that he killed himself; others, that the devil strangled him; others, that his corpse stunk so abominably that they were forced to leave it in the way as it was carried to be interred. Similar slanders were even invented about his death, while he was yet alive; for a pamphlet was published at Naples, and in other places of Italy, the year before, wherein was given the following account: "Luther, being dangerously sick, desired to communicate, and died as soon as he had received the viaticum. As he was dying, he desired his body might be laid upon the altar, to be adored; but that request being neglected, he was buried. When, lo! at his interment there arose a furious tempest, as if the world was at an end; and the terror was universal. Some, in lifting their hands up to heaven, perceived that the host, which the deceased had presumed to take, was suspended in the air; upon which it was gathered up with great veneration, and laid in a sacred place, and the tempest ceased for the present; but it arose the night following with greater fury, and filled the whole town with consternation; and the next day Luther's sepulchre was found open and empty, and a sulphureous stench proceeded from it, which nobody could bear. The assistants fell sick of it, and many of them repented, and returned to the catholic church." We have related this as a specimen of the innumerable falsehoods that the papists have invented about Luther; in which, as Bayle observes very truly, they have shewn no regard either to probability, or to the rules of the art of slandering, but have assumed all the confidence of those who fully believe that the public will blindly and implicitly receive their stories, be they ever so absurd and incredible. Luther, however, to give the most effectual refutation of this account of his death, published an advertisement of his being alive; and wrote a book at the same time to prove that "Papacy was founded by the devil." Amidst all this malice of the papists towards Luther, we must not forget a generous action of the emperor Charles V. which is an exception to it. While Charles's troops quartered at Wittemberg in 1547, which was one year after Luther's death, a soldier gave Luther's effigies, in the church of the castle, two stabs with his dagger; and

the Spaniards earnestly desired that his tomb might be pulled down, and his bones dug up and burnt: but the emperor wisely answered, "I have nothing farther to do with Luther; he has henceforth another judge, whose jurisdiction it is not lawful for me to usurp. Know, that I make not war with the dead, but with the living, who still make war with me." He would not therefore suffer his tomb to be demolished; and he forbad any attempt of that nature upon pain of death.

After this long, but we trust, not uninteresting account of the great founder of the Reformation, we shall select only, on the part of the Roman catholics, the opinion of father Simon, respecting his talents as an interpreter of scripture, for this is a part of his character which must appear very important, as he was the first who boldly undertook to reform an overgrown system of idolatry and superstition by the pure word of God. "Luther," says this critical author, "was the first protestant who ventured to translate the Bible into the vulgar tongue from the Hebrew text, although he understood Hebrew but very indifferently. As he was of a free and bold spirit, he accuses St. Jerom of ignorance in the Hebrew tongue; but he had more reason to accuse himself of this fault, and for having so precipitately undertaken a work of this nature, which required more time than he employed about it. Thus we find that he was obliged to review his translation, and make a second edition; but, notwithstanding this review, the most learned protestants of that time could not approve of either the one or the other, and several of them took the liberty to mark the faults, which were very numerous." In another place he speaks of him not as a translator, but as a commentator, in the following manner: "Luther, the German protestant's patriarch, was not satisfied with making a translation of the whole Bible, both from the Hebrew and Greek, into his mother tongue, but thought he ought to explain the word of God according to his own method, for the better fixing of their minds whom he had drawn to his party. But this patriarch could succeed no better in his commentaries upon the Bible than in his translation. He made both the one and the other with too little consideration; and he very often consults only his own prejudices. That he might be thought a learned man, he spends time to no purpose in confuting of other people's opinions, which he fancies ridiculous. He mixes very improperly theologi-

cal questions and several other things with his commentaries, so that they may rather be called lectures, and disputes in divinity, than real commentaries. This may be seen in his exposition on Genesis, where there are many idle digressions. He thought, that by reading of morality, and bawling against those who were not of his opinion, he might very much illustrate the word of God; yet one may easily see by his own books, that he was a turbulent and passionate man, who had only a little flashy wit and quickness of invention. There is nothing great or learned in his commentaries upon the Bible; every thing low and mean: and as he had studied divinity, he has rather composed a rhapsody of theological questions, than a commentary upon the scripture text: to which we may add, that he wanted understanding, and usually followed his senses instead of his reason."

This is the language of those in the church of Rome who speak of Luther with any degree of moderation; for the generality allow him neither parts nor learning, nor any attainment intellectual or moral. They tell you that he was not only no divine, but even an outrageous enemy and calumniator of all kinds of science; and that he committed gross, stupid, and abominable errors against the principles of divinity and philosophy. They accuse him of having confessed, that after struggling for ten years together with his conscience, he at last became a perfect master of it, and fell into Atheism; and add, that he frequently said he would renounce his portion in heaven, provided God would allow him a pleasant life for 100 years upon earth. And, lest we should wonder that so monstrous and much unheard-of impiety should be found in a mere human creature, they make no scruple to say that an Incubus begat him. These, and many more such scandalous imputations, Bayle has been at the pains to collect, and has treated them with all the contempt and just indignation they deserve.

On the protestant side, the character given of Luther by Dr. Robertson, seems, on the whole, the most just and impartial that has yet appeared. "As he was raised by Providence," says this excellent historian, "to be the author of one of the greatest and most interesting revolutions recorded in history, there is not any person, perhaps, whose character has been drawn with such opposite colours. In his own age, one party, struck with horror and inflamed

with rage, when they saw with what a daring hand he overturned everything which they held to be sacred, or valued as beneficial, imputed to him not only the defects and vices of a man, but the qualities of a demon. The other, warmed with the admiration and gratitude which they thought he merited, as the restorer of light and liberty to the Christian church, ascribed to him perfections above the condition of humanity, and viewed all his actions with a veneration bordering on that which should be paid only to those who are guided by the immediate inspiration of heaven. It is his own conduct, not the undistinguishing censure or the extravagant praise of his contemporaries, that ought to regulate the opinions of the present age concerning him. Zeal for what he regarded as truth; undaunted intrepidity to maintain his own system; abilities, both natural and acquired, to defend his principles; and unwearied industry in propagating them; are virtues which shine so conspicuously in every part of his behaviour, that even his enemies must allow him to have possessed them in an eminent degree. To these may be added, with equal justice, such purity and even austerity of manners, as became one who assumed the character of a reformer; such sanctity of life as suited the doctrine which he delivered; and such perfect disinterestedness, as affords no slight presumption of his sincerity. Superior to all selfish considerations, a stranger to the elegancies of life, and despising its pleasures, he left the honours and emoluments of the church to his disciples, remaining satisfied himself in his original state of professor in the university, and pastor of the town of Wittemberg, with the moderate appointments annexed to these offices. His extraordinary qualities were allayed by no inconsiderable mixture of human frailties and human passions. These, however, were of such a nature, that they cannot be imputed to malevolence or corruption of heart, but seem to have taken their rise from the same source with many of his virtues. His mind, forcible and vehement in all its operations, roused by great objects, or agitated by violent passions, broke out, on many occasions, with an impetuosity which astonishes men of feebler spirits, or such as are placed in a more tranquil situation. By carrying some praise-worthy dispositions to excess, he bordered sometimes on what was culpable, and was often betrayed into actions which exposed him to censure. His confidence that his own opinions were well-founded, ap-

proached to arrogance; his courage in asserting them, to rashness; his firmness in adhering to them, to obstinacy; and his zeal in confuting his adversaries, to rage and scurrility. Accustomed himself to consider every thing as subordinate to truth, he expected the same deference for it from other men; and, without making any allowances for their timidity or prejudices, he poured forth against such as disappointed him in this particular, a torrent of invective mingled with contempt. Regardless of any distinction of rank or character when his doctrines were attacked, he chastised all his adversaries indiscriminately, with the same rough hand: neither the royal dignity of Henry VIII, nor the eminent learning and abilities of Erasmus, screened them from the same gross abuse with which he treated Tetzel or Eckius.

"But these indecencies of which Luther was guilty, must not be imputed wholly to the violence of his temper. They ought to be charged in part on the manners of the age. Among a rude people, unacquainted with those maxims, which, by putting constraint on the passions of individuals, have polished society, and rendered it agreeable, disputes of every kind were managed with heat, and strong emotions were uttered in their natural language without reserve or delicacy. At the same time, the works of learned men were all composed in Latin; and they were not only authorized, by the example of eminent writers in that language, to use their antagonists with the most illiberal scurrility; but, in a dead tongue, indecencies of every kind appear less shocking than in a living language, whose idioms and phrases seem gross, because they are familiar.

"In passing judgment upon the characters of men, we ought to try them by the principles and maxims of their own age, not by those of another. For, although virtue and vice are at all times the same, manners and customs vary continually. Some parts of Luther's behaviour which to us appear most culpable, gave no disgust to his contemporaries. It was even by some of those qualities which we are now apt to blame, that he was fitted for accomplishing the great work he undertook. To rouse mankind, when sunk in ignorance or superstition, and to encounter the rage of bigotry armed with power, required the utmost vehemence of zeal, as well as a temper daring to excess. A gentle call would neither have reached, nor have excited those to whom it was addressed. A spirit

more amiable, but less vigorous than Luther's, would have shrunk back from the dangers which he braved and surmounted. Toward the close of Luther's life, though without any perceptible diminution of his zeal or abilities, the infirmities of his temper increased upon him, so that he grew daily more peevish, more irascible, and more impatient of contradiction. Having lived to be a witness of his own amazing success; to see a great part of Europe embrace his doctrines; and to shake the foundation of the papal throne, before which the mightiest monarchs had trembled, he discovered, on some occasions, symptoms of vanity and self-applause. He must have been, indeed, more than man, if, upon contemplating all that he actually accomplished, he had never felt any sentiments of this kind rising in his breast."

His works were collected after his death, and printed at Wittemberg in seven volumes folio. Catherine de Bore survived her husband a few years, and continued the first year of her widowhood at Wittemberg, though Luther had advised her to seek another place of residence. She went from thence in 1547, when the town was surrendered to the emperor Charles V. Before her departure, she had received a present of fifty crowns from Christian III. king of Denmark; and the elector of Saxony, and the counts of Mansfelt, gave her good tokens of their liberality. With these additions to what Luther had left her, she was enabled to maintain herself and her family handsomely. She returned to Wittemberg, when the town was restored to the elector, where she lived a very devout and pious life, till the plague obliged her to leave it again in 1552. She sold what she had at Wittemberg, and retired to Torgau, with a resolution to end her life there. An unfortunate mischance befel her in her journey thither, which proved fatal to her. The horses growing unruly, and attempting to run away, she leaped out of the vehicle, and had a fall, of which she died about a quarter of a year after, at Torgau, Dec. 20, 1552. She was buried there in the great church, where her tomb and epitaph are still to be seen; and the university of Wittemberg, which was then at Torgau because the plague raged at Wittemberg, made a public programma concerning the funeral pomp.

Lutheranism has undergone some alteration since the time of its founder. Luther rejected the epistle of St. James, as inconsistent with the doctrine of St. Paul, in

relation to justification; he also set aside the Apocalypse; both which are now received as canonical in the Lutheran church. Luther reduced the number of sacraments to two, viz. baptism, and the eucharist; but he believed the impanation, or consubstantiation: that is, that the matter of the bread and wine remain with the body and blood of Christ; and it is in this article, that the main difference between the Lutheran and English churches consists. Luther maintained the mass to be no saerifice; he exploded the adoration of the host, auricular confession, meritorious works, indulgences, purgatories, the worship of images, &c. which had been introduced in the corrupt times of the Romish church. He also opposed the doctrine of free-will; maintained predestination; asserted that we are necessitated in all we do; that all our actions done in a state of sin, and even the virtues themselves of heathens, are crimes; that we are justified only by the merits and satisfaction of Christ. He also opposed the fastings in the Roman church, monastical vows, the celibacy of the clergy, &c.[1]

LUTTI (BENEDICT), an Italian artist, was born at Florence, in 1666. He was the disciple of Dominico Gabbiani, and at twenty-four his merit was judged equal to that of his master. He afterwards studied at Rome, under the patronage of the grand duke, and hoped to have profited by the instructions of Ciro Ferri; but on his arrival he had to regret the death of that master. He now, however, pursued his studies with such success, that his works became much valued in England, France, and Germany. The emperor knighted him, and the elector of Mentz sent with his patent of knighthood, a cross set with diamonds Lutti was never satisfied with his own performances, and though he often retouched his pictures, yet they never appeared laboured; he always changed for the better, and his last thought was the best. There were three much-admired public works of his at Rome, viz. a Magdalene in the church of St. Catharine of Siena, at Monte Magna Napoli; the prophet Isaiah, in an oval, St. John de Lateran; and St. Anthony of Padua, in the church of the Holy Apostles; and at the palace Albani was a miracle of St. Pio, which some reckon his master-piece. Fuseli speaks of his "Cain, flying from his murdered bro-

[1] Melchior Adam.—Seckendorff's Hist. of Lutheranism.—Dupin.—Gen. Dict.—Robertson's History of Charles V.—Roscoe's Life of Leo.—Mosheim and Milner's Church History, &c. &c.

ther," which he says has something of the sublimity and the pathos that strike in the Pietro Martyre of Titian; and his "Psyche," in the gallery of the capitol, breathes refinement of taste and elegance. His death is said to have been hastened by a fit of chagrin, owing to his not having been able to finish a picture of St. Eusebius, bishop of Vercelli, designed for Turin, for which he had received a large earnest, and promised to get it ready at a set time. But several disputes happening between him and those who bespoke the picture, brought on a fit of sickness, of which he died at Rome, in 1724, aged fifty-eight, and the picture was afterwards finished by Pietro Bianchi, one of his disciples. Lutti is blamed for not having placed his figures advantageously, but in such a manner as to throw a part of the arms and legs out of the cloth. This fault he possesses in common with Paul Veronese and Rubens, who, to give more dignity and grandeur to the subject they treated, have introduced into the fore-ground of their pictures, groups of persons on horseback, tops of heads, and arms and legs, of which no other part of the body appears.

Lutti was lively in conversation; he had a politeness in his behaviour, which, as it prompted him to treat every body with proper civility, so it also procured him a return of esteem and respect. He spoke well in general of all his contemporary painters, but contracted no particular acquaintance with any, though he was principal of the academy of St. Luke; nor did he court the protection of the great, whom he never visited, and who very seldom visited him; convinced that the true protection of a painter is his own merit.[1]

[1] D'Argenville, vol. I.—Strutt, and Pilkington.

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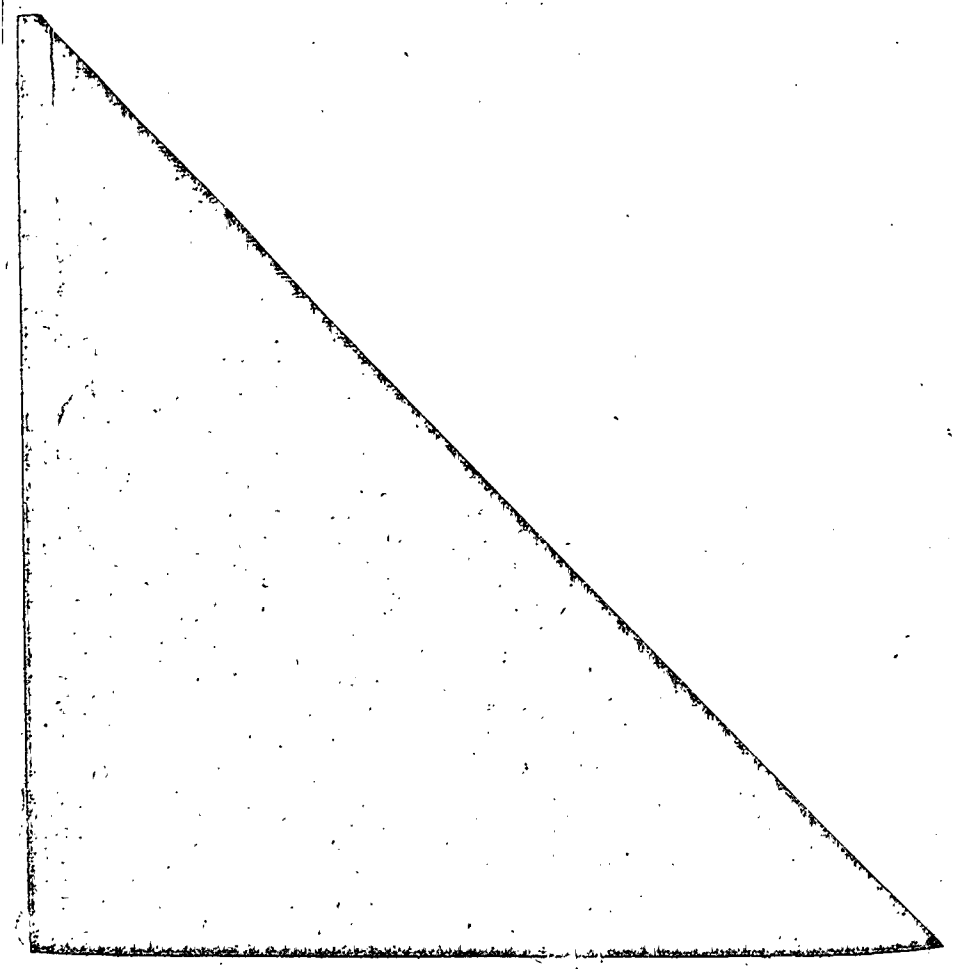

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